THE WORKS OF THE AUTHOR OF THE WHOLE DUTY OF MAN.

In two Volumes.

VOL. I.

CONTAINING,

I. *The Whole Duty of Man.*

II. *The Gentlemans Calling.*

III. *The Ladies Calling.*

LONDON,
Printed for *B. Haite*, and are to be sold by most Book-sellers. MDCLXXXII.

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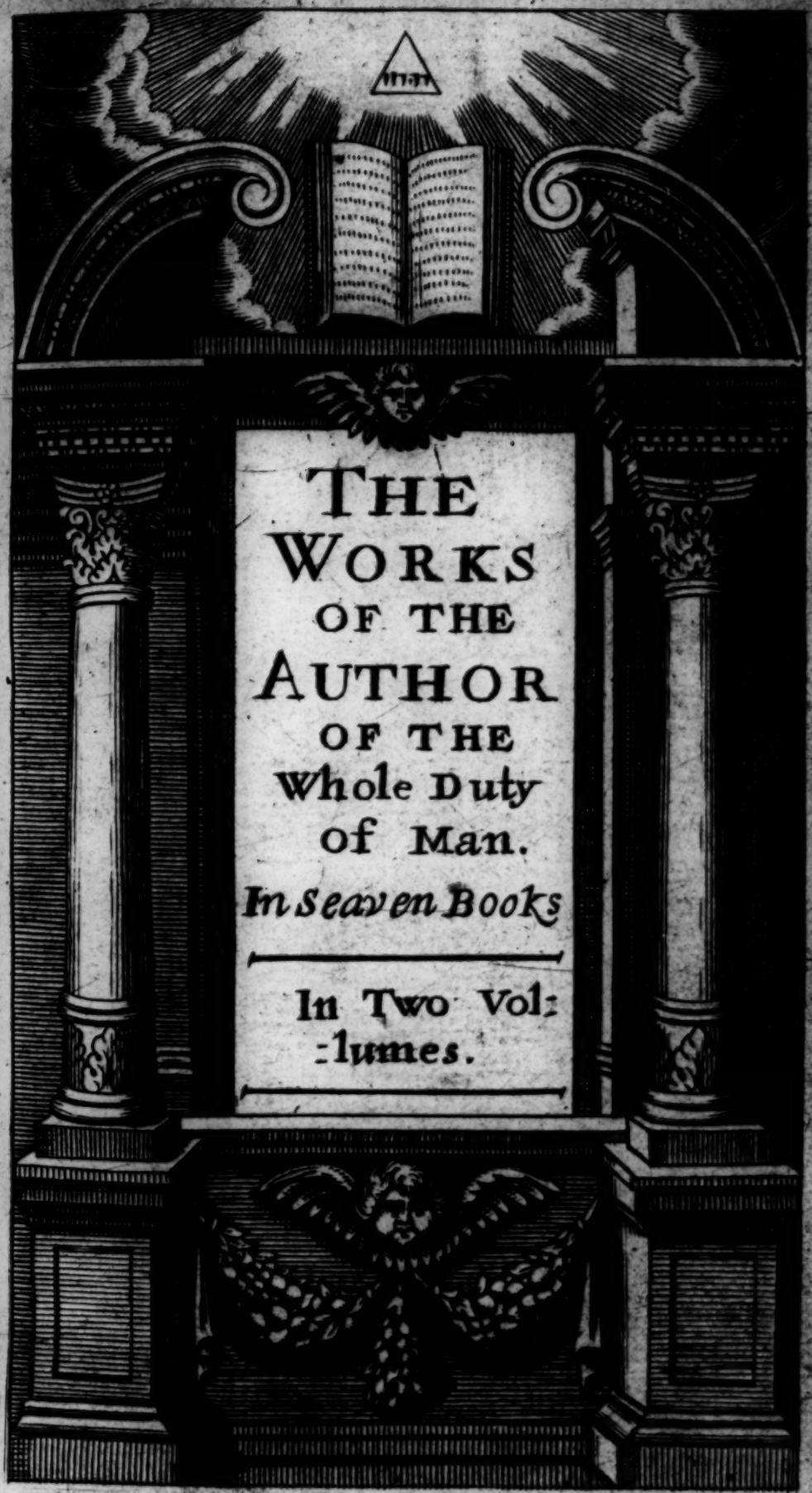
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See the Account of Croome by Mr Field
of Warwick, p. 30.



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THE Whole Duty OF MAN,

Laid down

In a plain and Familiar Way for the Uſe of All, but eſpecially the *Meaneſt Reader.*

Divided into XVII. Chapters;

One whereof being read every Lords Day, the Whole may be read over Thrice in the Year.

Neceſſary for all Families.

WITH

PRIVATE DEVOTIONS For ſeveral OCCASIONS.

LONDON,

Printed Anno Domini 1682.


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TO THE BOOKSELLER.

SIR,

YOU needed not any interceſſion to recommend this Task to me which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annext, and find great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with Gods bleſſing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, *The VVhole Duty of Man*, ſet down in all the Branches, with *Thoſe* advantages of brevity and Partitions, to invite, and ſupport, and engage the Reader, *That* Condeſcenſion to the meaneſt capacities, but withall, *That* weight of ſpiritual arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a ſincere deſire of their own either preſent or future advantages. The *Devotion-part* in the Concluſion is no way inferior, being a ſeaſonable add to every mans Infirmities, and hath extended it ſelf very particularly to all our principal concern-

ments. The *Introduction* hath ſupplied the place o
a *Preface*, which you ſeem to deſire from me, an
leaves me no more to add, but my *Prayers* to Go
" That the Author which hath taken care to co
" vey ſo liberal an Alms to the *Corban ſo ſecretl*
" may not miſs to be rewarded *openly*, in the viſib
" power, and benefit of this work, on the hear
" of the whole Nation, which was never in mo
" need of ſuch ſupplies, as are here afforded. Th
his All-ſufficient Grace will bleſs the ſeed ſown, an
give an abundant encreaſe, is the humbleſt requ
of

Your aſſured Friend,

March 7. 1657.

H. HAMMOND.

A PR

A PREFACE

To the enſuing

TREATICE,

Shewing

The Neceſſity of Caring for the Soul.

Sect. 1. THE *only intent of this enſuing* Treatiſe *is to be a ſhort and* Plain Direction to the very meaneſt Readers, *to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe 'tis in vain to tell* [th]*em their Duty, till they be perſwaded of the neceſſity of performing it,* [I] *ſhall, before I proceed to the* Particulars *required of every Chriſtian,* [en]*deavour to win them to the* Practice *of one* general *Duty* prepara[to]*ry to all the reſt; and that is the Conſideration and* CARE *of their* [ow]*n* SOULS, *without which they will never think themſelves much* [un]*cern'd in the other.*

2. MAN, *we know, is made up of two parts, a* BODY [an]*d a* SOUL: *The Body only the huſk or ſhell of the Soul, a* [la]*mp of fleſh, ſubject to many Diſeaſes and pains while it lives, and* [at] *laſt to* Death *it ſelf; and then 'tis ſo far from being valued, that* [it] *is not to be endured above ground, but laid to rot in the earth. Yet* [in] *this viler part of us we perform a great deal of Care; all the labour* [an]*d toil we are at, is to maintain that. But the more precious part,* [th]*e* Soul, *is little thought of, no care taken how it fares, but as if it* [we]*re a thing that nothing concern'd us, is left quite neglected, never* [co]*nſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we com-* [mi]*t, and therefore whoſoever intends to ſet upon a Chriſtian courſe*

muſt in the firſt place amend that. To the doing whereof, there ne
no deep learning, or extraordinary parts; the ſimpleſt man liv
(that is not a natural fool*) hath underſtanding enough for it, if*
will but act in this by the ſame rules *of common* Reaſon, *whereby*
proceeds in his worldly buſineſs. I will therefore now briefly ſet do
ſome of thoſe Motives, *which uſe to ſtir up our care of any outw*
thing, and then apply them to the Soul.

4. *There be* FOUR *things eſpecially, which uſe to awake*
care; the firſt *is the* Worth *of the thing, the* ſecond *the* Uſefuln
of it to us, when we cannot part with it without great damage
miſchief, the Third *the great* Danger *of it, and the* Fourth
Likelihood *that our care will not be in vain, but that it will preſer*
the thing cared for.

The worth of the Soul.

5. *For the Firſt, we know our care of any worl*
thing is anſwerable to the Worth *of it; what is*
greateſt Price, we are moſt watchful to preſerve, and moſt fearful
loſe; no man locks up dung *in his cheſt, but his money, or what*
counts precious, he doth. Now in this reſpect the Soul deſerves mo
care, than all the things in the world beſides, for 'tis infinitely m
worth; firſt, in that it is made after the Image *of God, it was G*
that breathed into man this breath of life, *Gen.* 2: 7. *Now G*
being of the greateſt Excellency and worth, the more any thing is l
him, the more it is to be valued. But 'tis ſure that no Creature up
the earth is at all like God, *but the Soul of man, and therefore not hi*
ought to have ſo much of our care. Secondly, *the* Soul *never* Di
We uſe to prize things according to their Durableneſs: *what is m*
Laſting is moſt Worth. Now the Soul is a thing that will laſt f
ever: when Wealth, Beauty, Strength, nay, our very Bodies them
ſelves fade away, the Soul ſtill continues. Therefore in that reſpe
alſo, the Soul is of the greateſt worth; and then what ſtrange madne
is it for us to neglect them as we do? We can ſpend Days, and Week
and Months, and Years, nay, our whole Lives in hunting after a litt
wealth of this world, which is of no durance or continuance, and in th
mean time let this great durable treaſure, our Souls, *be ſtolen from u*
by the Devil.

6. A

6. *A ſecond* Motive *to our care of any thing,* *be* USEFULNES *of it to us, or the grear Miſ-* *f we ſhall have by the* loſs *of it. Common rea-* *teaches us this in all things of this life. If our Hairs fall we do* *much regard, becauſe we can be well enough without them: But* *we are in danger to loſe our Eyes or Limbs, we think all the care we* *take little enough to prevent it, becauſe we know it will be a great* *ery. But certainly there is no Miſery to be compared to that* *ery that follows the Loſs of the Soul. 'Tis true, we cannot Loſe* *Souls, in one ſence, that is, ſo loſe them, that they ſhall ceaſe* *Be; but we may loſe them in another, that we ſhould wiſh to loſe* *m even in that; That is, we may loſe that happy eſtate, to which* *y were created, and plunge them into the extreameſt miſery. In a* *d, we may loſe them in* Hell, *whence there is no fetching them* *k, and ſo they are loſt for ever. Nay, in this conſideration our* *y* bodies *are concerned, thoſe Darlings of ours, for which all* *care is laid out: for they muſt certainly after Death be Raiſed* *ain, and be joyned again to the* Soul, *and take part with it in* *atever ſtate; if then our care for the* body *take up all our Time* *d Thoughts, and leave us none to beſtow on the poor* Soul, *it is* *e the* Soul *will for want of that care be made for ever Miſerable.* *t it is as ſure, that that very* Body *muſt be ſo too. And therefore* *you have any true kindneſs to your* Body, *ſhew it by taking Care* *your* Souls. *Think with your ſelves, how you will be able to en-* *re* Everlaſting Burnings. *If a ſmall ſpark of fire, lighting* *the leaſt part of the Body, be ſo intolerable, what will it be to* *ve the Whole caſt into the hotteſt flames? And that not for ſome* *w hours or days, but for ever? So that when you have ſpent many* *houſands of years in that unſpeakable Torment, you ſhall be* *nearer coming out of it, than you were the Firſt day you went* *: think of this, I ſay, and think this withal, that this will* *rtainly be the end of Neglecting the* Soul, *and therefore afford it ſome* *re, if it be but in pity to the* Body, *that muſt bear a part in its* *liſeries.*

The miſery of loſing the Soul.

7. *The* Third Motive *to the care of any thing,* *its being in* DANGER; *now a thing may be* *a danger two wayes: firſt, by* Enemies, *from without: This is* *be Caſe of the* Sheep, *which is ſtill in danger of being devoured by*

The danger the Soul is in.

Wolves;

Wolves; *and we know that makes the Shepherd ſo much the mo watchful over it. Thus it is with the Soul, which is in a great de of danger, in reſpect of its* enemies: *thoſe we know are the* Worl *the* Fleſh, *and the* Devil; *which are all ſuch noted enemies to it, th the very firſt Act we do in behalf of our* Souls, *is to Vow a contin war againſt them. This we all do in our* Baptiſm; *and whoev makes any truce with any of them, is falſe not only to his Soul, b to his* Vow *alſo; becomes a forſworn creature: A Conſideration w worthy our laying to heart. But that we may the better underſtan what Danger the Soul is in, let us a little conſider the* quality *theſe enemies.*

8. *In a war, you know, there are divers things that make an En my terrible: The firſt is* Subtilty *and Cunning, by which alone ma victories have been won; and in this reſpect the* Devil *is a dangero adverſary; he long ſince gave ſufficient proof of his* Subtility, *in b guiling our firſt Parents, who yet were much wiſer than we are; a therefore no wonder if he deceive and cheat us.* Secondly, *the* Watch fulneſs *and* Diligence *of an* Enemy *makes him the more to be Fea ed; and here the* Devil *exceeds: it is his trade and buſineſs to deſtro us, and he is no loiterer at it,* he goes up and down ſeeking whom he may devour, 1 Pet. 5: 8. *he watches all Opportunities of Ad vantage againſt us, with ſuch diligence, that he will be ſure nev to let any ſlip him.* Thirdly, an Enemy *near us is more to be feare than one at a* Diſtance: *for if he be far off, we may have time arm, and prepare our ſelves againſt him, but if he be near, he m ſteal on us unawares. And of this ſort is the* fleſh, *it is an Enemy at our Doors, ſhall I ſay? nay in our Boſoms, it is always near us, take occaſion of doing us miſchiefs.* Fourthly, *the* Baſer *and* Falſe *an* Enemy *is, the more dangerous. He that hides his malice unde the ſhew of Friendſhip, will be able to do a great deal the more hurt. And this again is the fleſh which like* Joab *to* Abner, 2 Sam. 3: 27. *pretends to ſpeak* peaceably *to us,* but wounds us to death; *'tis for ward to purvey for Pleaſures and Delights for us, and ſo ſeems very kind, but it has a* hook *under that* bait, *and if we bite at it we are loſt.* Fifthly, *the Number of* Enemies *makes them more Terrible; and the* World *is a vaſt Army againſt us: There is no ſtate or condi tion in it, nay, ſcarce a creature which doth not at ſome time or other fight againſt the Soul: The* Honours *of the world ſeek to wound us*

by

pride, *the* Wealth *by* covetouſneſs, *the* Proſperity *of it tempts to forget* God, *the* Adverſities *to* murmur *at him. Our very* able becomes a ſnare *to us, our meat draws us to* Gluttony, *our rink to* Drunkenneſs, *our* Company, *nay, our neareſt* Friends *ten bear a part in this war againſt us, whilſt either by their example, perſwaſions they intice us to ſin.*

9. *Conſider all this, and then tell me, whether a Soul thus beſet ath leiſure to* ſleep: *even* Dalilah *could tell* Samſon, *it was time to* wake *when the* Philiſtines were upon him. *And* CHRIST *lls us*, If the good man of the houſe had known in what hour he Thief ſhould come, he would have watched, and not have ffered his houſe to be broken up, *Matth.* 24: 43. *But we live the midſt of Thieves, and therefore muſt look for them every hour, d yet who is there among us, that hath that common providence for is precious part of him, his Soul, which he hath for his houſe, or in- ed the meaneſt thing that belongs to him? I fear our Souls may ſay to us, as Chriſt to his Diſciples,* Matth. 26: 40. What? could ye ot watch with me one hour? *For I doubt it would poſe many of to tell when we beſtowed one Hour on them, though we know them be continually beſet with moſt dangerous Enemies. And then, alas! hat is like to be the caſe of theſe poor Souls, when their Adverſaries ſtow ſo much Care and diligence to deſtroy them, and we will ford none to preſerve them? Surely the ſame as of a beſieged Town, here no VVatch or Guard is kept, which is certain to fall a prey to e Enemy.* Conſider this ye that forget God, *nay, ye that forget ur ſelves, leſt* he pluck you away, and there be none to deliver ou, *Pſal.* 50: 22.

10. *But I told you there was a* Second *way, whereby a thing may in Danger, and that is from ſome Diſorder or Diſtemper within it f. This is often the caſe of our* Bodies, *they are not only lyable to tward Violence, but they are within themſelves Sick and Diſeaſed. nd then we can be ſenſible enough that they are in danger, and need t to be taught to ſeek out for means to recover them. But this is alſo e caſe of the* Soul, *we reckon thoſe parts of the body* diſeaſed, *that do t rightly perform their* Office; *we account it a ſick palate that taſtes t aright, a ſick ſtomach that digeſts not. And thus it is with the* oul *when its parts do not rightly perform their* Offices.

11. *The parts of the* Soul *are eſpecially theſe three:* The UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own Heart, and conſider how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark? How much apter is he to* Will evil *than* good, *and then tell me whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God and goodneſs, and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without Sin, and indued his* Soul *with the full* knowledge *of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without committing Sin; then firſt, that* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *that he ſhould never die, but be taken up into* Heaven, *there to be Happy for ever. But on the other ſide, if he committed Sin and diſobeyed God, then both He and all his Children after him ſhould loſe that Knowledge and that* perfect Strength, *which enabled him to do all that God requires of him: and* ſecondly, *ſhould be ſubject to* death, *and not only ſo, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* Mankind *in him (which we uſually call the* FIRST COVENANT) *upon which God gave* Adam *a particular* commandment, *which was no more but this, that he ſhould not eat of* one *only* Tree *of that* Garden *wherein he had placed him. But he by the perſwaſion of the Devil eats of that Tree, diſobeys God, and ſo brings that curſe upon himſelf, and all*

his

is posterity. And so by that one Sin *of his, he lost both the full* nowledge *of his Duty, and the* Power *of* performing *it. And ve being born after his* Image, *did so likewise, and so are become oth* Ignorant *in discerning what we ought to Do, and* Weak *and nable to the doing of it, having a backwardness to all* good, *and n aptness, and readiness to all evil; like a sick* stomach, *which aths all wholesome food, and longs after such trash, as may nourish he disease.*

14. *And now you see where we got this sickness of soul, and like-viſe that it is like to prove a deadly one, and therefore I pre-ume I need say no more, to assure you our Souls are in danger. It is ore likely you will from this description think them hopeless. But hat you may not from that conceit excuse your Neglect of them, I shall asten to shew you the contrary, by proceeding to the* fourth *Motive f Care.*

15. *That* Fourth Motive *is the* likeli- That our Care will not be in vain.
ood, *that our* CARE *will not be in* AIN, *but that it will be a means to preserve the thing cared for; here this is wanting, it disheartens our care. A Physician leaves is* Patient *when he sees him past* Hope, *as knowing it is then in ain to give him any thing: but on the contrary when he sees hope of ecovery, he plies him with Medicines. Now in this very respect we ave a great deal of reason to take care of our Souls, for they are not so ar gone, but they may be recovered, nay, it is certain they will, if we o our parts towards it.*

16. *For though by that sin of* Adam *all Mankind were under the ntence of eternal condemnation, yet it pleased God so far to pity our isery, as to give us his Son, and in him to make a new Covenant with s, after we had broken the first.*

17. *This* SECOND COVENANT The second Covenant.
as made with Adam *and us in him, pre-ently after his Fall, and is briefly contained in those words,* Gen. : 15. *Where God* declares, that THE SEED OF THE WO-MAN SHALL BREAK THE SERPENTS HEAD; *and this was made up, as the first was, of some mercies to be afforded by God, and ome duties to be performed by us.*

18. *God*

18. *God therein promiſes to ſend his only* Son, *who is* God equal *with himſelf, to earth, to become* man like unto us in all things, ſin only excepted, *and he to do for us theſe ſeveral things.*

19. Firſt, *to make* known *to us the* whole Will *of his* Father, *in the performance whereof we ſhall be ſure to be Accepted and rewarded by him. And this was one great part of his buſineſs, which he performed in thoſe many Sermons and Precepts we find ſet down in the* Goſpel. *And herein he is our* PROPHET, *it being the work of a* Prophet *of old not only to* foretel, *but to* Teach. *Our duty in this particular is to hearken diligently to him, to be moſt ready and deſirous to learn that will of God which he came from Heaven to reveal to us.*

The Second *thing He was to do for us, was to* ſatisfie God *for our* Sins, *not only that one of* Adam, *but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveneſs of Sins, the Favour of God, and ſo to Redeem us from* Hell and *eternal damnation, which was the puniſhment due to our ſin. All this he did for us by his death. He offered up himſelf a Sacrifice for the* Sins of all thoſe *who heartily bewail, and forſake them. And in this He is our* PRIEST, *it being the* Prieſts *Office to* Offer Sacrifice for the ſins of the People. *Our duty in this particular is firſt, truly and heartily to Repent us of, and forſake our ſins, without which they will never be forgiven us, though Chriſt have died.* Secondly, *ſtedfaſtly to* Believe, *that if we do that, we ſhall have the benefits of that* Sacrifice *of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments which were due unto us for them.* Another *part of the* PRIESTS Office *was* Bleſſing *and* Praying *for the People; and this alſo Chriſt performs to us. It was his ſpecial Commiſſion from his Father to Bleſs us, as* S. Peter *tells us,* Acts 3: 26. God ſent his Son Jeſus to bleſs you; *and the following words ſhew wherein that bleſſing conſiſts, in* turning eway every one of you from his iniquity: *thoſe means which he has uſed for the turning us from our Sins, are to be reckoned of all other the greateſt Bleſſings; and for the other part, that of* Praying, *that he not only performed on earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God, and makes requeſt for us, *Rom.* 8: 34. *Our duty herein is, not to reſiſt this unſpeakable bleſſing of his, but*

to

be willing to be thus bleſt in the being turned from our ſins, *nd not to make void and fruitleſs all his* Prayers *and* In-rceſſions *for us, which will never prevail for us, whilſt we con-nue in them.*

21. *The* third *thing, that* Chriſt *was to do for us, was to* Enable *, or give us* Strength *to do what God requires of us. This he doth,* rſt, *by taking off from the hardneſs of the Law given to* Adam, *hich was, never to commit the leaſt ſin, upon pain of damnation, nd requiring of us only an* honeſt *and* hearty endeavour *to do what e are able, and where we fail, accepting of* Sincere Repentance. econdly, *By ſending his* Holy Spirit into our hearts *to govern nd Rule us, to give us ſtrength to overcome Temptations to Sin, nd to do all that He now under the Goſpel requires of us. And in is he is our* KING, *it being the office of a* King *to govern nd rule, and to ſubdue enemies. Our duty in this particular is give up our ſelves obedient ſubjects of his, to be governed and ruled him, to obey all his Laws, not to take part with any Rebel, that , not to cheriſh any one ſin, but diligently to Pray for his* Grace enable us to ſubdue all, *and then careſully to make uſe of it to that rpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him, an* ternal glorious *inheritance, the* Kingdom *of* Heaven, *whither is gone before to take poſſeſſion for us. Our duty herein is to be ex-eding careful, that we forfeit not our parts in it, which we ſhall rtainly do, if we continue impenitent in any ſin.* Secondly, *not faſten our* Affections *on this World, but to raiſe them accord-g to the precept of the Apoſtle,* Coloſſ. 3: 2. Set your affecti-ns on things above, and not on things on the earth; *con-nually longing to come to the poſſeſſion of that bleſſed Inheritance of rs, in compariſon whereof all things here below ſhould ſeem vile and ean to us.*

23. *This is the Sum of that* SECOND COVENANT *we are now under, wherein you ſee what* Chriſt *hath done, how he Executes thoſe* Three Great Offices *of* KING, PRIEST *and* PROPHET: *as alſo what is required of us, without our faith-ful Performance of which, all that he hath done, ſhall never ſtand*

us

us in any ſtead; for he will never be a Prieſt *to ſave any, who take him not as well for their* Prophet *to* Teach, *and their* King *to* Rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worſe, than if it had never been made; for we ſhall then be to Anſwer, not for the breach of Law only, as in the* firſt, *but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully perform it, that is, ſet our ſelves heartily to the obeying of every Precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the fore-mentioned benefits of Chriſt belong to us.*

24. *And now you ſee how little Reaſon you have, to caſt off the* CARE *of your* SOULS, *upon a conceit they are paſt cure, for that it is plain they are not; Nay certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his Redemption had been ſuch that* all men *ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt receive the good even of all that* Chriſt *hath done for them.*

25. *And now if after all that* God *hath done to ſave theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves, we very well deſerve to periſh. If a* Phyſician *ſhould undertake a Patient that were in ſome deſperate diſeaſe, and by his ſkill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his* Soul, *wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father, Son, *and* HOLY Ghoſt *have all done their parts for them. The* FATHER *gave his*

only

nly Son, the SON gave Himself, left his Glory, and endured he bitter death of the Cross, meerly to keep our Souls from perishing. he HOLY GHOST is become as it were our Attendant, waits on us with continual offers of his Grace, to enable us to do that which ay preserve them; nay he is so desirous we should accept those Offers his, that he is said to be grieved when we refuse them, Ephes. 4:30. low what greater disgrace and affront can we put upon God, than to espise what he thus values? that those Souls of ours, which Christ ought worthy every drop of his bloud, we should not think worth ny part of our Care? We use in things of the world, to rate them cording to the opinion of those who are best skilled in them: now cer-inly God who made our Souls, best knows the worth of them, and nce he prizes them so high, let us (if it be but in reverence to him) be shamed to neglect them. Especially now that they are in so hope-l a condition, that nothing but our own careleſness can possibly de-roy them.

27. I have now briefly gone over those Four motives of care I at rst proposed, which are each of them such as never misses to stir it up wards the things of this world; and I have also shewed you how uch more Reasonable, nay, Necessary it is they should do the like for e Soul. And now what can I say more, but conclude in the words Isaiah 46:8. Remember this, and shew your selves men. hat is, deal with your Soul as your Reason teaches you to do with l other things that concern you. And sure this common Justice binds u to; for the Soul is that which furnishes you with that Reason, hich you exercise in all your worldly business; and shall the Soul it lf receive no Benefit from that Reason which it affords you? This , as if a Master of a Family, who provides food for his servants ould by them be kept from Eating any himself, and so remain the only arved creature in his house.

28. And as Justice ties you to this, so Mercy doth likewise; you now the poor Soul will fall into Endless and unspeakable Miseries, if ou continue to neglect it, and then it will be too late to consider it. The st Refuge you can hope for, is Gods mercy, but that you have de-ised and abused. And with what face can you in your greatest eed beg for his mercy to your Souls, when you would not afford them our own? No not that common Charity of considering them, of be-

stowing

ſtowing a few of thoſe idle Hours, *you know not (ſcarce) how to paſ away, upon them.*

29. *Lay this to your hearts, and as ever you hope for* Gods pity *when you moſt want it, be ſure in time to* pity *your ſelves, by takin that due care of your* Precious Souls *which belongs to them.*

30. *If what hath been ſaid, have perſwaded you to this ſo* neceſſa ry *a* Duty, *my next work will be to tell you how this* Care *muſt b imployed; and that, in a word, is in the doing of all thoſe things whic tend to the making the Soul happy, which is the end of our* Care, *an what thoſe are I come now to ſhew you.*

THE

BRITISH MUSEUM 15 69 DEC

SUNDAY I.

f the Duty *of* Man *by the Light of Nature, by the Light of Scripture: the three great branches of Mans Duty, to God, our Selves, our Neighbour: our Duty to God; of* Faith, *the Promiſes, of Hope, of Love, of Fear, of Truſt.*

THE Benefits purchaſed for us by *Chriſt*, are ſuch as will undoubtedly make the Soul Happy; for Eternal Happineſs it ſelf is one of them: but becauſe theſe Benefits belong not to us till we perform the Condition required of us; whoever deſ the happineſs of his Soul, muſt ſet himſelf to the perming of that Condition. What that is, I have already menned in the general, *That it is the hearty, honeſt endeavour of ying the whole will of God.* But then that will of God conning under it many particulars, it is neceſſary we ſhould alſo ow what thoſe are; that is, what are the ſeveral things, t God now requires of us, our performance whereof will ng us to everlaſting happineſs, and the neglect to endleſs ſery.

Of the light of Nature.

2. Of theſe things there are ſome which God h ſo ſtamped upon our ſouls, that we Natuy know them; that is, we ſhould have known them to be Duty, though we had never been told ſo by the Scripture. at this is ſo, we may ſee by thoſe Heathens, who having er heard of either Old or New Teſtament, do yet acknowge themſelves bound to ſome general Duties, as to Wor- God, to be Juſt, to honour their Parents and the like; as *S. Paul* ſaith, *Rom.* 2: 15. *Their Conſciences do in thoſe things uſe or excuſe them*; that is, tell them, whether they have ne what they ſhould in thoſe particulars or no.

3. Now though Chriſt hath brought greater light into the rld, yet he never meant by it to put out any of that Natulight, which God hath ſet up in our Souls: Therefore let

me here, by the way, adviſe you not to walk contrary even to this leſſer light. I mean not to venture on any of thoſe Acts which meer Natural Conſcience will tell you are ſins.

4. It is juſt matter of ſadneſs to any Chriſtian heart, to ſee ſome in theſe days, who profeſs much of Religion and yet live in ſuch ſins, as a meer heathen would abhor; men that pretending to higher degrees of light, and holineſs, than their brethren do, yet practiſe contrary to all the Rules of common honeſty, and make it part of their Chriſtian liberty ſo to do; of whoſe ſeducement it concerns all that love their Souls to beware: and for that purpoſe let this be laid as a Foundation. *That that Religion or Opinion cannot be of God, which allows men in any wickedneſs.*

5. But though we muſt not put out this light which God hath thus put into our ſouls, yet this is not the only way where by God hath revealed his will; and therefore we are not to reſt here; but proceed to the knowledge of thoſe other things which God hath by other means revealed.

The light of Scriptures. 6. The way for us to come to know them is by the Scriptures, wherein are ſet down thoſe ſeveral commands of God which he hath given to be the Rule of our Duty.

7. Of thoſe ſome were given before Chriſt came into the world, ſuch are thoſe precepts we find ſcattered throughout the Old Teſtament, but ſpecially contained in the Ten Commandments, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall find in the New Teſtament, in the ſeveral precepts given by him and his Apoſtles, but eſpecially in the Divine Sermon on the Mount, ſet down in the fifth, ſixth and ſeventh Chapters of *S. Matthews* Goſpel.

8. All theſe ſhould be ſeverally ſpoke to, but becauſe that would make the diſcourſe very long, and ſo leſs fit for the meaner ſort of men, for whoſe uſe alone it is intended, I chuſe to proceed in another manner; by ſumming up all theſe together, and ſo as plainly as I can, to lay down, what is now the duty of every Chriſtian.

The three great branch- 9. This I find briefly contained in the words of the Apoſtle, *Tit.* 2: 12. *That we ſhould live ſoberly, righ-*

ighteouſly, and godly in this preſent world; where the word *Soberly*, contains our *duty* to our *ſelves*; *Righteouſly*, our duty to our *neighbour*; and *Godly*, our *duty* to *God*. Theſe therefore ſhall be the Heads of my Diſcourſe, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the beſt ground-work whereon to build both the other. *es of mans Duty.*

10. There are many parts of our DUTY to GOD; the two chief are theſe: Firſt, to acknowledge him to be God; Secondly, to have no other. Under theſe are contained all thoſe particulars, which make up our whole duty to God, which ſhall be ſhewed in their order. *Duty to God.*

11. To acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlaſting, without beginning, and ſhall be to everlaſting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghoſt, one God, bleſſed for ever. That he is ſubject to no alteration, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom *no man hath ſeen nor can ſee*, as the Apoſtle tells us, 1 *Tim.* 3: 16. That he is infinitely great and Excellent, beyond all that our wit or conceit can imagine; that he hath received his being from none, and gives being to all things. *Acknowledging him to be God.*

12. All this we are to believe of him in regard of his Eſſence and being: but beſides this, he is ſet forth to us in the *Scripture* by ſeveral *Excellencies*, as that he is of Infinite Goodneſs and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things and is preſent in all places; theſe are by Divines called the Attributes of God, and all theſe we muſt undoubtingly acknowledge, that is, we muſt firmly believe all theſe Divine Excellencies to be in God, and that in the greateſt degree; and ſo, that they can never ceaſe to be in him, he can never be other than *infinitely Good*, *Merciful*, *True*, &c.

13. But the acknowledging him for our God ſignifies yet more than this; it means that we ſhould perform to him all thoſe ſeveral parts of Duty which belong from a Creature to his God: what thoſe are I am now to tell you.

Faith. 14. The first is FAITH, or Belief, not only that forementioned of his Essence and Attributes, but of his Word, the believing most firmly, that all that he saith is perfectly true. This necessarily arises from that attribute, his Truth, it being natural for us to believe whatsoever is said by one of whose truth we are confident. Now the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is most true.

Of his Affirmations. 15. The things contained in them are of these four sorts: First, Affirmations, such are all the stories of the Bible, when it is said such and such things came so and so to pass; Christ was born of a Virgin, was laid in a Manger, *&c.* And such also are many points of Doctrine, as that there are three persons in the *Godhead*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture we are to believe most true. And not only so, but because thy are all written for our instruction we are to consider them for that purpose, that is, by them to lay that Foundation of Christian knowledge, on which we may build a Christian life.

Commands. 16. The second sort of things contained in the Scripture, are the *Commands*, that is, the several things enjoyned us by God to perform; these we are to believe to come from him, and to be most just and fit for him to command: but then this belief must bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwise our belief that they come from him serves but to make us more inexcusable.

Threatnings. 17. Thirdly, the Scripture contains threatnings; many Texts there are which threaten to them that go on in their sins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedfastly to believe, that these are Gods threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief is to keep from those sins to which this destruction is threatned; otherwise our belief adds to our guilt, that we wilfully go on in spight of those threatnings.

18. Fourthly

18. Fourthly, the Scripture contains Promiſes, *Promiſes.* nd thoſe both to our Bodies and our ſouls; for our bodies ere are many promiſes that God will provide for them what ſees neceſſary, I will name only one, *Matt.* 6: 33. *Seek ye ſt the Kingdom of God and his righteouſneſs, and all theſe things,* at is, all outward neceſſaries *ſhall be added unto you:* but here is to be obſerved, that we muſt *firſt ſeek the kingdom of od and his righteouſneſs*, that is, make it our firſt and greateſt re to ſerve and obey him, before this promiſe even of temoral good things belong to us. To the Soul there are many d high promiſes, as firſt, that of preſent eaſe and refreſhent, which we find, *Matt.* 11: 29. *Take my yoke upon you, d learn of me, and ye ſhall find reſt to your ſouls:* but here it is parent, that before this reſt belongs to us, we muſt have *ken on us Chriſts yoke*, become his ſervants and Diſciples. Fially, there are promiſes to the ſoul even of all the benefits of hriſt; but yet thoſe only to ſuch as perform the Condition quired; that is, Pardon of ſins to thoſe that repent of them, creaſe of Grace to thoſe that diligently make uſe of what ey have already, and humbly pray for more; and Eternal lvation to thoſe that continue to their lives end in hearty edience to his Commands.

19. This Belief of the Promiſes muſt therefore ſtir us up to rform the Condition, and till it do ſo, we can in no reaon expect any good by them: and for us to look for the beefit of them on other terms, is the ſame mad preſumption at it would be in a ſervant to challenge his Maſter to give im a reward for having done nothing of his work, to which one the reward was promiſed; you can eaſily reſolve what nſwer were to be given to ſuch a ſervant, and the ſame we e to expect from God in this caſe. Nay further, it is ſure od hath given theſe promiſes to no other end, but to invite us holineſs of life; yea, he gave his Son, in whom all his romiſes are as it were ſumm'd up, for this end. We uſually ook ſo much at Chriſts coming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, han that the main purpoſe of his coming into the world was o plant good life among men.

20. This is ſo often repeated in Scripture, that no man that onſiders and believes what he reads can doubt of it. Chriſt himſelf

himſelf tells us, *Matth.* 9: 13. *He came to call ſinners to repentance.* And *S. Peter*, *Acts* 3: 26. tells us, *That God ſent his Son Jeſus to bleſs us, in turning every one of us from our iniquities*; for it ſeems the *turning us from our iniquities* was the greateſt ſpecial Bleſſing which God intended us in Chriſt.

21. Nay, we are taught by *S. Paul*; that this was the end of his very death alſo, *Tit.* 2: 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works.* And again, *Gal.* 1: 4. *Who gave himſelf for us that he might deliver us from this preſent evil world*, that is from the ſins and ill cuſtoms of the world. Divers other Texts there are to this purpoſe; but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, that all that Chriſt hath done for us was directed to this end, the bringing us to live Chriſtianly; or in the words of *S. Paul*, *To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.*

22. Now we know Chriſt is the foundation of all the promiſes; *in him all the promiſes of God are yea, and Amen*, 2 *Cor.* 1. *vers* 20. And therefore if God gave Chriſt to this end, certainly the Promiſes are to the ſame alſo. And then how great an abuſe of them is it to make them ſerve for purpoſes quite contrary to what they were intended? *viz.* to the incouraging us in ſins, which they will certainly do, if we perſwade ourſelves they belong to us, how wickedly ſoever we live. The Apoſtle teaches us another uſe of them, 2 *Cor.* 7: 1. *Having therefore theſe promiſes, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* When we do thus, we may juſtly apply the promiſes to ourſelves, and with comfort expect our parts in them. But till then, though theſe promiſes be of certain truth, yet we can reap no benefit from them, becauſe we are not the perſons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the Faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, ſuch as may anſwer the end for which they were ſo revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this, is no more than the Devils do, as *S. James* tells us, Chap. 2: 19. Only they are not ſo unreaſonable

ſome of us are, for they will tremble, as knowing well his Faith will never do them any good. But many of us go on confidently, and doubt not the ſufficiency of our Faith, though we have not the leaſt fruit of obedience to approve it by; let ſuch hear *S. James*'s judgement in the point, Chap. 2. vers 26. *As the body without the ſpirit is dead, ſo Faith if it have not works is dead alſo.*

24. A ſecond duty to God is HOPE, that is, a comfortable expectation of theſe good things he hath promiſed. But this, as I told you before of Faith, muſt be ſuch as agrees to the nature of the promiſes, which being ſuch as requires a condition on our part, we can hope no further than we make that good; or if we do, we are ſo far from performing by it this duty of Hope, that we commit the great ſin of Preſumption, which is nothing elſe but hoping where God hath given us no ground to hope: this every man doth, that hopes for pardon of ſins and eternal life, without that repentance and obedience to which alone they are promiſed; true hope is that which purifies us, *S. John* ſaith 1 Ep. 3: 3. *Every man that hath this hope in him purifieth himſelf, even as he is pure*; that is, it makes him leave his ſins, and earneſtly endeavour to be holy as Chriſt is, and that which doth not ſo, how confident ſoever it be, may well be concluded to be but that hope of the Hypocrite, which *Job* aſſures us ſhall periſh. *Hope.* *Preſumption.*

25. But there is another way of tranſgreſſing this Duty, beſides that of Preſumption, and that is by Deſperation, by which I mean not that which is ordinarily ſo called, *viz.* the deſpairing of mercy, ſo long as we continue in our ſins, for that is but juſt for us to do: but I mean ſuch a deſperation as makes us give over endeavour, that is, when a man that ſees he is not at the preſent ſuch a one as the promiſes belong to, concludes, he can never become ſuch, and therefore neglects all duty, and goes on in his ſins. This is indeed the ſinful deſperation, and that which if it be continued in, muſt end in deſtruction. *Deſpair.*

26. Now the work of hope is to prevent this, by ſetting before us the generality of the promiſes, that they belong to all that will but perform the condition. And therefore though a man have not hitherto performed it, and ſo hath yet no

right to them, yet hope will tell him, that that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly for any man, be he never ſo ſinful, to give up himſelf for loſt, when if he will but change his courſe, he ſhall be as certain to partake of the promiſes of mercy, as if he had never gone on in thoſe former ſins.

27. This Chriſt ſhews us in the parable of the prodigal, *Luke* 15. where we ſee that Son, which had run away from his Father, and had conſumed the portion given him, in riotous living, was yet upon his return and repentance uſed with as much kindneſs by the Father, as he that had never offended, nay with higher and more paſſionate expreſſions of love. The intent of which Parable was only to ſhew us how graciouſly our heavenly Father wil receive us, how great ſoever our former ſins have been, if we ſhall return to him with true ſorrow for what is paſt, and ſincere obedience for the time to come; nay ſo acceptable a thing is it to God, to have any ſinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There is joy in the preſence of the Angels of God, over one ſinner that repenteth*, *Luke* 15: 10. And now who would not rather chuſe by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a ſullen deſperation to pleaſe Satan and his accurſed ſpirits; eſpecially when by the former we ſhall gain endleſs happineſs to our ſelves, and by the latter as endleſs torments?

Love its Motives. 28. A Third Duty to God is LOVE; there are two common Motives of love among men. The one the goodneſs and excellency of the perſon, the other his particular kindneſs, and love to us; and both theſe are in the higheſt degree in God.

1. Gods excellency. 29. Firſt, he is of infinite goodneſs, and excellency in himſelf; this you were before taught to believe of him, and no man can doubt it that conſiders but this one thing, that there is nothing good in the world, but what hath received all its goodneſs from God: his goodneſs is as the Sea, or Ocean, and the goodneſs of all creatures but as ſome ſmall ſtreams flowing from the Sea. Now you would certainly think him a mad man, that ſhould ſay the Sea were not greater than ſome little brook: and certainly it is no leſs folly to ſuppoſe, that the goodneſs of God doth not

ot as much (nay infinitely more) exceed that of all creatures. eſides, the goodneſs of the creature is imperfect and mixt ith much evil; but his is pure and entire without any ſuch ixture. He is perfectly Holy and cannot be tainted with the aſt impurity, neither can be the author of any to us; for ough he be the cauſe of al the goodneſs in us, he is the cauſe f none of our ſins. This St. *James* expreſly tells us, Chap. 1:13. *et no man ſay when he is tempted, I am tempted of God: for God nnot be tempted with evil, neither tempteth he any man.*

His kindneſs to us.

30. But ſecondly, God is not only thus good in imſelf, but he is alſo wonderful good, that is, ind and merciful to us. We are made up of two arts a Soul and a Body, and to each of theſe God hath expreſsd infinite mercy and tenderneſs. Do but conſider what was efore told you of the SECOND COVENANT, and he mercies therein offered, even Chriſt himſelf and all his enefits, and alſo that he offers them ſo ſincerely and heartily, hat no man can miſs of enjoying them but by his own deault. For he doth moſt really and affectionately deſire we hould embrace them and live; as appears by that ſolemn Oath f his, *Ezek.* 33:11. *As I live ſaith the Lord, I have no pleaſure n the death of the wicked, but that the wicked turn from his way nd live:* whereto he adds this paſſionate expreſſion, *Turn ye, urn ye from your evil ways, for why will ye die?* To the ſame urpoſe you may read *Ezek.* 18. Conſider this, I ſay, and hen ſurely you cannot but ſay, he hath great kindneſs to our ouls. Nay, let every man but remember with himſelf the many calls he hath had to repentance and amendment; ſometimes outward by the Word, ſometimes inward by the ſecret whiſpers of Gods Spirit in his heart, which were only to woo nd intreat him to avoid Eternal miſery, and to accept of Eternal happineſs; let him, I ſay, remember theſe, together with thoſe many other means God hath uſed toward him for the ſame end, and he will have reaſon to confeſs Gods kindneſs, not only to mens ſouls in general but to his own in particular.

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health, ſtrength, food, raiment, and whatever elſe concerns them, are merely his gifts: ſo that indeed it is impoſſible we ſhould be ignorant of his mercies to

them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these than others, yet there is no person but enjoys so much in one kind or other, as abundantly shews Gods mercy and kindness to him in respect of his Body.

32. And now surely you will think it but reasonable we should Love him, who is in all respects thus Lovely: indeed this is a duty so generally acknowledged, that if you should ask any man the question, whether he loved God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will soon be proved to you by examining a little, what are the common effects of love, which we bear to men like our selves, and then trying, whether we can shew any such fruits of our love to God.

Fruit of Love, desire of pleasing.

33. Of that sort there are divers, but for shortness I wil name but two. The first is a desire of pleasing, the second a desire of enjoyment. These are constantly the fruits of Love. For the first, 't is known by all, that he that loves any person is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of love, so is this desire more or less; where we love earnestly; we are very earnest, and careful to please. Now if we have indeed that love to God, we pretend to, it wil bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits*, so may you judge of your love of God, by this fruit of it; nay indeed this is the way of tryal, which Christ himself hath given us, *John* 14. 15. *If you love me keep my Commandments*, and St. *John* tells us, 1 Ep. 5. 3. *That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impossible to testifie our love to God.

34. But it must yet be farther considered, that this love of God must not be in a low or weak degree; for besides that the motives to it, His Excellency and his kindness, are in the highest, the same commandment which bids us love God, bids us *love him with all our hearts, and with all our strength*, that is, as much as is possible for us, and above any thing else.

And

nd therefore to the fulfilling this commandment, it is neeſſary we love him in that degree; and if we do ſo, then certainly we ſhall have not only ſome ſlight and faint endeavours f pleaſing, but ſuch as are moſt diligent and earneſt, ſuch as will put us upon the moſt painful and coſtly duties, make us willing to forſake our own eaſe, goods, friends, yea life t ſelf, when we cannot keep them without diſobeying God.

35. Now examine thy ſelf by this; haſt thou this fruit of ove to ſhew? Doſt thou make it thy conſtant and greateſt are to keep Gods Commandments? To obey him in all hings? Earneſtly labouring to pleaſe him to the utmoſt of thy ower, even to the forſaking of what is deareſt to thee in his world? If thou doſt, thou mayeſt then truly ſay thou oveſt God. But on the contrary, if thou wilfully continueſt n the breach of many, nay, but of any one Command of is, never deceive thy ſelf, for the love of God abides not in hee. This will be made plain to you, if you conſider what he Scripture ſaith of ſuch, as that they *are enemies to God by heir wicked works*, *Col.* 1:21. that the carnal mind (and ſuch s every one that continues *wilfully in ſin*) is *enmity with God*, *Rom.* 8:7. that he that *ſins wilfully*, *tramples under foot the Son of God*, *and doth deſpight unto the Spirit of Grace*, *Heb.* 10:29. nd many the like. And therefore unleſs you can think enmity, and trampling, and deſpight to be fruits of love, you muſt not believe you love God, whilſt you go on in a wilful diſobedience to him.

Deſire of Enjoying.

36. A ſecond fruit of Love, I told you, was deſire of Enjoying. This is conſtantly to be ſeen in our love to one another. If you have a friend whom you entirely love, you deſire his converſation, wiſh to be always in his company: and thus will it be alſo in our love to God, if that be as great and hearty as this.

37. There is a twofold Enjoying of God, the one Imperfect in this life, the other more Perfect and complete in the life to come; that in this life is that converſation, as I may call it, which we have with God in his Ordinances, in Praying and Meditating, in hearing his Word, in receiving the Sacrament, which are all intended for this purpoſe, to bring

us into an intimacy and familiarity with God by ſpeaking to him, and hearing him ſpeak to us.

38. Now if we do indeed love God, we ſhall certainly hugely value and deſire theſe ways of converſing with him; it being all that we can have in this life, it will make us with *David* eſteem *one day in Gods Courts better than a thouſand* *Pſal.* 84: 10. We ſhall be glad to have theſe opportunities of approaching to him as often as it is poſſible, and be careful to uſe them diligently, to that end of uniting us ſtill more to him; yea we ſhall come to theſe ſpiritual exerciſes with the ſame chearfulneſs we would go to our deareſt friend. And if indeed we do thus, it is a good proof of our Love.

39. But I fear there are not many have this to ſhew for it, as appears by the common backwardneſs and unwillingneſs of Men to come to theſe; and their negligence and heartleſneſs when they are at them; and can we think that *God* will ever own us for lovers of him, whilſt we have ſuch diſlike to his company, that we will never come into it but when we are dragg'd by fear, or ſhame of men, or ſome ſuch worldly Motive? It is ſure you would not think that man loved you whom you perceive to ſhun your company, and be loath to come in your ſight. And therefore be not ſo unreaſonable as to ſay, You love God, when yet you deſire to keep as far from him as you can.

40. But beſides this there is another Enjoyment of God which is more perfect and complete, and that is our perpetual enjoying of him in Heaven, where we ſhall be for ever united to him, and enjoy him not now and then only for ſhort ſpaces of time, as we do here, but continually without interruption, or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us ſo much, that we ſhall think no labour too great to compaſs it. The ſeven years that *Jacob* ſerved for *Rachel*, Gen. 29: 20. *ſeemed to him but a few days for the love that he had to her*: And ſurely if we have love to God, we ſhall not think the ſervice of our whole lives too dear a price for this full Enjoyment of him, nor eſteem all the Enjoyments of the world worth the looking on in compariſon thereof.

41. If we can truly tell our ſelves we do thus long for this en-

joyment of God, we may believe we love him. But I fear ain there are but few that can thus approve their love. For if e look into mens lives, we ſhall ſee they are not generally ſo nd of this Enjoyment, as to be at any pains to purchaſe it. nd not only ſo, but it is to be doubted, there are many who it were put to their choice, whether they would live here ways to enjoy the profit and pleaſure of the world, or go heaven to enjoy God, would like the children of *Gad* and *euben*, ſet up their reſt on this ſide *Jordan*, *Numb.* 32. and ever deſire that heavenly *Canaan*; ſo cloſe do their affections eave to things below, which ſhews clearly they have not ade God their treaſure, for then according to our Saviours ule, *Matth.* 6: 22. their heart would be with him. Nay, rther yet; it is too plain that many of us ſet ſo little value on is enjoying of God, that we prefer the vileſt and baſeſt ſins efore him, and chuſe to enjoy them, though by it we utterly ſe our parts in him, which is the caſe of every man that ontinues wilfully in thoſe ſins.

42. And now I fear, according to theſe Rules of Tryal, any that profeſs to love God, will be found not to do ſo. conclude all with the words of *S. John* 1 *Ep.* 3: 18. which ough ſpoken of the love of our brethren, is very fitly apliable to this love of God, *Let us not love in word, neither in ngue, but in deed and in truth.*

43. A Fourth duty to God is FEAR; this ariſes [*Fear.* om the conſideration both of his juſtice and his power; his uſtice is ſuch that he will not clear the wicked, and his Power ch, that he is able to inflict the foreſt puniſhments upon em; and that this is a reaſonable cauſe of fear, Chriſt himlf tells us, *Matth.* 10: 28. *Fear him which is able to deſtroy both ul and body in hell.* Many other places of Scripture there are, hich commend to us this duty, as *Pſal.* 2: 11. *Serve the Lord ith fear.* Pſal. 34: 9. *Fear the Lord ye that be his Saints.* Pro. 9: er. 10. *The fear of the Lord is the beginning of wiſdom*, and divers he like; and indeed all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are only to this nd, to work this fear in our hearts.

44. Now this fear is nothing elſe but ſuch an awful regard f God, as may keep us from offending him. This the Wiſe man tells us, *Prov.* 16: 17. *The fear of the Lord is to*

depart from evil: ſo that none can be ſaid truly to fear God that is not thereby withheld from ſin; and this is but anſwerable to that common fear we have towards men; who even we know may hurt us, we will beware of provoking; and therefore if we be not as wary of diſpleaſing God, it is plain we fear Men more than we do him.

The folly of fearing Men more than God.

45. How great a madneſs this is, thus to fear Men above God, will ſoon appear, if we compare what Man can do to us with that which God can. And firſt, it is ſure, it is not in the power of man (I might ſay Devils too) to do us any hurt, unleſs God permit and ſuffer them to do it; ſo that if we do but keep him our friend, we may ſay with the Pſalmiſt, *The Lord is on my ſide, I fear not what man can do unto me.* For let their malice be never ſo great, he can reſtrain and keep them from hurting us; nay he can change their minds towards us, according to that of the Wiſe man, *Prov.* 16: 7. *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who when his brother *Eſau* was coming againſt him as an enemy, God wonderfully turned his heart, ſo that he met him with all the expreſſions of brotherly kindneſs, as you may read in the next Chapter.

46. But ſecondly, Suppoſe men were left at liberty to do thee what miſchief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty, or thy credit, or perchance thy life too, but that thou knoweſt is the utmoſt they can do. But now God can do all this when he pleaſes, and that which is infinitely more, his vengeance reaches even beyond death it ſelf, to the eternal miſery both of Body and Soul in hell; in compariſon of which Death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, ſaith Chriſt, *Luk.* 12:4. and then immediately adds, *But I will forewarn you whom ye ſhall fear, fear him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, fear him.* In which words the compariſon is ſet between the greateſt ill we can ſuffer from man, the loſs of life, and thoſe ſadder evils God can inflict on us; and the latter are found to be

the

e only dreadful things, and therefore God only to be red.

47. But there is yet one thing farther conſiderable in this atter, which is this, It is poſſible we may tranſgreſs againſt en and they not know it: I may perhaps ſteal my neighbours ods, or defile his wife, and keep it ſo cloſe that he ſhall not ſpect me, and ſo never bring me to puniſhment for it: but is we cannot do with God, he knows all things, even the oſt ſecret thoughts of our hearts; and therefore though we mmit a ſin never ſo cloſely, he is ſure to find us, and will ſurely, if we do not timely repent, puniſh us eternally r it.

48. And now ſurely it cannot but be confeſt that it is much fer diſpleaſing men, than God; yet, alas, our practice is if we believed the direct contrary, there being nothing more dinary with us, than for the avoiding of ſome preſent nger we fear from men, to ruſh our ſelves upon the indig- tion of God. And thus it is with us, when either to ſave r eſtates, or credits, or our very lives, we commit any ſin, r that is plainly the chuſing to provoke God, rather than an.

49. But God knows this caſe of fear of men is not the only e wherein we venture to diſpleaſe him; for we commit any ſins, to which we have none of this temptation, nor deed any other; as for inſtance, that of common ſwearing which there is nothing either of pleaſure, or profit to invite . Nay, many times, we, who ſo fear the miſchiefs that her men may do to us, that we are ready to buy them off ith the greateſt ſins, do our ſelves bring all thoſe very miſ- iefs upon us, by ſins of our own chuſing. Thus the careleſs odigal robs himſelf of his eſtate, the deceitful and diſhoneſt an, or any that lives in open notorious ſin, deprives him- lf of his credit, and the Drunkard and Glutton brings diſ- ſes on himſelf, to the ſhortning his life. And can we think e do at all fear God, when that fear hath ſo little power ver us, though it be backt with the many preſent miſchiefs at attend upon ſin, it is not able to keep us from them? Sure- ſuch men are ſo far from fearing *God*, that they rather em to defie him, reſolve to provoke him, whatſoever it coſt em, either in this world or the next. Yet ſo unreaſonably

partial

partial are we to our ſelves, that even ſuch as theſe will preten to this fear: you may examine multitudes of the moſt gro ſcandalous ſinners, before you ſhall meet with one that wi acknowledge he fears not God. It is ſtrange it ſhould be po ſible for men thus to cheat themſelves; but however it is ce tain we cannot deceive God, he will not be mockt, and there fore if we will not now ſo fear as to avoid ſin, w ſhall one day fear when it will be too late to avoid puniſh ment.

Truſt. 50. A fifth duty to God, is that of TRUSTIN in him, that is, depending and reſting on him: and that i firſt in all dangers, ſecondly in all want. We are to reſt on hi in all our dangers both Spiritual and Temporal. Of the fir ſort, are all thoſe Temptations, by which we are in dange to be drawn to ſin. And in this reſpect he hath promiſed tha if we *reſiſt the Devil he ſhall flee from us*, *Jam.* 4: 7. There fore our duty is firſt to pray earneſtly for Gods grace to enabl us to overcome the Temptation, and ſecondly to ſet our ſelves manfully to combat with it, no yielding or giving conſent to it in the leaſt degree and whileſt we do thus, we are confidently to reſt upon God that his grace will be ſufficient for us, that he will either re move the temptation, or ſtrengthen us to withſtand it.

In all ſpiritual dangers.

In all Temporal.

51. Secondly, in all outward and Tempor dangers we are to reſt upon him, as knowing tha he is able to deliver us, and that he will do ſo if h ſee it beſt for us, and if we be ſuch to whom he hath promi ed his protection, that is, ſuch as truly fear him. To thi purpoſe we have many promiſes in Scripture, *Pſal.* 34: 7. *Th Angel of the Lord tarrieth round about them that fear him, and de livereth them:* and Pſal. 34: 20. *The Lord delivereth the ſouls o his Saints, and all that put their truſt in him ſhall not be deſtitute* and divers the like.

Alſo we have many examples, as that of the three childre in the Furnace, *Daniel* 3. that of *Daniel* in the Lions Den *Dan.* 6. and many others; all which ſerve to teach us this on leſſon, that if we go on conſcionably in performing our duty we need not be diſmayed for any thing that can befall us, fo the God whom we ſerve is able to deliver us.

52. There

52. Therefore in all dangers we are firſt humbly pray for his aid, and then to reſt our ſelves earfully on him; and aſſuring our ſelves that he ll give ſuch an iſſue as ſhall be moſt for our good. *Not ſeek to deliver our ſelves by any Sin.*

t above all things, we muſt be ſure to fix our dependance holly on him, and not to rely on the creatures for help; uch leſs muſt we ſeek to deliver our ſelves by any unlawful eans, that is, by the committing of any ſin; for that is like *ul*, 1 *Sam.* 28: 7. *to go to the witch*, that is, to the *Devil* for lp; ſuch courſes do commonly deceive our hopes at the pre- nt, and inſtead of delivering us out of our ſtraits, plunge us greater, and thoſe much more unconfortable ones, becauſe en we want that which is the only ſupport, Gods favour and l, which we certainly forfeit, when we thus ſeek to reſcue r ſelves by any ſinful means. But ſuppoſing we could by ſuch way certainly free our ſelves from the preſent danger; yet s, we are far from having gained ſafety by it; we have only moved the danger from that which was leſs conſiderable, d brought it upon the moſt precious part of us, our Souls; e an unſkilful Phyſician, that to remove a pain from the ger ſtrikes it to the heart; we are therefore groſly miſtaken, hen we think we have played the good Husband in ſaving our berties or eſtates, or lives themſelves by a ſin; we have not ved them, but madly overbought them, laid out our very uls on them: And Chriſt tells us how little we ſhall gain by ch bargains, *Matt.* 16: 26. *What is a man profited if he ſhall in the whole world and loſe his own ſoul?* Let us therefore reſolve ver to value any thing we can poſſeſs in this world at ſo high ate, as to keep it at the price of the leaſt ſin; but whenever ings are driven to ſuch an iſſue, that we muſt either part th ſome, perhaps all our worldly poſſeſſions, nay life it ſelf, elſe commit ſin, let us then remember, that this is the ſea- n for us to perform that great and excellent duty of *taking up e Croſs*, which we can never ſo properly do as in this caſe; for r bearing of that which we have no poſſible way of avoid- g, can at moſt be ſaid to be but the carrying of the Croſs, but en only can we be ſaid to take it up, when having a means of caping it by a ſin, we rather chuſe to endure the Croſs than mmit the Sin; for then it is not laid on us by any unavoidable ceſſity, but we willingly chuſe it; and this is highly acceptable

with

with God, yea, withal ſo ſtrictly required by him, that i we fail of performing it, when we are put to the trial, w are not to be accounted followers of Chriſt, for ſo himſe hath expreſly told us, *Matt.* 16: 24. *If any man come after me let him deny himſelf, and take up his Croſs and follow me*, and again, *Mark* 8: 34. It were therefore a good point of Spiritua wiſdom for us, ſometimes by ſome lower degrees of ſelf-de nial, to fit our ſelves for this greater, when we ſhall be calle to it; we know he that expects to run a Race will beforehan be often breathing himſelf, that he may not be foil'd whe he comes to run for the prize; in like manner 't will be fit fo us, ſometimes to abridge our ſelves ſomewhat of our lawfu pleaſure, or eaſe, or profit, ſo that we may get ſuch a ma ſtery over our ſelves, as to be able to renounce all when ou obedience to God requires it.

In all wants ſpiritual.

53. And as we are thus to truſt on God for de liverance from danger, ſo are we likewiſe fo ſupply of our wants; and thoſe again are eithe Spiritual or Temporal: our Spiritual want is that of his Grac to enable us to ſerve him, without which we can do nothing and for this we are to depend on him, provided, we negle not the means, which are Prayer and a careful uſing of wh he hath already beſtowed on us: For then we have his promi for it, *He will give the holy Spirit to them that ask it*, *Luk.* 11: 1 and *unto him that hath ſhall be given*, *Matth.* 25: 29. that is *To him that hath made a good uſe of that grace he hath already*, G *will give more.* We are not therefore to affright our ſelves wit the difficulty of thoſe things God requires of us, but remembe he commands nothing which he will not enable us to perform if we be not wanting to our ſelves. And therefore let us ſin cerely do our parts, and confidently aſſure our ſelves God wi not fail of his.

Temporal wants.

54. But we have likewiſe Temporal and Bodi wants, and for the ſupply of them we are likewi to rely on him. And for this alſo we want no Pr miſes, ſuppoſing us to be of the number of them to who they are made, that is, Gods faithful Servants: *They that fe the Lord lack nothing*, Pſal. 34: 9. and ver. 10. *They that ſe the Lord ſhall want no manner of thing that is good*: Again, Pſ. 3 ver. 18, 19. *Behold the eye of the Lord is upon them that fear him*

on them that hope in his mercy, to deliver their ſouls from death, d to feed them in time of famine. Example alſo we have of this, we may ſee in the caſe of *Elijah*, and the *poor widow*, 1 Kin. 17. d many others.

55. We are therefore to look up to him for the proviſion of things neceſſary for us, according to that of the *Pſalmiſt*, *e eyes of all wait upon thee, O Lord, and thou giveſt them their at in due ſeaſon.* And our Saviour hath taught us to pray for r *daily bread*; thereby teaching us that we are to live in con- nual dependance upon God for it. Yet I mean not by this, at we ſhould ſo expect it from God, as to give up our ſelves idleneſs and expect to be fed by Miracles. No, our honeſt duſtry and labour is the means by which God ordinarily ves us the neceſſaries of this life; and therefore we muſt by no eans neglect that, *He that will not labour, let him not eat*, ſays e Apoſtle, 2 *Theſſ.* 3: 10. And we may believe God will onounce the ſame ſentence, and ſuffer the ſlothful perſon to ant even neceſſary food. But when we have faithfully uſed r own endeavour, then we muſt alſo look up to God for bleſſing on it, without which it can never proſper to us. d having done thus, we may comfortably reſt our ſelves on Providence for ſuch a meaſure of theſe outward things as he s fitteſt for us.

56. But if our condition be ſuch that we are not able to la- ur, and have no other means of bringing in the neceſſaries life to our ſelves, yet even then we are chearfully to reſt on God, believing that he who feeds the Ravens, will by ne means or other, though we know not what, provide us, ſo long as he pleaſes we ſhall continue in this world, l never in any caſe torment our ſelves with carking and di- uſtful thoughts, but as the Apoſtle, 1 *Pet.* 5: 7. *Caſt all our e on him who careth for us.*

57. This is earneſtly preſt by our Saviour, *Matth.* 6. where abundantly ſhews the folly of this ſin of diſtruſt. The place moſt excellent one, and therefore I ſhall ſet it down at ge, Verſe 25. *Therefore I ſay unto you, Take no thought for your what you ſhall eat, or what you ſhall drink; neither for your body at you ſhall put on; Is not the life more than meat, and the body n raiment? Behold, the Fowls of the Air, for they ſow not, neither hey reap, nor gather into barns, yet your heavenly Father feedeth*

them.

them. Are you not much better than they? Which of you by taki thought can add one cubit to his ſtature? And why take ye thought f raiment? Conſider the Lilies of the Field how they grow, they toil no neither do they ſpin, and yet I ſay unto you, that even Solomon *all his glory was not arrayed like one of theſe. Wherefore if God cloath the graſs of the Field, which to day is, and to morrow is c into the Oven, ſhall he not much more cloath you, O ye of little Faith Therefore take no thought, ſaying, What ſhall we eat? Or wh ſhall we drink? Or wherewithal ſhall we be cloathed? (for after theſe things do the Gentiles ſeek) for your heavenly Father knoweth th ye have need of all theſe things. But ſeek ye firſt the Kingdom of G and his righteouſneſs, and then all theſe things ſhall be added unto y Take therefore no thought for to morrow, for the morrow ſh all ta thought for the things of it ſelf, ſufficient unto the day is t evil thereof.* I might add many other texts to this purpoſe but this is ſo full and convincing, that I ſuppoſe it needleſs.

The benefits of truſting on God.

58. All therefore that I ſhall ſay more concer ing this duty is to put you in mind of the great b nefits of it; as firſt, that by this truſting upo God, you engage and bind him to provide for yo Men, you know, think themſelves highly concern'd not fail thoſe that depend and truſt upon them; and certainly G doth ſo much more. But then ſecondly, there is a great de of eaſe and quiet in the practice of this duty, it delivers us fro all thoſe carkings and immoderate cares which diſquiet o minds, break our ſleep, and gnaw even our very heart. doubt not but thoſe that have felt them, need not be told th are uneaſie, but then methinks that uneaſineſs ſhould ma us forward to embrace the means for the removing of them and ſo we ſee it too often doth in unlawful ones; men w cheat, and ſteal, and lie, and do any thing to deliver the ſelves from the fear of want. But alas they commonly pro but deceitful remedies; they bring Gods curſe on us, and are more likely to betray us to want, than to keep us from But if you deſire a certain and unfailling cure for cares; ta this of relying upon God.

59. For what ſhould cauſe that man to fear want th knows he hath one that cares for him, who is All ſufficien and will not ſuffer him to want what is fit for him? If a po man had but a faithful promiſe from a wealthy perſon that wou

ould never ſuffer him to want, it is ſure he would be highly eered with it, and would not then think fit to be as carking he was before: and yet a mans promiſe may fail us, he may her grow poor and not be able, or he may prove falſe and t be willing to make good his word. But we know, God ſubject neither to impoveriſhing nor deceit. And therefore w vile an injury do we offer to him, if we dare not truſt as uch upon his promiſe as we would that of a man? Yea, and w great a miſchief do we do our ſelves by loading our minds th a multitude of vexations and tormenting cares, when we ay ſo ſecurely *caſt our burden upon God*? I conclude this in the ords of the Apoſtle, *Phil.* 4: 8. *Be careful in nothing, but in ery thing by prayer and ſupplication with thanksgiving, let your ueſts be made known to God.*

SUNDAY II.

f Humility, of Submiſſion to Gods VVill, in reſpect of Obedience; of Patience in all ſorts of ſuffering, and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſion, his Day, VVord, Sacraments, &c.

ct. I. A SIXTH Duty to God is HUMILITY, that is, ſuch a ſenſe of our own meanneſs and his excellency, as ay work in us lowly and unfeigned ſubmiſſion to him: This bmiſſion is twofold; firſt, to his Will, ſecondly, to his iſdom. *Humility.*

2. The ſubmiſſion to his Will is alſo of two rts, the ſubmiſſion either of obedience, or pa- nce; that of obedience is our ready yielding r ſelves up to do his Will, ſo that when God th by his command made known to us what s pleaſure is, chearfully and readily to ſet about it. To enable to this, humility is exceeding neceſſary; for a proud per- n is of all others the unapteſt to obey, and we ſee men never y an obedience but where they acknowledge the perſon mmanding to be ſome way above them, and ſo it is here. If *Submiſſion to Gods will in reſpect of obedience.*

we

we be not throughly perſwaded that God is infinitely above u that we are vileneſs and nothing in compariſon of him, w ſhall never pay our due obedience.

3. Therefore if ever you mean to obey intirely (as yo muſt if ever you mean to be ſaved) get your hearts poſſeſt wi the ſenſe of that great unſpeakable diſtance that is between Go and you. Conſider him as he is a God of infinite Majeſty an glory; and we poor worms of the earth; He inf nite in power able to do all things, and we able t do nothing, not ſo much as to make one *hair whi or black*, as our Saviour ſpeaks, *Matt.* 5: 36. He infinite purity and holineſs, and we polluted and defiled, wa lowing in all kind of ſins and uncleanneſs; he unchangeabl and conſtant, and we ſubject to change and alteration ever minute of our lives; He Eternal and Immortal, and we fra mortals, that whenever he *taketh away our breath we die*, a *are turned again to our duſt*, *Pſalm* 104: 29. Conſider all this, ſay, and you cannot but acknowledge a wide difference be tween God and man, and therefore may well cry out wit *Job*, after he had approacht ſo near to God, as to diſcer ſome what of his excellency, *Job* 42: 56. *Now mine eye ſeet thee, wherefore I abhor my ſelf and repent in duſt and aſhes.*

The great diſtance between God and us.

4. And even when this Humility hath brough us to obedience, it is not then to be caſt off, as we had no further uſe of it; for there is ſtill gre uſe, nay neceſſity of it, to keep us from any hig conceits of our performances, which if we once entertain it will blaſt the beſt of them, and make them utterly una ceptable to God; like the ſtrictneſs of the *Phariſee*, whic when once he came to boaſt of, the *Publican* was preferr before him, *Luke* 18. The beſt of our works are ſo full of i firmity and pollution, that if we compare them with th perfection and purity which is in God, we may truly ſay wit the *Prophet*, *All our righteouſneſſes are as filthy rags*, *Iſaiah* 64: and therefore to pride our ſelves in them, is the ſame ma neſs, that it would be in a beggar to brag of his apparel, whe it is nothing but vile rags and tatters. Our Saviours precept i this matter muſt always be remembred, *Luk.* 17: 10. *When y have done all thoſe things which are commanded you, ſay, We a unprofitable ſervants*; if when we have done all, we muſt gi

The unworthineſs of our beſt works.

r ſelves no better a title, what are we then to eſteem our ves, that are ſo far from doing any conſiderable part of hat we are commanded? Surely that worſer name of *ſloth-l* and *wicked ſervant*, *Matt.* 25: 26. we have no reaſon to think o bad for us.

Submiſſion in reſpect of Patience.

5. A ſecond ſort of Submiſſion to his Will, is at of Patience; this ſtands in ſuffering his will, as at of obedience did in acting it, and is nothing ſe, but a willing and quiet yielding to whatever flictions it pleaſes God to lay upon us. This the foremen-oned humility will make eaſie to us, for when our hearts are roughly poſſeſt with that reverence and eſteem of God, it ill be impoſſible for us to grudge or murmur at whatever he oes. We ſee an inſtance of it in Old *Eli*, 1 *Sam.* 3. who after e had heard the ſad threatnings of God againſt him, of the eſtruction of his family, the loſs of the Prieſthood, the cut-ng off both his ſons in one day, which were all of them af-ictions of the heavieſt kind, yet this one conſideration, hat it was the Lord, enabled him calmly and quietly to yield o them; ſaying, *Let him do what ſeemeth him good*, verſe 18. he ſame effect it had on *David*, in his ſuffering, *Pſal.* 39: 9. *was dumb, I opened not my mouth becauſe thou didſt it.* Gods oing it ſilenced all murmurings and grumblings in him. And o muſt it do in us, in all our afflictions, if we will indeed prove our humility to God.

6. For ſurely you will not think that child hath due humi-ty to his Parent, or that ſervant to his Maſter, that when ey are corrected, ſhall flie in the Fathers or Maſters face. ut this do we whenever we grudge and repine at that which od lays upon us. But beſides the want of Humility in our ſo oing, there is alſo a great want of juſtice in it; for God hath, we are his creatures, a Right to do with us what he will, d therefore for us to reſiſt that right of his, is the higheſt juſtice that can be; nay, farther it is alſo the greateſt folly the world, for it is only our good that God aims at in afflict-g us; that heavenly Father is not like our earthly ones, ho ſometime correct their children only to ſatisfie their wn angry humour, not to do them good. But this is ſubject o no ſuch frailties, *He doth not afflict willingly, nor grieve the hildren of men*, *Lam.* 3: 33. They are our ſins, which do not only

only give him juſt cauſe, but even force and neceſſitate hi to puniſh us. He carries to us the bowels and affections the tendereſt Father: now when a father ſees his child ſtubbo and rebellious, and running on in a courſe that will certain undo him, what greater act of Fatherly kindneſs can he than chaſten and correct him, to ſee if by that means he m amend him? nay indeed he could not be ſaid to have true kin neſs to him if he ſhould not. And thus it is with God when ſees us run on in ſin, either he muſt leave off to love us, an ſo leave us to our ſelves to take our own courſe, and that is th heavieſt curſe that can befal any man; or elſe if he continue love us, he muſt correct and puniſh us to bring us to amend ment. Therefore whenever he ſtrikes, we are in all reaſon not only patiently to lie under his rod, but (as I may ſay) ki it alſo; that is, be very thankful to him, tha he is pleaſed not to *give us over to our own hear luſts*, *Pſal.* 81: 12. But ſtill continues his care us; ſends afflictions, as ſo many meſſengers t call us home to himſelf. You ſee then how groſs a folly it is t murmur at thoſe ſtripes which are meant ſo graciouſly; it like that of a froward Patient, which reproaches and reviles th Phyſician that comes to cure him, and if ſuch a one be left t die of his diſeaſe, every one knows whom he is to than for it.

Thankfulneſs for Gods corrections.

Fruitfulneſs under them.

7. But it is not only quietneſs, no nor thank fulneſs neither under afflictions, that is the full our Duty in this matter; we muſt have fruitfu neſs alſo, or all the reſt will ſtand us in no ſtead By fruitfulneſs I mean the bringing forth that, which the affli ctions were ſent to work in us; *viz.* the amendment of ou lives. To which purpoſe in time of affliction it is very neceſſar for us to call our ſelves to an account, to examine our heart and lives; and ſearch diligently what Sins lie upon us, whic provoked God thus to ſmite us, and whatſoever we find ou ſelves guilty of, humbly to confeſs to God, and immediatel to forſake for the reſt of our time.

In all ſorts of ſufferings.

8. All I ſhall add concerning this duty of pa tience, is, that we are as much bound to it i one ſort of ſufferings, as another, whether ou ſufferings be ſo immediately from Gods hand, that no creatur hat

ath any thing to do in it, as ſickneſs, or the like; or whe-
her it be ſuch, wherein men are the inſtruments of afflicting
s. For it is moſt ſure when any man does us hurt, he could
ot do it without Gods permiſſion and ſufferance, and God
ay as well make them the inſtruments of puniſhing us, as
o it more directly by himſelf; and it is but a counterfeit pa-
ience, that pretends to ſubmit to God, and yet can bear
othing from men; we ſee holy *Job*, who is ſet forth to
s as a pattern of true patience, made no ſuch difference in his
fflictions; he took the loſs of his Cattel, which the *Chaldeans*
nd *Sabeans* robb'd him off, with the very ſame meekneſs
vith which he did that which was conſumed by fire from
Heaven. When therefore we ſuffer any thing from men, be
t never ſo injuſtly in reſpect of them, we are yet to confeſs it
s moſt juſt in reſpect of God, and therefore inſtead of looking
pon them with rage and revenge, as the common cuſtom of
he world is, we are to look up to God, acknowledge his
uſtice in the affliction, begging his pardon moſt earneſtly
or thoſe ſins, which have provoked him to ſend it, and pa-
iently and thankfully bear it, till he ſhall ſee fit to remove it;
till ſaying with *Job*, *Bleſſed be the name of the Lord.*

Submiſſion to Gods wiſdom.

9. But I told you Humility contained in it a ſubmiſſion not only to his Will, but alſo to his Wiſdom; that is, to acknowledge him infinitely Wiſe, and therefore that whatever he doth, is beſt and fitteſt to be done. And this we are to confeſs both in his commands, and in his diſpoſing and ordering of things: Firſt whatſoever he commands us either to believe or do, we are to ſubmit to his Wiſdom in both, to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings, & to do whatever he commands us to do, how contrary ſoever it be to our fleſhly Reaſon or humour, and in both to conclude, that his commands are moſt fit & reaſonable however they appear to us.

In his commands.

In his diſpoſals.

10. Secondly, we are to ſubmit to his Wiſdom in reſpect of his Diſpoſal and ordering of things; to acknowledge he diſpoſes all things moſt Wiſely, and that not only in what concerns the world in general, but alſo in what concerns every one of us in particular; ſo that in what condition ſoever he puts us, we are to aſſure our ſelves it is that which is

beſt for us, ſince he chuſes it for us who cannot err. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an eſtate and condition as he ſees beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch as of all others we ſhould leaſt have wiſh'd for our ſelves. And this ſurely cannot but appear very reaſonable to any that hath humility; for that having taught him, that God is infinitely wiſe, and he very fooliſh, he can never doubt but that is much more for his good that God ſhould chuſe for him than he for himſelf; even as it is much more for the childs good to have the Parent chuſe for it, than to be left to thoſe ſilly choices it would make for it ſelf. For how many times would it cut, and burn, and miſchief it ſelf if it might have every thing it deſires! And ſuch children are we, we many times eagerly deſire thoſe things which would undo us if we had them. Thus many times we wiſh for Wealth, and Honour, and Beauty, and the like, when if we had them they would only prove ſnares to us, we ſhould be drawn into ſin by them. And this God, who knows all things, ſees, though we do not, and therefore often denies us thoſe things which he ſees will tend to our miſchief, and it is his abundant mercy that he doth ſo. Let us therefore when ever we are diſappointed of any of our aims and wiſhes, not only patiently but joyfully ſubmit to it, as knowing that is certainly beſt for us, it being choſen by the unerring wiſdom of our heavenly Father.

Honour. 11. A ſeventh Duty to God is HONOUR, that is, the paying him ſuch a reverence and reſpect as belongs to ſo great a Majeſty. And this is either inward or outward. The inward is the exalting him in our hearts, having always the higheſt and moſt excellent eſteem of him. The outward is the manifeſting and ſhewing forth that inward; and that is the firſt general in the whole courſe of our lives, the living like men that do indeed carry that high eſteem of God. Now you know if we bear any ſpecial Reverence but to a man, we will be careful not to do any foul or baſe thing in his preſence, and ſo if we do indeed honour God, we ſhall abhorr to do any unworthy thing in his ſight. But God ſees all things, and therefore there is no way to ſhun the doing it in his ſight if we do it at all; therefore if we do

thus

thus reverence him, we muſt never at any time do any ſinful thing.

Several ways of honouring God.

12. But beſides this general way of honouring God, there are many particular acts by which we may honour him, and theſe acts are divers according to the ſeveral particulars about which they are exerciſed. For we are to pay this honour not only immediately to himſelf, but alſo by a due eſtimation and account of all thoſe things that nearly relate or belong to him. Thoſe are eſpecially ſix; firſt, his Houſe, ſecondly, his Revenue or income (as I may ſay) thirdly, his Day, fourthly, his Word, fifthly, his Sacraments, and ſixthly, his Name; and every one of theſe is to have ſome degree of our Reverence and Eſteem.

In his Houſe.

13. Firſt, his Houſe, that is, the Church, which being the place ſet apart for his publick worſhip, we are to look on it, though not as holy in reſpect of it ſelf, yet in reſpect of its uſe, and therefore muſt not profane it by employing it to uſes of our own. This Chriſt hath taught us by that act of his, *Mat.* 21: 12. in driving the buyers and ſellers out of the Temple, ſaying, *My houſe is called the houſe of Prayer*: And again, *John* 2: 16. *Make not my Fathers houſe a houſe of Merchandize.* By which it is clear, Churches are to be uſed only for the ſervice of God, and we are to make that the only end of our coming thither, and not to come to Church as to a Market to make bargains or diſpatch buſineſſes with our neighbours, as is too common among many. But whenever thou entreſt the Church, remember that it is the Houſe of God, a place where he is in an eſpecial manner preſent, and therefore take the counſel of the wiſe man, *Eccleſ.* 5: 1. and *keep thy foot when thou goeſt into the houſe of God*; that is, behave thy ſelf with that godly aw and reverence which belongs to that great Majeſty thou art before. Remember that thy buſineſs there is to converſe with God, and therefore ſhut out all thoughts of the world, even of thy moſt lawful buſineſs, which though they be allowable at another time, are here ſinful. How fearful a guilt is it then to entertain any ſuch thoughts as are in themſelves wicked? It is like the treaſon of *Judas*, who pretended indeed to come to kiſs his Maſter, but brought with him a band of Souldiers to apprehend him,

Matt. 26. we make ſhew in our coming to Church of ſerveing and worſhipping God, but we bring with us a train of his enemies to provoke and deſpite him. This is a wickedneſs that may outvie the prophaneneſs of theſe days, in turning Churches into Stables; for ſinful and polluted thoughts are much the worſe ſort of beaſts.

His poſſeſſions. 14. The ſecond thing to which reſpect belongs, is his Revenue or Income; that is, whatſoever is his peculiar poſſeſſions, ſet apart for the maintenance of thoſe that attend his Service; thoſe were the Prieſts in time of the Law, and Miniſters of the Goſpel now with us. And whatever is thus ſet apart, we muſt look on with ſuch reſpect as not to dare to turn it to any other uſe. Of this ſort ſome are the free-will offerings of men, who have ſometimes of their own accord given ſome of their Goods or Land to this Holy uſe; and whatſoever is ſo given, can neither by the perſon that gave, nor any other be taken away, without that great ſin of Sacriledge.

15. But beſides theſe, there was among the *Jews*, and hath always been in all Chriſtian Nations, ſomething allotted by the Law of the Nation for the ſupport and maintenance of thoſe that attend the ſervice of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that Calling are taken off from the ways of gaining a livelyhood in the world, ſhould be provided for by them whoſe ſouls they watch over. And therefore it is moſt reaſonable, which the Apoſtle urges in this matter, 1 *Cor.* 9: 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* That is, it is moſt unreaſonable for men to grudge the beſtowing a few carnal things, the outward neceſſaries of this temporal life, on them from whom they receive ſpiritual things, even inſtruction and aſſiſtance towards the obtaining of an eternal life.

The great ſin of Sacriledge. 16. Now whatſoever is thus appointed for this uſe, may by no means be employed to any other. And therefore thoſe Tithes which are here by Law allotted for the maintenance of the Miniſtery muſt by no means be kept back, nor any tricks or ſhifts uſed to avoid the payment either in whole or in part. For firſt, it is certain, that it is as truly theft as any other robbery can be,

Miniſters

Miniſters having right to their Tithes by the ſame Law, which gives any other man right to his eſtate. But then ſecondly, it is another manner of robbery than we think of, it is a robbing of God, whoſe Service they were given to maintain: and that you may not doubt the truth of this, it is no more than God himſelf hath ſaid of it, *Mal.* 3: 8. *Will a man rob God? Yet ye have robbed me; yet ye ſay, Wherein have we robbed thee? In Tithes and Offerings.* Here it is moſt plain that in Gods account the with-holding Tithes is a robbing of him. And if you pleaſe you may in the next verſe ſee what the gain of this robbery amounts to, *ye are curſed with a curſe.* A curſe is all is gotten by it; and common experience ſhews us, that GODS vengeance doth in a remarkable manner purſue this ſin of Sacriledge, whether it be that of with-holding Tithes, or the other of ſeizing on thoſe poſſeſſions, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; this unlawful gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a juſt title to. And therefore if you love (I will not ſay your ſouls but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet apart for God.

The puniſhment.

17. A Third thing, wherein we are to expreſs our Reverence to God, is the hallowing of the Times ſet apart for his Service. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the ſeventh day, and we Chriſtians the Sunday or Lords day; the *Jews* were in their Sabbath eſpecially to remember the Creation of the world, and we in ours, the Reſurrection of Chriſt, by which a way is made for us into that better world we expect hereafter. Now this day thus ſet apart, is to be employed in the Worſhip and Service of God, and that firſt more ſolemnly and publickly in the Congregation, from which no man muſt then abſent himſelf without a juſt cauſe; and ſecondly, privately at home in praying with, and inſtructing our Families, or elſe in the yet more private duties of the cloſet; a mans own private Prayers, Reading, Meditation, and the like.

The Times for his ſervice.

Lords day.

And that we may be at leiſure for theſe, a Reſt from all

worldly buſineſs is commanded; therefore let no man think that a bare reſt from labour is all that is required of him on the Lords day, but the time which he ſaves from the works of his calling, he is to lay out on thoſe ſpiritual duties. For the Lords Day was never ordained to give us a pretence for idleneſs, but only to change our imployment from worldly to heavenly, much leſs was it meant that by our reſt from our callings we ſhould have more time free to beſtow upon our ſins, as too many do, who are more conſtant on that day at the Alehouſe than the Church. But this Reſt was commanded, firſt to ſhadow out to us that Reſt from ſin which we are bound to all the days of our lives. And ſecondly to take us off from our worldly buſineſs, and to give us time to attend the ſervice of God, and the need of our ſouls.

18. And ſurely if we rightly conſider it, it is a very great benefit to us that there is ſuch a ſet time thus weekly returning for that purpoſe. We are very intent and buſie upon the world, and if there were not ſome ſuch time appointed to our hands, it is to be doubted we ſhould hardly allot any our ſelves: And then what a ſtarved condition muſt theſe poor ſouls of ours be in, that ſhall never be afforded a meal? Whereas now there is a conſtant diet provided for them; every Sunday, if we will conſcionably employ it, may be a feſtival day to them, may bring them in ſuch ſpiritual food, as may nouriſh them to eternal life. We are not to look on this day with grudging, like thoſe in *Amos* 8: 5. who ask, *When will the Sabbath be gone, that we may ſet forth wheat?* As if that time were utterly loſt which were taken from our worldly buſineſs. But we are to conſider it, as the gainfulleſt, as the joyfulleſt day of the week, a day of harveſt, wherein we are to lay up in ſtore for the whole week, nay for our whole lives.

The Feaſts of the Church.

19. But beſides this of the weekly Lords day, there are other times which the Church hath ſet apart for the remembrance of ſome ſpecial mercies of God, ſuch as the Birth and Reſurrection of Chriſt, the deſcent of the Holy Ghoſt, and the like, and theſe days we are to keep in that manner which the Church hath ordered, to wit, in the ſolemn worſhip of God, and in particular thankſgiving for that ſpecial bleſſing we then remember. And ſurely whoever is truly thankful for thoſe rich mercies, cannot think

think it too much to ſet apart ſome few days in a year for that purpoſe.

But then we are to look that our Feaſts be truly ſpiritual, by imploying the Day thus holily, and not make it an occaſion of intemperance and diſorder, as too many, who conſider nothing in Chriſtmas and other good times, but the good cheer and jollity of them. For that is doing deſpight in ſtead of honour to Chriſt, who came to bring all purity and ſoberneſs into the world; and therefore muſt not have that coming of his remembred in any other manner.

20. Other days there are alſo ſet apart in memory of the Apoſtles and other Saints, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made inſtruments of revealing to us Chriſt *Jeſus*, and the way of ſalvation, as you know the Apoſtles were by their Preaching throughout the world. And then farther, we are to meditate on thoſe Examples of holy life they have given us, and ſtirr up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe uſes of theſe ſeveral Holy-days, will have cauſe by the benefit he ſhall find from them, to thank, and not to blame the Church for ordering them.

21. Another ſort of days there are, which we are likewiſe to obſerve, and thoſe are days of Faſting and Humiliation; and whatever of this kind the Church enjoins, whether conſtantly at ſet times of the year, or upon any ſpecial and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only a bare abſtaining from meat, which is only the bodies puniſhment; but in afflicting our ſouls, humbling them deeply before God, in a hearty confeſſing, and bewailing of our own, and the Nations ſins, and earneſt prayer for Gods pardon and forgiveneſs, and for the turning away of thoſe judgements which thoſe ſins have called for: but above all, in *turning our ſelves from our ſins*, *looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, Chap. 58: 6. and exerciſing our ſelves in works of mercy, *dealing our bread to the hungry*, and the like, as it there follows. *The faſts.*

22. Fourthly, we are to expreſs our Reverence to God, by honouring his Word; and this we muſt certainly *Gods word.*

do if we do indeed honour him, there being no surer sign of our despising any person, than the setting light by what he says to us; as on the contrary, if we value one, every word he speaks will be of weight with us. Now this Word of God is expresly contained in the holy Scriptures, the Old and New Testament, where he speaks to us to shew us his Will and our duty. And therefore to this word of his, we are to bear a wonderful respect, to look upon it, as the rule by which we must frame all the actions of our life; and to that end to study it much, to read in it as often as we can, if it may be, never to let a day pass us without reading or hearing some part of it read.

The holy Scriptures.

23. But then that is not all: we must not only read, but we must mark what we read, we must diligently observe, what Duties there are which God commands us to perform, what faults they are, which God there charges us not to commit, together with the rewards promised to the one, and the punishment threatned to the other. When we have thus marked, we must lay them up in our memory; not so loosely and carelesly that they shall presently drop out again; but we must so fasten them there by often thinking and meditating on them, that we may have them ready for our use. Now that use is the directing of our lives; and therefore whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in such a Scripture is forbidden by God, and all his vengeances threatned against it; and so in like manner when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in such a Scripture, and such glorious rewards promised to the doing of it: and by these considerations strengthen our selves for resistance of the evil and performance of the good.

24. But besides this of the written Word, it hath pleased God to provide yet farther for our instruction by his Ministers, whose office it is to teach us Gods Will, not by saying any thing contrary to the written Word (for whatsoever is so, can never be Gods Will) but by explaining it and making it easier to our understandings, and then applying it to our particular occasions, and exhorting and stirring us up to the practice of it; all which is the end at which first their Catechizing and then their Preaching aimeth. And to this we are to bear also

a due

a due reſpect by giving diligent heed thereto, not only being preſent at Catechizings and Sermons, and either ſleep out the time, or think of ſome what elſe, but carefully marking what is ſaid to us. And ſurely if we did but rightly conſider, how much it concerns us, we ſhould conclude it very reaſonable for us to do ſo.

25. For firſt, as to that of Catechizing, it is the laying the foundation upon which all Chriſtian practice muſt be built; for that is the teaching us our duty, without which it is impoſſible for us to perform it. And though it is true, that the Scriptures are the Fountains, from whence this knowledge of duty muſt be fetch'd, yet there are many who are not able to draw it from this Fountain themſelves, and therefore it is abſolutely neceſſary it ſhould be thus brought to them by others. [*Catechizing.*

26. This Catechizing is generally lookt on as a thing belonging only to the youth, and ſo indeed it ought, not becauſe the oldeſt are not to learn, if they be ignorant, but becauſe all children ſhould be ſo inſtructed, that it ſhould be impoſſible for them to be ignorant when they come to years. And it nearly concerns every Parent, as they will free themſelves from the guilt of their Childrens eternal undoing, that they be careful to ſee them inſtructed in all neceſſary things; to which purpoſe it will be fit early to teach them ſome ſhort Catechiſm, of which ſort none ſo fit as the Church Catechiſm; yet are they not to reſt on theſe endeavours of their own, but alſo to call in the Miniſters help, that he may build them up farther in Chriſtian knowledge.

27. But alas! It is too ſure that Parents have very much neglected this Duty, and by that means it is that ſuch multitudes of men and women that are called Chriſtians, know no more of Chriſt, or any thing that concerns their own Souls, than the neereſt Heathen.

28. But although it were their Parents fault that they were not inſtructed when they were young, yet it is now their own, if they remain ſtill ignorant; and it is ſure it will be their own ruine and miſery if they wilfully continue ſo. Therefore whoever it be, of what age or condition ſoever, that is in this ignorant eſtate, or in any ſuch degree of it, that he wants any part of neceſſary ſaving knowledge, let him as he loves

his ſoul, as ever he would eſcape eternal damnation ſeek out for inſtruction, and let no fear of ſhame keep any from it; for firſt it is certain the ſhame belongs only to the wilful continuing in ignorance, to which the deſire of learning is directly contrary, and is ſo far from a ſhameful, that it is a moſt commendable thing, and will be ſure to be ſo accounted by all wiſe and good men. But ſecondly, ſuppoſe ſome prophane, ſenſeleſs people ſhould deride it, yet ſure that ſhame were in all reaſon to be undergone joyfully, rather than venture on that confuſion of face which will at the day of Judgement befal thoſe who to avoid a little falſe ſhame amongſt men, have gone on in a wilful ignorance of their duty, which ignorance will be ſo far from excuſing any ſins they ſhall commit, that it adds one great and heavy ſin to all the reſt, even the deſpiſing that knowledge which is offered to them. How hainous a ſin that is, you may learn in the firſt Chapter of the *Proverbs*, where *hating knowledge*, verſe 29. is ſaid to be the thing that draws down thoſe ſad vengeances forementioned, even Gods forſaking men, laughing at their calamity inſtead of helping them; which is of all other conditions in the world the moſt miſerable; and ſurely they are madly deſperate that will run themſelves into it.

29. As for thoſe who have already this foundation laid by the knowledge of the grounds of Chriſtian Religion, there is yet for them a farther help provided by Preaching. And it is no more than needs, for, God knows, thoſe that underſtand their duty well enough are too apt to forget it; nay, ſometimes by the violence of their own luſts to tranſgreſs it even when they do remember it, and therefore it is very uſeful we ſhould be put in mind of it to prevent our forgetting, and alſo often exhorted and aſſiſted to withſtand thoſe luſts which draw us to thoſe tranſgreſſions. And to theſe purpoſes preaching is intended, firſt, to warn us to be upon our guard againſt our ſpiritual enemy, and then to furniſh us with weapons for the fight; that is, ſuch means and helps as may beſt enable us to beat off temptation and get the victory over them.

Preaching.

30. Since therefore this is the end of Preaching, we muſt not think we have done our duty when we have heard a Sermon, though never ſo attentively, but we muſt lay up in our

our hearts thoſe inſtructions and advices we there meet with, and uſe them faithfully to that end of overcoming our ſins. Therefore whenever thou comeſt to the Phyſician of thy Soul, do as thou wouldſt with the Phyſician of thy Body; thou comeſt to him not only to hear him talk & tell thee what will cure thee, but alſo to do according to his directions; and if thou doſt not ſo here, thou art as vain as he that expects a bare receipt from his Doctor ſhall cure him, though he never make uſe of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he ſhall never be the worſe for having been taught a medecine, though he uſe it not: but in theſe Spiritual Receipts it is otherwiſe; if we uſe them not to our good, they will do us a great deal of harm, they will riſe up in Judgement againſt us, and make our condemnation ſo much the heavyer. Beware therefore not to bring that danger upon thy ſelf, but when thou haſt heard a Sermon, conſider with thy ſelf what directions there were in it for enabling thee to eſchew evil, or to do good. And if there were any thing eſpecially concern'd thine own boſom ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation; think of it even whileſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the practice of it, do what thou wert adviſed to, for the ſubduing ſins, and quickening grace in thee. Finally, look carefully to practiſe the counſel of the Apoſtle, *James* 1:22. *Be ye doers of the Word, not hearers only, deceiving your own ſouls.* To hope for good from the Word without doing it, is, it ſeems, nothing but a deceiving our ſelves: Let us never therefore meaſure our godlineſs by the number of Sermons which we hear, as if the hearing many were the certain mark of a good Chriſtian; but by the ſtore of fruit we bring forth by them, without which all our hearing will ſerve but to bring us into that heavyer portion of ſtripes, which belongs to him that *knows his Maſters will and does it not*, *Luk.* 12:47. But this reverence which is due to Preaching we muſt not pay to all that is now adais called ſo, for God knows there are many *falſe Prophets gone out into the world* as the Apoſtle ſpeaks, 1 *Joh.* 4:1. And now, if ever, is that advice of his neceſſary, *To try the ſpirits whether they be of God.* But what I have ſaid, I mean only of the Preaching of

thoſe who firſt have a lawful calling to the Office, and ſecondly frame their doctrine according to the right rule, the written Word of God. But if any man ſay, he is not able to judge whether the Doctrine be according to the Word or no, let him at leaſt try it by the common known rules of duty which he doth underſtand, and if he find it a doctrine giving men liberty to commit thoſe things which are by all acknowledged ſins, ſuch as Rebellion, injuſtice, unmercifulneſs, uncleanneſs, or the like, he may conclude it is utterly contrary to God and his Word, and then abhorrence, and not reverence belongs to it.

The Sacraments. 31. Fifthly, we are to expreſs our honouring of God by reverencing his Sacraments: thoſe are two, Baptiſm, and the Supper of the Lord. And this we are to do, Firſt by our high eſteem of them, ſecondly, by our reverent uſage of them; we are firſt to prize them at a high rate, looking on them, as the inſtruments of bringing us the greateſt bleſſings we can receive. The firſt of them, Baptiſm, that enters us into Covenant with God, makes us members of Chriſt, and ſo gives us right to all thoſe precious benefits that flow from him, to wit, pardon of ſins, ſanctifying grace, and heaven it ſelf, on condition we perform our parts of the Covenant. And as for the Lords Supper, that is not only a ſign and remembrance of Chriſt and his Death; but it is actually the giving Chriſt, and all the fruits of his death to every worthy receiver; and therefore there is a moſt high eſtimation, and value due to each of them.

Of Baptiſm. 32. And not only ſo; but in the ſecond place we muſt ſhew our reverence in our uſage of them; and that, firſt, Before; ſecondly, At; thirdly, After the time of Receiving them. It is true that the Sacrament of Baptiſm being now adminiſtred to us, when we are Infants, it is not to be expected of us, that we ſhould in our own perſons do any thing, either before or at the time of receiving it: thoſe performances were ſtrictly required of all perſons, who were Baptized when they were of years. But for us, it ſuffices to give us this right to Baptiſm, that we are born within the pale of the Church, that is of Chriſtian Parents; and all that is required at that time is, what we can only perform by others, they in our ſtead promiſing that when we come to years we will

will perform our parts of the Covenant. But by how much the leſs we are then able to do ſo much, the greater bond lies on us to perform thoſe after duties required of us, by which we are to ſupply the want of the former.

The vow of Baptiſm.

33. Now if you would know what thoſe duties are, look over thoſe promiſes which your Godfathers and Godmothers then made in your name, and you may then learn them. I cannot give you them in a better form than that of our Churches Catechiſm, which tells us, *That our Godfathers and Godmothers did promiſe and vow three things in our names*; firſt, *that we ſhould forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.* Where, by the Devil is meant, firſt, the worſhipping of all falſe gods, which is indeed but worſhipping the Devil: A ſin which at the time of Chriſts coming into the World was very common, moſt part of Mankind then living in that vile idolatry. And therefore when Baptiſm was firſt ordained, it was but needful to make the forſaking thoſe falſe gods a principal part of the vow. And though thoſe falſe worſhips are now much rarer, yet there was one ſpecial part of them, which may be feared to be yet too common among us, and that is all ſorts of uncleanneſs, which though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet the committing thereof is a moſt high provocation in Gods eyes, ſuch as drew him to deſtroy whole *Cities with fire and brimſtone*, as you may read, *Gen.* 19. Nay, the *whole world with water*, *Gen.* 6. and will not fail to bring down judgements, and ſtrange ones, on any that continue therein; and therefore the forſaking them well deſerves to be lookt on as an eſpecial part of this promiſe. Beſides this, all dealing with the Devil is here vowed againſt, whether it be by practiſing witchcraft our ſelves, or conſulting with thoſe that do, upon any occaſion whatever, as the recovery of our health, our goods, or whatever elſe; for this is a degree of the former ſin, it is the forſaking of the Lord, and ſetting up the Devil for our *God*, whileſt we go to him in our needs for help.

34. But we alſo renounce all the works of the Devil; and thoſe are either in general all thoſe that the Devil tempts us to, or elſe thoſe particular kinds of ſin which have moſt of his image on them; that is, thoſe which he himſelf moſt practiſes, ſuch

are Pride (which brought him from being an Angel of light to the accurſed condition he is now in) and Lying; he is, as our Saviour ſaith, *Joh.* 8: 44. *A Lyar, and the Father of it*; and ſuch alſo are Malice and Envy, eſpecially Killing and Deſtroying of others, for he was a *murderer from the beginning*, *Joh.* 8: *vers* 44. But above all there is nothing wherein we become ſo like him, as in tempting and drawing others to ſin, which is his whole trade and buſineſs, and if we make it any part of ours, we become like that *roaring Lyon, that goes about ſeeking whom he may devour*, 1 Pet. 5: 8.

35. The ſecond thing we Vow to forſake, is the *Pomps and vanities of this wicked world.* By the pomps and vanities there are ſeveral things meant; ſome of them ſuch as were uſed by the Heathens in ſome unlawful ſports of theirs, wherein we are not now ſo much concern'd, there being none of them remaining among us; but beſides that there is meant all exceſs, either in diet, or ſports, or apparel, when we keep not thoſe due meaſures, which either by the general rules of ſobriety, or the particular circumſtances of our qualities and calling we are bound to. Next by the wicked world, we may underſtand, firſt, the wealth and greatneſs of the world, which though we do not ſo totally renounce, that it is unlawful for a Chriſtian to be either rich or Great, yet we thus far promiſe to forſake them, that we will not ſet our hearts upon them, nor either get or keep them by the leaſt unlawful means. Secondly, by the wicked world, we may underſtand the companies and cuſtoms of the world, which ſo far as they are wicked, we here renounce; that is, we promiſe never to be drawn by company to the commiſſion of a ſin, but rather to forſake the moſt delightful company than to be enſnared by it; nor yet by cuſtom, but rather venture the ſhame of being thought ſingular, ridiculous perſons, walk as it were in a path by our ſelves, than put our ſelves into that *broad way that leads to deſtruction*, by giving our ſelves over to any ſinful cuſtom how common ſoever it be grown. If this part of our vow were but throughly conſidered, it would arm us againſt moſt of the temptations the world offers us, company and cuſtom being the two ſpecial inſtruments by which it works on us.

36. A third thing we renounce, is all the ſinful luſts of the eſh; where the fleſh is to be underſtood in that ſence herein the Scripture often uſes it, for the fountain of all iſordered affections. For though thoſe unclean deſires which e ordinarily call the luſts of the fleſh are here meant, yet ey are not the only things here contained, there being di- ers other things which the Scripture calls the *works of the fleſh*; cannot better inform you of them than by ſetting down the ſt *S. Paul* gives of them, *Gal.* 5: 19, 20, 21. *Now the works f the fleſh are manifeſt, which are theſe, adultery, fornication, ncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, va- iance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, urders, drunkenneſs, revellings and ſuch like.* This with thoſe ther deſcriptions you will find ſcattered in ſeveral places of cripture, will ſhew you there are many things contained in his part of your vow, the forſaking all the ſinful luſts of he fleſh.

37. The ſecond thing our Godfathers and Godmothers pro- miſed for us, was, that *we ſhould believe all the Articles of the Chriſtian Faith.* Theſe we have ſummed up together in that which we call the Apoſtles Creed, which ſince we promiſe to elieve, we are ſuppoſed alſo to promiſe to learn them, and hat not only the words, but likewiſe the plain ſenſe of them; or who can believe what he either never heard of, or knows ot any thing of the meaning of it? Now by this believing is eant not only the conſenting to the truth of them, but alſo he living like them that do believe: As for example, our elieving that God created us ſhould make us live in that ſub- ection and obedience to him which becomes Creatures to heir Creator; the believing that Chriſt Redeemed us, ſhould make us yield up our ſelves to him as his purchaſe, to be diſ- poſed wholly by him and employed only in his ſervice. The elieving a judgement to come ſhould give us care ſo to walk hat we may not be condemned in it. And our believing the ife everlaſting, ſhould make us diligent ſo to employ our hort moment of time here, that our everlaſting life may be life of joy, not of miſery to us. In this manner from all the rticles of the Creed, we are to draw motives to confirm us in ll Chriſtian Practice, to which end it is that our learning and elieving of them tends, and therefore without it we are very

far

far from making good this part of our Vow, the *believing* [illegible] *the Articles of the Christian Faith.*

38. The last part of our Vow is, that we *should keep Gods holy will and Commandments, and walk in the same all the days of our lives.* Where by our *keeping Gods holy will and Commandments*, is meant our doing of all those things, which he hath made known to us to be his will we should perform wherein he hath given us his holy word to instruct us, and teach us, what it is that he requires of us, and now he expects that we should faithfully do it without favouring ourselves in the breach of any one of his commands. And then in this entire obedience, we must walk *all the days of our lives*: that is, we must go on in a constant course of obeying God; not only fetch some few steps in his ways, but walk in them; and that not for some part of our time, but *all the days of our lives*: never turn out of them, but go on constantly in them as long as we live in this world.

The strict obligation of this Vow of Baptism.

39. Having now thus briefly explained to you this Vow made at your BAPTISM, all I shall add concerning it, is only to remember you how nearly you are concern'd in the keeping it; and that first in respect of justice, secondly, in respect of advantage and benefit. That you are in justice bound to it, I need say no more but that it is a promise, and you know justice requires of every man the keeping of his promise. But then this is of all other promises the most solemn and binding, for it is a Vow, that is, a promise made to God; and therefore we are not only unjust, but forsworn whenever we break any part of it.

40. But secondly, we are also highly concerned to keep it in respect of our own benefit. I told you before, that Baptism entred us into Covenant with God; now a covenant is made up of two parts, that is, something promised by the one party, and something by the other of the parties that make the Covenant. And if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reason look that the other should make good his. And so it is here, God doth indeed promise those benefits before mentioned, and that is his part of the Covenant. But then we also undertake to perform the several things contained in

this

s Vow of Baptiſm, and that is our part of it, and unleſs do indeed perform them, God is not tied to make good , and ſo we forfeit all thoſe precious benefits and advan-es, we are left in that natural and miſerable eſtate of ours, *ldren of wrath, enemies to God, and heirs of eternal damnation.* d now what can be the pleaſure that any or all ſins can ord us, that can make us the leaſt degree of recompence for h a loſs, the loſs of Gods favour and grace here, and the s of our own Souls hereafter? For as our Saviour ſaith, *rk* 8: 36. *What ſhall it profit a man if he ſhall gain the whole rld and loſe his own ſoul?* Yet this mad bargain we make en ever we break any part of this our Vow of Baptiſm. It refore moſt nearly concerns us to conſider ſadly of it, to nember that every ſin we commit is a direct breach of this r Vow, and therefore when thou art tempted to any ſin, m it never ſo light, ſay not of it as *Lot* did of *Zoar*, . 19: 20. *Is it not a little one?* But conſider that whatever s, thou haſt in thy Baptiſm vowed againſt it, and then be never ſo little it draws a great one at the heels of it, no leſs n that of being forſworn, which whoever commits, God h in the third Commandment pronounced, *He will not d him guiltleſs.* And that we may the better keep this Vow, will be very uſeful often to repeat to our ſelves the ſeveral nches of it, that ſo we may ſtill have it ready in our minds ſet againſt all temptations; and ſurely it is ſo excellent a apon, that if we do not either caſt it aſide, or uſe it very ligently, it will enable us by Gods help, to put to flight r ſpiritual adverſary. And this is that reverence we are to to this firſt Sacrament, that of Baptiſm.

SUN-

SUNDAY III.

Of the Sacrament of the Lords Supper, Of preparation before, as examination; of Repentance, Faith, Obedience, of duties to be done at the Receiving and afterwards, &c.

Sect. I. *The Lords Supper.*

NOW follows the Reverence, due to the Sacrament of the LORDS SUPPER, and in this I must follow my first division, and set down first, what is to be done Before; secondly, At; thirdly, After the time of Receiving; for in the Sacrament we cannot be excused from any one of these though in the former we are.

Things to be done before receiving.

Examination.

2. And first, for that which is to be done Before, S. *Paul* tells us it is Examination, 1 *Cor.* 11: 28. *But let a man examine himself, and so let him eat that bread and drink of that cup.* But before I proceed to the particulars of this Examination, I must in the general tell you, that the special business we have to do in this Sacrament, is to repeat and renew that Covenant we made with God in our Baptism, which we having many ways grievously broken, it pleases God of his great mercy to suffer us to come to the renewing of it in this Sacrament, which if we do in sincerity of heart, he hath promised to accept us, and to give us all those benefits in this which he was ready to bestow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our Covenant is our business at this time, it follows that these three things are necessary towards it: First, that we understand what the Covenant is; Secondly, that we consider what our Breaches of it have been; and thirdly, that we resolve upon a strict observance of it, for the rest of our life. And the trying our selves in every one of these particulars is that examination which is required of us before we come to this Sacrament.

3. And first, we are to examine whether we understand what this Covenant is; this is exceeding necessary, as be-

foundation of both the other, for it is neither possible to over our past sins, nor to settle purposes against them for future without it. Let this therefore be your first business, whether you rightly understand what that Covenant is ch you entred into at your Baptism, what be the mercies nised on Gods part, and the Duties on yours. And because Covenant made with each of us in Baptism is only the ap-ng to our particulars the Covenant made by God in Christ h all mankind in general, you are to consider whether you erstand that; if you do not, you must immediately seek instruction in it. And till you have means of gaining bet-look over what is briefly said in the entrance to this Trea-concerning the SECOND COVENANT, which he foundation of that Covenant which God makes with us ur Baptism. And because you will there find, that obe-ce to all Gods Commands is the condition required of us, is also that which we expresly Vow in our Baptism, it is ssary you should likewise know what those Commands God are. Therefore if you find you are ignorant of them, r be at rest till you have got your self instructed in them, have gained such a measure of knowledge as may direct to do that *Whole Duty of Man* which God requires. And giving thee this instruction is the only aim of this Book, ch the more ignorant thou art, the more earnestly I shall at thee diligently to read. And if thou hast heretofore oacht to this Holy Sacrament in utter ignorance of these ssary things, bewail thy sin in so doing, but presume not ome again till thou hast by gaining this necessary know-e fitted thy self for it, which thou must hasten to do. For gh no man must come to the Sacrament in such igno-e yet if he will fully continue in it, that will be no excuse m for keeping from this holy Table.

The second part of our examination is concerning our hes of this Covenant; and here thou wilt find the use of knowledge I spake of. For there is no way of discovering our sins have been, but by trying our Actions *Sins.* hat which should be the rule of them, the of God. When therefore thou settest to this *Several* of examination remember what are the several *sorts.* hes of thy duty, and then ask thy own heart in every particular

particular, how thou haſt performed it. And content thy ſelf with knowing in general, that thou haſt broken G Law, but do thy utmoſt to diſcover in what particulars t haſt done ſo. Recal, as well as thou canſt, all the paſſag thy life, and in each of them conſider what part of that hath been tranſgreſt by it. And that not only in the gr act, but in word alſo; nay, even in thy moſt ſecret thoug For though mans Law reaches not to them, yet Gods d ſo that whatever he forbids in the act, he forbids likewi the thoughts and deſires, and ſees them as clearly as our publick acts. This particular ſearch is exceeding neceſſ for there is no promiſe of forgiveneſs of any ſin but onl him that confeſſeth and forſaketh it. Now to both theſe neceſſary that we have a direct and particular knowledg our ſins. For how can he either confeſs his Sin, that kn not his guilt of it? or how can he reſolve to forſake it, diſcerns not himſelf to have formerly cleaved to it? There we may ſurely conclude, that this Examination is not only ful but neceſſary towards a full and complete repentance, he that does not take this particular view of his ſins, wil likely to repent but by halves, which will never avail towards his pardon; nothing but an entire forſaking of e evil way, being ſufficient for that. But ſurely of all o times it concerns us, that when we come to the Sacra our repentance be full and complete; and therefore this ſ ſearch of our own hearts is then eſpecially neceſſary. Fo though it be true, that it is not poſſible by all our diligenc diſcover or remember every ſin of our whole lives, and tho it be alſo true, that what is ſo unavoidably hid from us, be forgiven without any more particular confeſſion than of *David*, Pſal. 19: 12. *Cleanſe thou me from my ſecret fa* yet this will be no plea for us, if they come to be ſecret o becauſe we are negligent in ſearching. Therefore take he deceiving thy ſelf in this weighty buſineſs, but ſearch thy to the bottom, without which it is impoſſible tha wounds thereof ſhould ever be throughly cured.

5. And as you are to enquire thus narrowly concerni ſeveral Sorts of ſins, ſo alſo muſt you concerning the De of them, for there are divers circumſtances which increaſe heighten the Sin. Of this ſort there are many; as firſt, w

ſin againſt knowledge, that is, when we certainly know
n a thing to be a ſin, yet for the preſent pleaſure or profit (or
atever other motive) adventure on it. This is by Chriſt
ſelf adjudged to be a great heightning of the ſin. *He that*
ws his Maſters will and doth it not, ſhall be beaten with many
es, *Luke* 12:47. Secondly, when we ſin with Deliberation,
is, when we do not fall into it of a ſudden, ere we are
re, but have time to conſider of it, this is another degree of
ſin. But thirdly, a yet higher is, when we do it againſt the
iſtances and checks of our own Conſcience, when that at
time tells us, This thing thou oughteſt not to do: nay lays
ore us the danger as well as the ſin of it, yet in ſpight of theſe
nonitions of conſcience we go on and commit the ſin; this
huge increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt
h provocation. For it is plain, a ſin thus committed muſt be
ilful one, and then be the matter of it never ſo light, it is
ſt hainous in Gods eyes. Nay this is a circumſtance of ſuch
ce, that it may make an indifferent action that is in it ſelf
ſin, become one. For though my Conſcience ſhould err in
ing me ſuch a thing were unlawful, yet ſo long as I were ſo
ſwaded, it were a ſin for me to do that thing; for in that caſe
Will conſents to the doing a thing which I believe to be
pleaſing to God, and God (who judges us by our Wills, not
derſtandings) imputes it to me as a ſin, as well as if the thing
re in it ſelf unlawful. And therefore ſurely we may conclude,
t any thing which is in it ſelf ſinful, is made much more
by being committed againſt the checks of Conſcience. A
rth aggravation of a ſin is when it hath been often repeated,
then there is not only the guilt of ſo many more Acts, but
ry Act grows alſo much worſe, and more inexcuſable.
e always judge thus in faults committed againſt our ſelves,
can forgive a ſingle injury more eaſily than the ſame when
ath been repeated, and the oftner it hath been ſo repeated,
more hainous we account it. And ſo ſurely it is in faults
inſt God alſo. Fifthly, the ſins which have been committed
r Vows and Reſolutions of amendment are yet more grie-
us; for that contains alſo the breaking of thoſe promiſes.
mewhat of this there is in every wilful ſin, becauſe every ſuch
breach of that Vow we make at Baptiſm. But beſides that, we
ve ſince bound our ſelves by new Vows, if at no other time, yet

ſurely

ſurely at our coming to the Lords Supper, that being (as w
formerly ſaid) purpoſely to repeat our Vows of Baptiſm. A
the more of theſe Vows we have made, ſo much the greate
our guilt, if we fall back to any ſin we then renounced. T
is a thing very well worth weighing, and therefore exam
thy ſelf particularly at thy approach to the Sacrament concer
ing thy breaches of former Vows made at the Holy Tab
And if upon any other occaſion, as ſickneſs, trouble of mi
or the like, thou haſt at any time made any other, call t
ſelf to a ſtrict account how thou haſt performed them alſo, a
remember that every ſin committed againſt ſuch vows,
beſides its own natural guilt a Perjury likewiſe. Sixtly, a
higher ſtep is, when a Sin hath been ſo often committed t
we are come to a cuſtom and habit of it: and that is indee
high degree.

6. Yet even of Habits ſome are worſe than others, as fir
if it be ſo confirmed that we are come to a hardneſs of hea
have no ſenſe at all of the ſin: Or, ſecondly, if we go on i
againſt any extraordinary means uſed by God to reform u
ſuch as ſickneſs, or any other affliction which ſeems to
ſent on purpoſe for our reclaiming. Or thirdly, if all Repro
and Exhortations either of Miniſters or private friends wo
not on us, but either make us angry at our reprovers, or
us on defending the ſin. Or laſtly, if this ſinful habit be
ſtrong in us as to give us a love to the ſin, not only in o
ſelves but in others; if, as the Apoſtle ſaith, *Rom.* 1:31. *We
not only do the things, but take pleaſure in them that do them*, a
therefore entice and draw as many as we can into the ſame ſi
with us: Then it is riſen to the higheſt ſtep of wickedne
and it is to be lookt on as the utmoſt degree both of ſin a
danger. Thus you ſee how you are to examine your ſel
concerning your ſins, in each of which you are to conſid
how many of theſe heightning circumſtances there ha
been, that ſo you may aright meaſure the hainouſneſs
them.

Humiliation. 7. Now the end of this Examination is,
bring you to ſuch a ſight of your ſins, as may tru
humble you, make you ſenſible of your ow
danger, that have provoked ſo great a Majeſty, who is ab
ſo ſadly to revenge himſelf upon you, and that will ſure
eve

en to the moſt carnal heart appear reaſonable ground of ſor-
w. But that is not all; it muſt likewiſe bring you to a ſenſe
d abhorrence of your baſeneſs and ingratitude, that have
us offended ſo good and gracious a God, that have made
h unworthy and unkind returns to thoſe tender and rich
rcies of his. And this conſideration eſpecially muſt melt
ur hearts into a deep ſorrow and contrition, the degree
ereof muſt be in ſome meaſure anſwerable to the degree of
ur ſins. And the greater it is, provided it be not ſuch as
ts up the hope of Gods Mercy, the more acceptable it is to
d, who hath promiſed not *to deſpiſe a broken and contrite*
rt, *Pſ.* 51: 17. And the more likely it will be alſo to bring
to amendment: For if we have once felt what the ſmart of
wounded Spirit is, we ſhall have the leſs mind to venture
on ſin again.

8. For when we are tempted with any of the ſhort pleaſures
ſin, we may then out of our own experience ſet againſt
em the ſharp pains and terrors of an accuſing conſcience,
ich will to any that hath felt them be able infinitely to out-
igh them. Endeavour therefore to bring your ſelves to this
lting temper, to this deep unfeigned ſorrow, and that
t only for the danger you have brought upon your ſelf; for
ugh that be a conſideration which may and ought to work
neſs in us, yet where that alone is the motive of our ſor-
w, it is not that ſorrow which will avail us for pardon;
d the reaſon of it is clear, for that ſorrow proceeds only
m the love of our ſelves, we are ſorry becauſe we
are like to ſmart. But the ſorrow of a true pe- *Contrition.*
ent muſt be joyned alſo with the love of God, and that
ll make us grieve for having offended him, though there
re no puniſhment to fall upon our ſelves. The way then to
r up this ſorrow in us, is firſt, to ſtirr up our love of God,
repeating to our ſelves the many gracious acts of his mercy
wards us, particularly that of his ſparing us, and not cut-
g us off in our ſins. Conſider with thy ſelf how many and
w great provocations thou haſt offered him, perhaps in a
ntinual courſe of many years wilful diſobedience, for
ich thou mighteſt with perfect juſtice have been ere this
t quick into Hell: Nay, poſſibly thou haſt before thee
ny examples of leſs ſinners than thou art, who have been
ſuddenly

ſuddenly ſnatcht away in the midſt of their ſins. And wh cauſe canſt thou give, why thou haſt thus long eſcaped, b only becauſe his eye hath ſpared thee? And what cauſe of th ſparing, but his tender compaſſions towards thee, his unw lingneſs that thou ſhouldſt periſh? This conſideration if it preſt home upon thy ſoul, cannot chuſe (if thy heart be n as hard as the nether Milſtone) but awake ſomewhat of lo in thee towards this gracious, this long ſuffering God, a that love wil certainly make it appear to thee, that it is an e *thing and bitter, that thou haſt forſaken the Lord, Jer.* 2: That thou haſt made ſuch wretched requitals of ſo gre mercy; it will make thee both aſhamed and angry at thy ſ that thou haſt been ſuch an unthankful creature. But if t conſideration of this one ſort of mercy, Gods forbearan only, be ſuch an engagement and help to this godly ſorrow what will then be the multitude of thoſe other mercies whi every man is able to reckon up to himſelf? And therefore every man be as particular in it as he can, call to mind as ma of them as he is able, that ſo he may attain to the greater deg of true contrition.

9. And to all theſe endeavours muſt be added earneſt praye to God, that he by his holy Spirit would ſhew you your ſin and ſoften your hearts, that you may throughly bewail a lament them.

Confeſſion. 10. To this muſt be joyned an humble co feſſion of ſins to God, and that not only in g neral, but alſo in particular, as far as your memory of the will reach, and that with all thoſe heightning circumſtan of them, which you have by the forementioned examinati diſcovered. Yea, even ſecret and forgotten ſins muſt in n ral be acknowledged; for it is certain there are multitu of ſuch; ſo that it is neceſſary for every one of us to ſay wi *David, Pſal.* 19: 12. *Who can underſtand his errors? Cleanſe th me from my ſecret faults.* When you have thus confeſt yo ſins with this hearty ſorrow, and ſincere hatred them, you may then (and not before) be concluded feel ſo much of your diſeaſe, that it will be ſeaſonable apply the remedy.

Faith. 11. In the next place therefore you are to lo on him whom God *hath ſet forth to be the pro*

tiat

iation for our ſins, Rom. 3:25. *Even Jeſus Chriſt that Lamb of God, which taketh away the ſins of the world*, Joh. 1:29. And arneſtly beg of God, that by his moſt precious bloud your ins may be waſhed away; and that God would for his ſake e reconciled to you. And this you are to believe will ſurely be one, if you do for the reſt of your time forſake your ſins, nd give your ſelves up ſincerely to obey God in all his Commands. But without that, it is vain to hope any benefit from hriſt, or his ſufferings. And therefore the next part of your reparation muſt be the ſetting thoſe reſolutions of obedience, hich I told you was the third thing you are to examine your elves of before your approach to the holy Sacrament.

Reſolutions of Obedience.

12. Concerning the particulars of this Reſolution, I need ſay no more, but that it muſt anſwer very part, and branch of our duty; that is, we muſt not only in general reſolve that we will bſerve Gods Commandments, but we muſt reſolve it for very Commandment by it ſelf; and eſpecially where we have ound our ſelves moſt to have failed heretofore; there eſpeially to renew our reſolutions. And herein it nearly concerns s to look that theſe reſolutions be ſincere and unfeigned, and ot only ſuch ſlight ones as people uſe out of cuſtom to put on t their coming to the Sacrament, which they never think f keeping afterwards. For this is a certain truth, that whoever comes to this holy Table without an entire hatred of very ſin, comes unworthily; and it is as ſure, that he that oth entirely hate all ſin, will reſolve to forſake it; for you now forſaking naturally follows hatred, no man willingly bides with a thing or perſon he hates. And therefore he that oth not ſo reſolve, as that God the ſearcher of hearts may pprove it as ſincere, cannot be ſuppoſed to hate ſin, and ſo annot be a worthy receiver of that holy Sacrament. Therefore try your reſolutions throughly, that you deceive not your lves in them; it is your own great danger, if you do; for is certain you cannot deceive God, nor gain acceptation from im by any thing which is not perfectly hearty and unfeigned.

Of the means.

13. Now as you are to reſolve on this new bedience, ſo you are likewiſe to reſolve on e Means, which may aſſiſt you in the performance of it. nd therefore conſider in every duty, what are the means

that may help you in it, and reſolve to make uſe of them how uneaſie ſoever they be to your fleſh, ſo on the other ſi conſider what things they are, that are likely to lead you ſin, and reſolve to ſhun and avoid them: this you are to in reſpect of all ſins whatever, but eſpecially in thoſe, where you have formerly been guilty. For there it will not be ha for you to find, by what ſteps and degrees you were draw into it, what Company, what Occaſion it was that enſnare you, as alſo to what ſort of Temptations you are apteſt yield. And therefore you muſt particularly fence your ſ againſt the ſin, by avoiding thoſe occaſions of it.

14. But it is not enough that you reſolve you will do this hereafter, but you muſt inſtantly ſet to it, and begin th courſe by doing at the preſent whatſoever you have opportu nity of doing. And there are ſeveral things which you may nay, muſt do at the preſent, before you come to the Sacra ment.

Preſent renouncing of ſin.

15. As firſt, you muſt caſt off every ſin, n bring any one unmortified luſt with you to th Table; for it is not enough to purpoſe to c them off afterwards, but you muſt then actual do it by withdrawing all degrees of love and affection fro them; you muſt then give a bill of divorce to all your d beloved ſins, or elſe you are in no way fit to be married Chriſt. The reaſon of this is clear; for this Sacrament is o ſpiritual nouriſhment; now before we can receive ſpiritu nouriſhment we muſt have ſpiritual life, (for no man giv food to a dead perſon.) But whoſoever continues not only the act, but in the love of any one known ſin, hath no ſp ritual life, but is in Gods account no better than a dead c kaſs, and therefore cannot receive that ſpiritual food. It true he may eat the bread, and drink the wine, but he receiv not Chriſt, but inſtead of him, that which is moſt dreadful the Apoſtle will tell you what, 1 *Cor.* 11: 29. *He eats a drinks his own damnation.* Therefore you ſee how great a n ceſſity lies on you thus actually to put off every ſin before yo come to this table.

Imbracing vertue.

16. And the ſame neceſſity lies on you for ſecond thing to be done at this time, and that i the putting your ſoul into a heavenly and Chr ſtia

ian temper; by poſſeſſing it with all thoſe Graces which ay render it acceptable in the eyes of God. For when you ave turned out Satan and his accurſed train, you muſt not et your ſoul lie empty; if you do, Chriſt tells you, *Luke* 11:26. e will *quickly return again, and your laſt eſtate ſhall be worſe han your firſt.* But you muſt by earneſt prayer invite into it he holy Spirit with his Graces, or if they be in ſome degree here already, you muſt pray that he will yet more fully poſſeſs , and you muſt quicken and ſtirr them up.

Quickening of graces.

17. As for example, you muſt quicken your umility, by conſidering your many and great ins: your Faith, by meditating on Gods proniſes to all penitent ſinners: your love to God, by conſidering is mercies, eſpecially thoſe remembred in the Sacrament, is giving Chriſt to die for us; and your love to your neighour, nay to your enemies, by conſidering that great example f his ſuffering for us that were enemies to him. And it is moſt articularly required of us when we come to this Table that e copy out this pattern of his in a perfect forgiveneſs of all hat have offended us, and not only forgiveneſs, but ſuch a indneſs alſo as will expreſs it ſelf in all offices of love and riendſhip to them.

Charity.

18. And if you have formerly ſo quite forgot hat bleſſed example of his, as to do the direct ontrary; if you have done any unkindneſs or injury to any erſon, then you are to ſeek forgiveneſs from him: and to hat end, firſt acknowledge your fault, and ſecondly reſtore o him, to the utmoſt of your power, whatſoever you have eprived him off, either in goods or credit. This Reconciliaion with our brethren is abſolutely neceſſary towards the aking any of our ſervices acceptable with God, as appears by hat precept of Chriſt, *Matth.* 5:23, 24. *If thou bring thy gift o the Altar, and there remembreſt that thy brother hath ought gainſt thee, leave there thy gift before the Altar, and go thy ay, firſt be reconciled to thy brother, and then come and offer thy ift.* Where you ſee, that though the gift be already at the ltar, it muſt rather be left there unoffered, than be offered y a man that is not at perfect peace with his neighbour. And this charity be ſo neceſſary in all our ſervices, much more this, where by a joint partaking in the ſame holy myſteries,

we ſignifie our being united and knit not only to Chriſt our head, but alſo to each other as fellow-members. And therefore if we come with any malice in our hearts, we commit an act of the higheſt Hypocriſie, by making a ſolemn profeſſion in the Sacrament of that charity and brotherly love whereof our hearts are quite void.

Devotion. 19. Another moſt neceſſary grace at this time is that of Devotion, for the raiſing whereof we muſt allow our ſelves ſome time to withdraw from our worldly affairs, and wholly to ſet our ſelves to this buſineſs of preparation; one very ſpecial part of which preparation lies in raiſing up our ſouls to a devout and heavenly temper. And to that it is moſt neceſſary that we caſt off all thoughts of the world, for they will be ſure as ſo many clogs to hinder our ſouls in their mounting towards heaven. A ſpecial exerciſe of this devotion is Prayer, wherein we muſt be very frequent and earneſt at our coming to the Sacrament, this being one great inſtrument wherein we muſt obtain all thoſe other graces required in our preparation. Therefore be ſure this be not omitted; for if you uſe never ſo much endeavour beſides, and leave out this, it is the going to work in your own ſtrength without looking to God for his help, and then it is impoſſible you ſhould proſper in it: *For we are not able of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God*, 2 *Cor.* 3: 5. Therefore be inſtant with him ſo to aſſiſt you with his grace, that you may come ſo fitted to this Holy Table, that you may be partakers of the benefits there reached out to all worthy receivers.

Neceſſity of theſe graces. 20. Theſe and all other ſpiritual Graces our Souls muſt be cloathed with when we come to this Feaſt; for this is that Wedding garment without which whoſoever comes, is like to have the entertainment mentioned in the parable of him who came to the marriage without a *wedding garment*, *Matt.* 22: 13. *who was caſt into outer darkneſs, where is weeping and gnaſhing of teeth*: for though it is poſſible he may ſit it out at the preſent and not be ſnatcht from the Table, yet *S. Paul* aſſures him, *he drinks damnation to himſelf*, and how ſoon it may fall on him is uncertain: But it is ſure, it will, if repentance prevent it not; and as ſure that whenever it does come it will be *intolerable*

who among us can dwell with everlasting burnings? Isa. 33:14.

The usefulness of a spiritual guide.

21. I shall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, that if any person upon a serious view of himself cannot satisfie his own Soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgement in the case; for if he be a truly humbled Soul, it is likely he may judge too hardly of himself; if he be not, it is odds, but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favorable a sentence. For whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himself into further doubts and scruples, if not into sin: on the other side, he forbear because of it, if that fear be a causeless one, then he groundlesly absents himself from that Holy Ordinance, and so deprives his Soul of the benefits of it. Therefore in the midst of so many dangers which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgement, but to make known his case to some discreet and godly Minister, and rather be guided by his, who will probably (if the case be duly and without any disguise discovered to him) be better able to judge of him than he of himself. This is the counsel the Church gives in the Exhortation before the Communion, where it is advised, that if any by her means there fore-mentioned, *cannot quiet his own Conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned Minister of Gods Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, &c.* This is surely such advice as should not be neglected neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our Souls. And for want of this many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience, or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their Souls.

Not to be aſhamed to diſcover our ſelves to one.

22. But to all this it will perhaps be ſaid, that this cannot be done without diſcovering the nakedneſs and blemiſhes of the ſoul, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, That it is very unreaſonable that ſhould be a hindrance: For firſt, I ſuppoſe you are to chuſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your Soul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly godly & faithful counſel may tend much to both) that ſhame ought to be deſpiſed; and it is ſure it would, if we loved our Souls as well as our Bodies: For in bodily diſeaſes, be they never ſo foul or ſhameful, we count him a fool who will rather miſs the cure than diſcover it; and then it muſt here be ſo much a greater folly, by how much the ſoul is more precious than the body.

As neceſſary to the confident as to the doubtful.

23. But God knows it is not only doubtful perſons to whom this advice might be uſeful, there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their eſtates: And for thoſe it were moſt happy, if they could be brought to hear ſome more equal judgements than their own in this ſo weighty a buſineſs. The truth is, we are generally ſo apt to favour our ſelves, that it might be very uſeful for the moſt, eſpecially the more ignorant ſort, ſometimes to adviſe with a ſpiritual guide, to enable them to paſs right judgements on themſelves; and not only ſo, but to receive directions, how to ſubdue and mortifie thoſe ſins they are moſt inclined to, which is a matter of ſo much difficulty, that we have no reaſon to deſpiſe any means that may help us in it.

24. I have now gone through thoſe ſeveral parts of duty we are to perform *Before* our Receiving; in the next place, I am to tell you, what is to be done *At the time of Receiving*. When thou art at the holy Table;

At the time of receiving.

firſt

first humble thy self in an unfeigned acknowledgement of thy great unworthiness to be admitted there; and to that purpose remember again between God and thy own soul, some of thy greatest, and foulest sins, thy breaches of former Vows made at that Table, especially since thy last Receiving. Then meditate on those bitter Sufferings of Christ, which are set out to us in the Sacrament: when thou seest the bread broken, remember how his blessed body was torn with nails upon the Cross; when thou seest the Wine poured out, remember how his precious Blood was spilt there; and then consider, it was thy sins that caused both. And here think how unworthy a wretch thou art to have done that which occasioned such torments to Him: how much worse than his very crucifiers. They crucified him once, but thou hast, as much as in thee lay, crucified him daily. They crucified him because they knew him not, but thou hast known both what he is in himself, *the Lord of Glory*, and what he is to thee, a most tender and merciful Saviour; and yet thou hast still continued thus to crucifie him afresh. Consider this, and let it work in thee, first a great sorrow for thy sins past, and then a great hatred and a firm resolution against them for the time to come.

Meditation of thy unworthiness.

The sufferings of Christ.

25. When thou hast a while thus thought on these sufferings of Christ for the increasing thy humility and contrition; then in the second place think of them again, to stirr up thy Faith; look on him as the Sacrifice offered up for thy sins, for the appeasing of Gods wrath and procuring his favour and mercies toward thee. And therefore believingly, yet humbly beg of God to accept of that Satisfaction made by his innocent and beloved Son, and for the merits thereof to pardon thee whatever is past, and to be fully reconciled to thee.

The atonement wrought by them.

26. In the third place consider them again to raise thy Thankfulness. Think how much both of shame and pain he there endured, but especially those great agonies of his Soul, which drew from him that bitter cry, *My God, my God, why hast thou forsaken me? Matth.* 27: 45. Now all this he suffered only to keep thee from perishing. And therefore consider what unexpressible thanks

The thankfulness owing for them.

thou oweſt him; and endeavour to raiſe thy Soul to the moſt zealous and hearty thankſgiving: for this is a principal part of duty at this time, the praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore it will here well become thee to ſay with *David*, *I will take the Cup of Salvation, and will call upon the Name of the Lord.*

The great love of Chriſt in them.

27. Fourthly, look on theſe ſufferings of Chriſt to ſtirr up this love; and ſurely there cannot be a more effectual means of doing it; for here the love of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 *Joh.* 3: 16. *Hereby perceive we the love of God towards us, becauſe he laid down his life for us.* And that even the higheſt degree of *love*, for as himſelf tells us, *Joh.* 15: 13. *Greater love than this hath no man, that a man lay down his life for his friend.* Yet even greater love than this had he; for he not only died, but died the moſt painful and moſt reproachful death, and that not for his friends, but for his utter enemies. And therefore if after all this love on his part there be no return of love on ours, we are worſe than the vileſt ſort of men, for even the *Publicans*, Matt. 5:46. *love thoſe that love them.* Here therefore chide and reproach thy ſelf that thy love to him is ſo faint and cool, when His to thee was ſo zealous and affectionate. And endeavour to enkindle this holy flame in thy Soul, to love him in ſuch a degree, that thou mayſt be ready to copy out his example, to part with all things, yea, even life it ſelf whenever he calls for it, that is, whenſoever thy obedience to any command of his ſhall lay thee open to thoſe ſufferings. But in the mean time to reſolve never again to make any league with his enemies, to entertain or harbour any ſin in thy breaſt. But if there have any ſuch hitherto remained with thee, make this the ſeaſon to kill and crucifie it; offer it up at this inſtant a ſacrifice to him who was ſacrificed for thee, and particularly for that very end that *he might redeem thee from all iniquity*. Therefore here make thy ſolemn reſolutions to forſake every ſin, particularly, thoſe into which thou haſt moſt frequently fallen. And that thou mayeſt indeed perform thoſe reſolutions, earneſtly begg of this crucified Saviour, that he will, by the power of his death, mortifie and kill all thy corruptions.

The benefits of the New Cove-

28. When thou art about to receive the Conſecrated Bread and Wine, remember

that God now offers to Seal to thee that New Covenant made with Mankind in his Son. For since he gives that his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of Sins, Sanctifying grace, and a Title to an eternal inheritance. And here be astonished at the infinite goodness of God, who reaches out to thee so precious a treasure. But then remember that this is all but on condition that thou perform thy part of the Covenant. And therefore settle in thy soul the most serious purpose of obedience, and then with all possible devotion joyn with the Minister in that short but excellent prayer, used at the instance of giving the Sacrament, *The body of our Lord*, &c. *nant sealed in the Sacrament.*

29. So soon as thou hast Received, offer up thy devoutest Praises for that great mercy, together with thy most earnest prayers for such assistance of Gods Spirit as may enable thee to perform the Vow thou hast now made. Then remembring that Christ is *a propitiation not for our sins only, but also for the sins of the whole world*; let thy charity reach as far as his hath done, and pray for all mankind that every one may receive the benefit of that Sacrifice of His; commend also to God the estate of the Church, that particularly whereof thou art a Member. And forget not to pray for all to whom thou owest Obedience, both in Church and State; and so go on to pray for such particular persons as either thy Relations or their wants shall present to thee. If there be any Collection for the poor (as there always ought to be at this time) give freely according to thy ability; or if by the default of others, there be no such Collection, yet do thou privately design something towards the relief of thy poor brethren, and be sure to give it, the next fitting opportunity that offers it self. All this thou must contrive to do in the time that others are receiving, that so when the publick prayers after the Administration begin, thou mayest be ready to joyn in them, which thou must likewise take care to do with all devotion. Thus much for behaviour At the time of Receiving. *Upon Receiving give thanks.* *Pray.*

30. Now follows the third and last thing, that is, what thou art to do After thy Receiving. That which is immediately to be done, is as soon as thou art retir'd from the Congregation, to offer up again to *After the Sacrament.*

Private Prayer and thanksgiving.

God thy Sacrifice of Praiſe for all thoſe precious mercies conveyed to thee in that holy Sacrament, as alſo humbly to intreat the continued aſſiſtance of his grace to enable thee to make good all thoſe purpoſes of obedience thou haſt now made. And in whatſoever thou knoweſt thy ſelf moſt in danger, either in reſpect of any former habit, or natural inclination, there eſpecially deſire and earneſtly beg his aid.

Not preſently to fall to worldly affairs.

31. When thou haſt done thus, do not preſently let thy ſelf looſe to thy worldly cares and buſineſs, but ſpend all that day, either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that holy flame that is enkindled in thy heart. Afterwards when thy calling requires thee to fall to thy uſual affairs, do it, but yet ſtill remember that thou haſt a greater buſineſs than that upon thy hands; that is, the performing of all thoſe promiſes, thou ſo lately madeſt to God; and therefore whatever thy outward employments are,

To keep thy reſolutions ſtill in memory.

let thy heart be ſet on that, keep all the particulars of thy reſolutions in memory, and whenever thou art tempted to any of thy old ſins, then conſider, this is the thing thou ſo ſolemnly vowedſt againſt, and withal remember what a horrible guilt it will be if thou ſhouldſt now wilfully do any thing contrary to that vow; yea,

The danger of breaking them.

and what a horrible miſchief alſo it will be to thy ſelf. For at thy receiving, God and thou entredſt into Covenant, into a league of friendſhip and kindneſs. And as long as thou keepeſt in that friendſhip with God, thou art ſafe, all the malice of Men or Devils can do thee no harm: for as the

Making God thy enemy.

Apoſtle ſaith, *Rom.* 8: 31. *If God be for us, who can be againſt us?* But if thou breakeſt this league (as thou certainly doſt, if thou yieldeſt to any wilful ſin) then God and thou art enemies, and if all the World then were for thee, it could not avail thee.

Thy own Conſcience.

32. Nay, thou wilt get an enemy within thine own boſom, thy conſcience accuſing and upbraiding thee; and when God and thine own conſcience are thus againſt thee, thou canſt not but be extremely miſerable even in this life, beſides that fearful expectation of

wrath

wrath which awaits thee in the next. Remember all this when thou art ſet upon by any temptation, and then ſure thou canſt not but look upon that temptation as a cheat that comes to rob thee of thy Peace, thy God, thy very Soul. And then ſure it will appear as unfit to entertain it, as thou wouldeſt think it to harbor one in thy houſe who thou knoweſt came to rob thee of what is deareſt to thee.

Gods former pardons no incouragement to ſin.

33. And let not any experience of Gods mercy in pardoning thee heretofore encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance* an encouragement in thy ſin: beſides this, I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the greater for having been committed againſt ſo much mercy. If a King have ſeveral times pardoned an offender, yet if he ſtill return to commiſſion of the ſame fault, the King will at laſt be forced if he have any love to Juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his Juſtice will at laſt ſurely and heavily avenge the abuſe of his Mercy; and there cannot be a greater abuſe of his mercy than to ſin in hope of it: ſo that it will prove a miſerable deceiving of thy ſelf thus to preſume upon it.

The Obligation of this vow perpetual.

34. Now this care of making good thy Vow muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days. For if thou break thy Vow, it matters not whether ſooner or later. Nay perhaps the guilt may in ſome reſpects be more, if it be late, for if thou haſt for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after-breaches are not of infirmity, becauſe thou canſt not avoid them, but of perverſeneſs, becauſe thou wilt not. Beſides, the uſe of Chriſtian walking muſt needs make it more eaſie to thee. For indeed all the difficulty of it is but from the cuſtom of the contrary: And therefore if after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thy ſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this Vow.

35. But

Yet often to be renewed.

35. But though the obligation of every such single vow reach to the utmost day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament, for that being the means of conveying to us so great and unvaluable benefits, and it being also a command of Christ, that we should *do this in remembrance of him*, we are in respect both of reason and duty to omit no fit opportunity of partaking of that holy Table. I have now shewed you what that reverence is which we are to pay to God in his Sacrament.

SUNDAY IV.

Honour due to Gods name, Sins against it; Blasphemy; Swearing; of Assertory, Promissory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1.

Honour due to Gods Name.

THE last thing wherein we are to express our Reverence to him, is the Honouring his Name. Now what this Honouring of his Name is, we shall best understand by considering what are the things by which it is dishonoured, the avoiding of which will be our way of honouring it.

Sins against it.

The first is, all Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him, or if we do not speak it with our mouths, yet if we do it in our hearts by thinking any unworthy thing of him; it is lookt on by God, who sees the heart, as the vilest dishonour. But there is also a blasphemy of the Actions, that is, when men who profess to be the servants of God, live so wickedly that they bring up an evil report of him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of, *Rom.* 2: 24. where he tells those who profess to be observers of the Law, *That by their wicked actions, the Name of God was blasphemed among the Gentiles.* Those Gentiles were moved to think ill of God, as they favourly

Blasphemy.

vourer of ſin, when they ſaw thoſe, who called themſelves is ſervants, commit it.

A ſecond way of Diſhonouring Gods Name by ſwearing, and that is of two ſorts, either by falſe Oaths, or elſe by raſh and light ones. A falſe Oath may alſo be of two kinds, as firſt, that by which I affirm omewhat, or ſecondly, that by which I promiſe. The firſt is, when I ſay ſuch or ſuch thing was done ſo or ſo, and confirm this ſaying of mine with an Oath, if then I know there be not perfect truth in what I ſay, this is a flat perjury, a down-right being forworn: Nay, if I ſwear to the truth of that whereof I am only doubtful, though the thing ſhould happen to be true, yet it brings upon me the guilt of Perjury; for I ſwear at a venture, and the thing might for ought I knew be as well falſe s true, whereas I ought never to ſwear any thing, the truth of which I do not certainly know. *Swearing.* *Aſſertory Oaths.*

2. But beſides this ſort of Oaths, by which affirm any thing, there is the other ſort, hat by which I promiſe ſomewhat. And that promiſe may e either to God or man; when it is to God, we call it a Vow, f which I have already ſpoken, under the heads of the Sacraments, I ſhall now only ſpeak of that to man; and this may ecome a falſe oath, either at, or after the time of taking t. At the time of taking it is falſe, if either I have then no eal purpoſe of making it good, or elſe take it in a ſenſe ifferent from that which I know he to whom I make the romiſe underſtands it; for the uſe of Oaths being to aſſure he perſons to whom they are made, they muſt be taken n their ſence. But if I were never ſo ſincere at the taking he Oath, if afterwards I do not perform it, I am certainly erjured. *Promiſſory.*

3. The nature of an Oath being then hus binding, it nearly concerns us to look hat the Matter of our oaths be lawful, for elſe we run our elves into a woful ſnare. For example, ſuppoſe I ſwear to ill a man, if I perform my oath, I am guilty of Murder, f I break it, of Perjury. And ſo I am under a neeſſity of ſinning one way or other: but there is nothing ſe us under a greater degree of this unhappy neceſſity, than *Unlawful Oaths.*

than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole eſtate, and afterwards ſwear to give all or part of that eſtate to another, it is certain I muſt break my oath to one of them, becauſe it is impoſſible to perform it to both, and ſo I muſt be under a neceſſity of being forſworn. And into this unhappy ſtrait every man brings himſelf that takes any oath which croſſes ſome other which he hath formerly taken; which ſhould make all, that love either God or their own ſouls, reſolve never thus miſerably to entangle themſelves by taking one oath croſs and thwarting to another. But it may perhaps here be asked, What a perſon that hath already brought himſelf into ſuch a condition, ſhall do? I anſwer he muſt firſt heartily repent of the great ſin of taking the unlawful oath, and then ſtick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon of it.

God greatly diſhonoured by perjury.

4. Having ſaid this concerning the kinds of this ſin of Perjury, I ſhall only add a few words to ſhew you how greatly Gods Name is diſhonoured by it. In all oaths you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now if the thing be falſe, it is the baſeſt affront and diſhonour that can poſſibly be done to God. For it is in reaſon to ſignifie one of theſe two things, either that we believe he knows not whether we ſay true or no; (and that is to make him no God, to ſuppoſe him to be as deceivable, and eaſie to be deluded as one of our ignorant neighbours) or elſe that he is willing to countenance our Lyes; the former robs him of that great Attribute of his, his knowing all things, and is ſurely a great diſhonouring of him, it being even amongſt men accounted one of the greateſt diſgraces, to account a man fit to have cheats put upon him; yet even ſo we deal with God, if we venture to forſwear upon a hope that God diſcerns it not. But the other is yet worſe, for the ſuppoſing him willing to countenance our lies is the making him a party in them; and is not only the making him no God (it being impoſſible that God ſhould either lie himſelf, or approve it in another) but is the making him like the very Devil. For he it is that is a liar, and the Father of it, *John* 8: 44. And ſurely I need not ſay more to

prove

rove that this is the higheſt degree of diſhonouring Gods Name.

The puniſhments of it.

5. But if any yet doubt the hainouſneſs of his ſin, let him but conſider what God himſelfs ſays of it in the third Commandment, where he ſolemnly profeſſes, *He will not hold him guiltleſs that aketh his Name in vain*; And ſure the adding that to this Commandment, and none of the reſt, is the marking this ut for a moſt hainous guilt. And if you look into *Zach.* 5. you ill there find the puniſhment is anſwerable, even to the utter eſtruction, not only of the man, but his houſe alſo. Therefore it concerns all men, as they love either their temporal or ternal welfare, to keep them moſt ſtrictly from this ſin.

Vain Oaths.

But beſides this of forſwearing, I told you here was another ſort of Oaths by which Gods Name is diſhonoured; thoſe are the vain and light Oaths, uch as are ſo uſual in our common diſcourſe, and are expreſly orbidden by Chriſt, *Matth.* 5: 34. *But I ſay unto you, Swear ot at all, neither by Heaven, for it is Gods throne, nor by the arth, for it is his footſtool:* where you ſee we are not allowed o ſwear even by meer creatures, becauſe of the relation they ave to God. How great a wickedneſs is it then to prophane is holy Name by raſh and vain Oaths? This is a ſin that is by I know not what charm of Satans) grown into a faſhion mong us; and now its being ſo, draws daily more men into . But it is to be remembred that when we ſhall appear before ods Judgement-ſeat to anſwer for thoſe prophanations of his ame, it will be no excuſe to ſay, It was the faſhion to do : it will rather be an increaſe of our guilt, that we have by ur own practice helped to confirm that wicked cuſtom, hich we ought to have beat down and diſcountenanced.

The ſin of them.

6. And ſure whatever this prophane Age thinks f it, this is a ſin of a very high nature. For beſides that it is a direct breach of the Precept of hriſt, it ſhews firſt, a very mean and low eſteem of God: very Oath we ſwear is the appealing to God to judge the uth of what we ſpeak, and therefore being of ſuch greatneſs nd Majeſty, requires that the matter concerning which we us appeal to him ſhould be of great weight and moment, omewhat wherein either his own glory, or ſome conſiderable

good

good of man is concern'd. But when we ſwear in common diſcourſe, it is far otherwiſe; and the triflingeſt or lighteſt thing ſerves for the matter of an Oath; nay, often men ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak. And is it not a great deſpiſing of God to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters? God is the great King of the world; now though a King be to be reſorted unto in weighty caſes, yet ſure he would think himſelf much deſpiſed, if he ſhould be called to judge between Boyes at their childiſh games: and God knows many things whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God.

They lead to perjury.

7. Secondly, This common ſwearing is a ſin which leads directly to the former of forſwearing; for he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration. For how ſhall he that ſwears hourly, look upon an Oath with any reverence? And he that doth not, it is his chance, not his care that is to be thanked, if he keep from Perjury. Nay, further; he that ſwears commonly, is not only prepared to forſwear when a ſolemn Oath is tendred him, but in all probability does actually forſwear himſelf often in theſe ſuddener Oaths: for ſuppoſing them to come from a man ere he is aware (which is the beſt can be ſaid of them) what aſſurance can any man have who ſwears ere he is aware, that he ſhall not lie ſo too? And if he doth both together, he muſt neceſſarily be forſworn. But he that obſerves your common ſwearers will be put paſt doubt that they are often forſworn. For they uſually ſwear indifferently to things true or falſe, doubtful or certain. And I doubt not but if men who are guilty of this ſin would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

No temptation to them.

8. Thirdly, This is a ſin to which there is no temptation, there is nothing either of pleaſure or profit got by it: moſt other ſins offer us ſomewhat of the one or the other, but this is utterly empty of both. So that in this ſin the Devil does not play the Merchant for our Souls, as in others he does; he doth not ſo much as

cheapen

heapen them, but we give them freely into his hands with-
ut any thing in exchange. There ſeems to be but one thing
oſſible for men to hope to gain by it, and that is to be be-
eved in what they ſay, when they thus bind it by an oath. But
his alſo they conſtantly fail of; for there are none ſo little be-
eved as the common ſwearers. And good reaſon, for he that
akes no conſcience thus to prophane Gods Name, why ſhall
ny man believe he makes any of lying? Nay, their forward-
eſs to confirm every the ſlighteſt thing by an oath, rather
ives jealouſie that they have ſome inward guilt of falſeneſs,
r which that oath muſt be the cloak. And thus you ſee in
ow little ſtead it ſtands them, even to this only purpoſe for
hich they can pretend it uſeful: and to any other advantage
makes not the leaſt claim, and therefore is a ſin without
mptation, and conſequently without excuſe; for it ſhews the
reateſt contempt, nay, unkindneſs to God, when we will pro-
oke him thus, without any thing to tempt us to it. And there-
re though the commonneſs of this ſin hath made it paſs but
r a ſmall one, yet it is very far from being ſo either in it ſelf,
r in Gods account.

Neceſſity of abſtaining from them.

9. Let all therefore who are not yet fallen
nto the cuſtom of this ſin, be moſt careful
ever to yield to the leaſt beginnings of it,
nd for thoſe who are ſo miſerable, as to be already enſnared in
, let them immediately as they tender their Souls get out of it.
nd let no man plead the hardneſs of leaving an old cuſtom, as
excuſe for his continuing in it, but rather the longer he hath
en in it, ſo much the more haſte let him make out of it, as
inking it too too much, that he hath ſo long gone on in ſo
eat a ſin. And if the length of the cuſtom have increaſed the
fficulty of leaving it, that is in all reaſon to make him ſet im-
ediately to the caſting it off, leſt that difficulty at laſt grow
an impoſſibility; and the harder he finds it at the preſent,
much the more diligent and watchful he muſt be in the uſe
all thoſe means which may tend to the over-
ming that ſinful habit: ſome few of thoſe
eans it will not be amiſs here to mention.

Means for it.

10. Firſt,

Senſe of the guilt and danger.

10. Firſt, let him poſſeſs his mind fully of the hainouſneſs of the ſin, and not to meaſure it only according to the common rate of the world. And when he is fully perſwaded of the guilt, then let him add to that, the conſideration of the danger, as that it puts him out of Gods favour at the preſent, and will, if he continue in it, caſt him into Hell for ever. And ſure if this were but throughly laid to heart, it would reſtrain this ſin. For I would ask a man that pretends impoſſibility of leaving the cuſtom, whether if he were ſure he ſhould be hanged the next Oath he ſwore, the fear of it would not keep him from ſwearing? I can ſcarce believe any man in his wits ſo little Maſter of himſelf, but it would. And then ſurely damning is ſo much worſe than hanging, that in all reaſon the fear of that ought to be a much greater reſtraint. The doubt is, men do either not heartily believe that this ſin will damn them, or if they do, they look on it as a thing a great way off, and ſo are not much moved with it; but both theſe are very unreaſonable. For the firſt, it is certain, that every one that continues wilfully in any ſin is ſo long in a ſtate of damnation, and therefore this being ſo continued in, muſt certainly put a man in that condition. For the ſecond, it is very poſſible, he may be deceived in thinking it ſo far off, for how knows any man that he ſhall not be ſtruck dead with an Oath in his mouth? Or if he were ſure not to be ſo, yet eternal damnation is ſurely to be dreaded above all things, be it at what diſtance ſoever.

Truth in ſpeaking.

11. A ſecond means is to be exactly true in all thou ſpeakeſt; that all men may believe thee on thy bare word, and then thou wilt never have occaſion to confirm it by an oath, to make it more credible; which is the only colour or reaſon can at any time be pretended for ſwearing.

Forſaking the occaſions.

12. Thirdly, Obſerve what it is that most betrays thee to this ſin, whether drink, or anger, or the company and example of others, or whatever elſe, and then if ever thou mean to forſake the ſin, forſake thoſe occaſions of it.

Reverence of God.

13. Fourthly, Endeavour to poſſeſs they heart with a continual Reverence of God, and if that occa-

nce grow into a cuſtom with thee, it will quickly turn out hat contrary one of prophaning. Uſe and accuſtom thy ſelf herefore to this reverence of God, and particularly to ſuch a eſpect to his Name; as, if it be poſſible, never to mention it ithout ſome lifting up of thy heart to him. Even in thy rdinary diſcourſe, when ever thou takeſt his Name into thy outh, let it be an occaſion of raiſing up thy thoughts to him. ut by no means permit thy ſelf to uſe it in idle by-words, or he like. If thou doſt accuſtom thy ſelf to pay this reverence o the bare mention of his Name, it will be an excellent fence gainſt the prophaning it in oaths.

14. A fifth means is a diligent and conſtant *Watchfulneſs.* vatch over thy ſelf, that thou thus *offend not ith thy tongue*, without which all the former will come to no-hing. And the laſt means is Prayer, which muſt *Prayer.* e added to all thy endeavours; therefore pray arneſtly, that God will enable thee to overcome this wicked uſtom; ſay with the *Pſalmiſt*, *Set a watch, O Lord, over my outh, and keep the door of my lips*; and if thou doſt ſincerely ſet hy ſelf to the uſe of means for it, thou mayeſt be aſſured, God ill not be wanting in his aſſiſtance. I have been the longer n this, becauſe it is ſo reigning a ſin. God in his mercy ive all that are guilty of it a true ſight of the hainouſneſs f it.

15. By theſe ſeveral ways of diſhonouring *What it is to honour Gods Name.* ods Name you may underſtand what is the duty f honouring it, *viz.* A ſtrict abſtaining from very one of theſe, and that abſtinence founded on an awful eſpect and reverence to that ſacred Name which is Great, onderful and Holy, *Pſal.* 99: 3. I have now paſt through he ſeveral branches of that great Duty of Honouring of God.

SUN-

SUNDAY V.

Of worſhip due to Gods Name. Of Prayer and its ſeveral parts. Of publick Prayers in the Church, in the Family. Of Private Prayer. Of Repentance, &c. Of Faſting.

Sect. 1. *Worſhip.* THE Eighth Duty we ow to God is WORSHIP; this is that Great Duty by which eſpecially we acknowledge his God-head, worſhip being proper only to God, and therefore it is to be lookt on as a moſt weighty duty. This is to be performed, firſt, by our Souls, ſecondly, by our Bodies: the Souls part is Praying. Now prayer is a ſpeaking to God, and there are divers parts of it, according to the different things about which we ſpeak.

Prayer, its parts.

Confeßion. 2. As firſt, there is Confeſſion, that is, the acknowledging our ſins to God. And this may be either general or particular; the general is when we only confeſs in groſs, that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former is neceſſary to be always a part of our ſolemn prayers, whether publick or private. The latter is proper for private prayer, and there the oftner it is uſed the better; yea, even in our daily private prayer it will be fit conſtantly to remember ſome of our greateſt and fouleſt ſins, though never ſo long ſince paſt. For ſuch we ſhould never think ſufficiently confeſt and bewailed. And this bewailing muſt always go along with confeſſion; we muſt be heartily ſorry for the ſins we confeſs, and from our ſouls acknowledge our own great unworthineſs in having committed them. For our confeſſion is not intended to inſtruct God, who knows our ſins much better than our ſelves do, but it is to humble our ſelves, and therefore we muſt not think to have confeſt aright till that be done.

Petition. 3. The ſecond part of prayer is Petition, that is, the begging of God whatſoever we want either for our Souls or Bodies. For our Souls we muſt firſt beg pardon of ſins, and that for the ſake of Jeſus Chriſt,

For our Souls.

Christ, who shed his bloud to obtain it. Then we must also beg the grace and assistance of Gods Spirit to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several vertues, as Faith, Love, Zeal, Purity, Repentance, and the like, but especially those which thou most wantest: and therefore observe what thy wants are, and if thou beest proud, be most instant in praying for Humility; if lustful, for Chastity; and so for all other Graces, according as thou findest thy needs. And in all these things that concern thy Soul, be very earnest and importunate; take no denial from God, nor give over, though thou do not presently obtain what thou suest for. But if thou hast never so long prayed for a grace, and yet findest it not, do not grow weary of praying, but rather search what the cause may be which makes thy prayers so ineffectual; see if thou do not thy self hinder them; perhaps thou prayest to God to enable thee to conquer some sin, and yet never goest about to fight against it, never makest any resistance, but yieldest to it as often as it comes, nay, puttest thy self in its way, in the road of all temptations. If it be thus, no wonder though thy prayers avail not, for thou wilt not let them. Therefore amend this, and set to the doing of thy part sincerely, and then thou needest not fear but God will do his.

4. Secondly, We are to petition also for our bodies; that is, we are to ask of God such necessaries of life as are needful for us, while we live here. But these only in such a degree and measure, as his wisdom sees best for us: we must not presume to be our own carvers, and pray for all that wealth, or greatness, which our own vain hearts may perhaps desire, but only for such a condition, in respect of outward things, as he sees may most tend to those great ends of our living here, the glorifying him, and the saving of our own Souls. *Bodies.*

5. A third part of Prayer is Deprecation, that is, when we pray to God to turn away some evil from us. Now the evil may be either the evil of sin, or the evil of punishment. The evil of Sin is that we are especially to pray against, most earnestly begging of God, that he will by the power of his grace, preserve us from falling into sin. And whatever sins they are, *Deprecation.* *Of sin.*

to

to which thou knoweſt thy ſelf moſt inclined, there be particularly earneſt with God to preſerve thee from them. This is to be done daily, but then more eſpecially, when we are under any preſent temptation, and in danger of falling into any ſin: in which caſe we have reaſon to cry out as *S. Peter* did when he found himſelf ſinking, *Save Lord, or I periſh*; humbly beſeeching him either to withdraw the temptation, or ſtrengthen us to withſtand it, neither of which we can do for ourſelves.

Of puniſhment. 6. Secondly, We are likewiſe to pray againſt the evil of puniſhment, but principally againſt Spiritual puniſhments, as the anger of God, the withdrawing of his Grace, and Eternal damnation. Againſt theſe we can never pray with too much earneſtneſs. But we may alſo pray againſt temporal puniſhments, that is, any outward affliction, but this with ſubmiſſion to Gods will, according to the example of Chriſt, *Matth.* 26: 39. *Not as I will but as thou wilt.*

Interceſſion. 7. A fourth part of prayer is Interceſſion, that is, praying for others. This in general we are to do for all mankind, as well ſtrangers as acquaintance, but more particularly, thoſe to whom we have any eſpecial Relation, either publick, as our Governours both in Church and State, or private, as Parents, Husbands, Wife, Children, Friends, *&c.* We are alſo to pray for all that are in affliction, and ſuch particular perſons as we diſcern eſpecially to be ſo. Yea, we are to pray for thoſe that have done us injury, thoſe *that deſpitefully uſe and perſecute us*, for it is expreſly the command of Chriſt, *Matth.* 5: 44. and that whereof he hath likewiſe given us the higheſt example, in praying even for his very crucifiers, *Luke* 23: 34. *Father, Forgive them.* For all theſe ſorts of perſons we are to pray, and that for the very ſame good things we beg of God for our ſelves, that God would give them in their ſeveral places and callings all ſpiritual and temporal bleſſings which he ſees wanting to them, and turn away from them all evil, whether of ſin or puniſhment.

Thankſgiving. 8. The fifth part of prayer is Thankſgiving, that is, the Praiſing and Bleſſing God for all his mercies, whether to our own perſons, and thoſe that immediately relate to us, or to the Church and nation whereof we

re members, or yet more general to all mankind; and this for all his mercies both ſpiritual and temporal. In the Spiritual, firſt, for thoſe wherein we are all in common concerned, as the giving of his Son, the ſending of his Spirit, and all thoſe means he hath uſed to bring ſinful men unto himſelf. Then ſecondly, for thoſe mercies we have in our own particulars received, ſuch are the having been born within the pale of the Church, and ſo brought up in Chriſtian Religion, by which we have been partakers of thoſe precious advantages of the Word and Sacraments, and ſo have had, without any care or pains of ours, the means of eternal life put into our hands. But beſides theſe, there is none of us but have received other ſpiritual mercies from God.

9. As firſt, Gods patience and long ſuffering, waiting for our Repentance, and not cutting us off in our Sins. Secondly, his calls and invitations of us to that Repentance, not only outward, in the miniſtry of the Word, but alſo inward, by the motions of his Spirit. But then if thou be one that hath by the help of Gods grace been wrought upon by theſe calls, and brought from a prophane or worldly, to a Chriſtian courſe of life, thou art ſurely in the higheſt degree tied to magnifie and praiſe his goodneſs, as having received from him the greateſt of mercies. *Spiritual Mercies.*

10. We are likewiſe to give thanks for Temporal bleſſings, whether ſuch as concern the publick, as the proſperity of the Church or Nation, and all remarkable deliverances afforded to either; or elſe ſuch as concern our particular; ſuch are all the good things of this life which we enjoy: as Health, Friends, Food, Raiment, and the like; alſo for thoſe minutely preſervations, whereby we are by Gods gracious providence kept from danger, and the eſpecial deliverances which God hath given us in the time of greateſt perils. It will be impoſſible to ſet down the ſeveral mercies which every man receives from God, becauſe they differ in kind and degree between one man and another. But it is ſure that he which receives leaſt, hath yet enough to employ his whole life in praiſes to God. And it will be very fit for every man to conſider the ſeveral paſſages of his life, and the mercies he hath in each received, and ſo to gather a kind of Liſt or Catalogue of them, at leaſt the principal of them, which he *Temporal.*

may

may always have in his memory, and often with a thankful heart repeat before God.

Publick Prayers in the Church.

11. These are the several parts of Prayer, and all of them to be used both publickly and privately. The publick use of them is first, that in the Church, where all meet to joyn in those prayers wherein they are in common concerned. And in this (when the prayers are such as they ought to be) we should be very constant, there being an especial blessing promised to the joynt requests of the faithful: and he that without a necessary cause absents himself from such publick prayers, cuts himself off from the Church; which hath always been thought so unhappy a thing, that it is the greatest punishment the Governours of the Church can lay upon the worst offender; and therefore it is a strange madness for men to inflict it upon themselves.

In the Family.

12. A second sort of publick prayer is that in a Family, where all that are members of it joyn in their common supplications; and this also ought to be very carefully attended to, first by the Master of the Family, who is to look that there be such prayers, it being as much his part thus to provide for the Souls of his Children and Servants, as to provide food for their Bodies. Therefore there is none even the meanest housholder, but ought to take this care. If either himself or any of his Family can read, he may use some prayers out of some good Book; if it be the Service-Book of the Church he makes a good choice: if they cannot read, it will then be necessary they should be taught without Book some form of prayer which they may use in the Family, for which purpose again some of the Prayers of the Church will be very fit, as being most easie for their memories by reason of their shortness, and yet containing a great deal of matter. But what choice soever they make of prayers, let them be sure to have some, and let no man that professes himself a Christian, keep so heathenish a family, as not to see God be daily worshipped in it. But when the Master of a Family hath done his duty in this providing, it is the duty of every member of it to make use of that provision, by being constant and diligent at the Family-Prayers.

13. Private

13. Private or ſecret Prayer is that which is uſed by man alone apart from all others, wherein we are to be more particular according to our particular needs, than in publick it is fit to be. And this of private prayer is a duty which will not be excuſed by the performance of the other of publick. They are both required, and one muſt not be taken in exchange for the other. And whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared he rather ſeeks to approve himſelf to men than to God, contrary to the command of our Saviour, *Mat.* 6. who enjoyns this private prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men.

Private Prayer.

14. Now this duty of Prayer is to be often performed, by none ſeldomer than Evening and Morning, it being moſt neceſſary that we ſhould thus begin and end all our works with God, and that not only in reſpect of the duty we ow him, but alſo in reſpect of our ſelves who can never be either proſperous or ſafe, but by committing our ſelves to him; and therefore ſhould tremble to venture on the perils either of day or night without his ſafeguard. How much oftner this duty is to be performed, muſt be judged according to the buſineſs or leiſure men have: where, by buſineſs, I mean not ſuch buſineſs as men unprofitably make to themſelves, but the neceſſary buſineſs of a mans Calling, which with ſome will not afford them much time for ſet and ſolemn Prayer. But even theſe men may often in a day lift up their hearts to God in ſome ſhort prayers even whileſt they are at their work. As for thoſe that have more leiſure, they are in all reaſon to beſtow more time upon this duty. And let no man that can find time to beſtow upon his vanities, nay, perhaps his ſins, ſay he wants leiſure for Prayer, but let him now endeavour to redeem what he hath miſ-ſpent, by imploying more of that leiſure in this duty for the future: and ſurely if we did but rightly weigh how much it is our own advantage to perform this duty, we ſhould think it wiſdom to be as frequent as we are ordinarily ſeldom in it.

Frequency in Prayer.

The advantages of Prayer,

15. For firſt, it is a great Honour for us poor worms of the earth to be allowed to ſpeak ſo

Honour.

freely to the Majeſty of Heaven. If a King ſhould but vouchſafe to let one of his meaneſt Subjects talk familiarly and freely with him, it would be lookt on as a huge honour; that man how deſpicable ſoever he were before, would then be the envy of all his neighbours; and there is little queſtion he would be willing to take all opportunities of receiving ſo great a grace. But alas! this is nothing to the honour is offered us, who are allowed, nay invited to ſpeak to, and converſe with the King of Kings, and therefore how forward ſhould we in all reaſon be to it?

Benefits. 16. Secondly. It is a great Benefit, even the greateſt that can be imagined; for Prayer is the inſtrument of fetching down all good things to us, whether ſpiritual or temporal; no prayer, that is qualified as it ought to be, but is ſure to bring down a bleſſing according to that of the Wiſe man, *Eccles.* 35: 17. *The prayer of the humble pierceth the clouds, and will not turn away till the higheſt regard it.* You would think him a happy man that had one certain means of helping him to whatever he wanted, though it were to coſt him much pains and labour; now this happy man thou mayeſt be if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet all that indeed thou doſt, that is, all that God ſees fit for thee. And therefore be there never ſo much wearineſs to thy fleſh in the duty, yet conſidering in what continual want thou ſtandeſt of ſomething or other from God, it is a madneſs to let that uneaſineſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants.

Pleaſantneſs. 17. But in the third place, this duty is in it ſelf ſo far from being uneaſie, that it is very pleaſant. God is the fountain of happineſs, *and at his right hand are pleaſures for evermore*, *Pſal.* 16: 11. And therefore the nearer we draw to him, the happier we muſt needs be, the very joys of Heaven ariſing from our nearneſs to God. Now in this life we have no way of drawing ſo near to him as by this of Prayer, and therefore ſurely it is that which in it ſelf is apt to afford abundance of delight and pleaſure; If it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which like a ſick palate cannot reliſh the moſt pleaſant meat. Prayer is a pleaſant duty, but it is withal a ſpiritual one; and there-

fore if thy heart be carnal; if that be ſet either on the contrary pleaſures of the fleſh, or droſs of the world: no marvel then, if thou taſt no pleaſantneſs in it, if like the *Iſraelites*, thou deſpiſe Manna whileſt thou longeſt after the fleſh-pots of *Egypt*. Therefore if thou find a wearineſs in this duty, ſuſpect thy ſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then thou wilt find this no unpleaſant exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the hardneſs of the duty, but of the untowardneſs of thy own heart.

Carnality one reaſon of its ſeeming otherwiſe.

18. But there may alſo be another reaſon of its ſeeming unpleaſant to us, and that is want of uſe. You know there are many things, which ſeem uneaſie at the firſt trial, which yet after we are accuſtomed to them ſeem very delightful, and if this be thy caſe, then thou knoweſt a ready cure, *viz.* to uſe it oftner, and ſo this conſideration naturally inforces the exhortation of being frequent in this duty.

Want of uſe another.

19. But we are not only to conſider how often, but how well we perform it. Now to do it well, we are to reſpect, firſt the matter of our Prayers, to look that we ask nothing that is unlawful, as revenge upon our enemies, or the like; ſecondly, the manner; and that muſt be firſt in Faith; we muſt believe, that if we ask as we ought, God will either give us the thing we ask for, or elſe ſomething which he ſees better for us. And then ſecondly, in humility, we muſt acknowledge our ſelves utterly unworthy of any of thoſe good things we beg for, and therefore ſue for them only for Chriſts ſake; thirdly, with attention, we muſt mind what we are about, and not ſuffer our ſelves to be carried away to the thought of other things. I told you at the firſt, that prayer was the buſineſs of the Soul, but if our minds be wandring, it is the work only of the tongue and lips, which makes it in Gods account no better than vain babling, and ſo will never bring a bleſſing on us. Nay, as *Jacob* ſaid to his mother, *Gen.* 27: 12. It will be more likely to bring a curſe on us than a bleſſing, for it is prophaning one of

To ask nothing unlawful.

To ask in Faith.

In humility.

With attention.

the moſt ſolemn parts of Gods ſervice, it is a piece of Hypocriſie, the *drawing near to him with our lips, when our hearts are far from him*, and a great ſlighting and deſpiſing that dreadful Majeſty we come before: and as to our ſelves it is a moſt ridiculous folly, that we who come to God upon ſuch weighty errands, as are all the concernments of our ſouls and bodies, ſhould in the midſt forget our buſineſs, and purſue every the lighteſt thing that either our own vain fancies or the Devil, whoſe buſineſs it is here to hinder us, can offer to us. It is juſt as if a Maleſactor, that comes to ſue for his life to the King ſhould in the midſt of his ſupplication happen to eſpy a butter-fly, and then ſhould leave his ſuit, and run a chaſe after that butter-fly: would you not think it pity, a pardon ſhould be caſt away upon ſo wretchleſs a creature? and ſure it will be as unreaſonable to expect that God ſhould attend and grant thoſe ſuits of ours, which we do not at all conſider our ſelves.

Helps againſt wandring.

Conſideration of Gods Majeſty.

20. This wandring in Prayer is a thing we are much concerned to arm our ſelves againſt, it being that to which we are naturally wonderful prone. To that end it will be neceſſary firſt to poſſeſs our hearts at our coming to Prayers with the greatneſs of that Majeſty we are to approach, that ſo we may dread to be vain and trifling in his preſence. Secondly, We are to conſider the great concernment of the things we are to ask, ſome whereof are ſuch that if we ſhould not be heard, we were of all creatures the moſt miſerable, and yet this wandring is the way to keep us from being heard. Thirdly, we are to beg Gods aid in this particular: And therefore when thou ſetteſt to prayer, let thy firſt petition be for this grace of attention.

Our needs.

Prayer for Gods aid.

Watchfulneſs.

21. Laſtly, be as watchful as is poſſible over thy heart in time of prayer to keep out all wandring thoughts, or, if any have gotten in, let them not find entertainment, but as ſoon as ever thou diſcerneſt them, ſuffer them not to abide one moment, but caſt them out with indignation, and beg Gods pardon for them. And if thou doſt thus ſincerely and diligently ſtrive againſt them, either God will enable thee in ſome meaſure to overcome, or he will in his mercy pardon thee what thou canſt not prevent: But if it

be

be through thy own negligence, thou art to expect neither, ſo long as that negligence continues.

With Zeal.

22. In the fourth place, we muſt look our Prayers be with zeal and earneſtneſs; it is not enough that we ſo far attend them as barely to know what it is we ſay; but we muſt put forth all the affection and devotion of our ſouls, and that according to the ſeveral parts of prayer before mentioned. It is not the cold, faint requeſt that will ever obtain from God; we ſee it wil not from our ſelves; for if a beggar ſhould ask relief from us, and do it in ſuch a ſcornful manner that he ſeemed indifferent whether he had it or no, we ſhould think he had either little want, or great pride; and ſo have no heart to give him. Now ſurely the things we ask from God are ſo much above the rate of an ordinary Alms, that we can never expect they ſhould be given to ſlight and heartleſs petitions. No more in like manner will our Sacrifice of praiſe and thankſgiving ever be accepted by him, if it be not offered from a heart truly affected with the ſenſe of his mercies; it's but a kind of formal complementing, which will never be approved by him who requires the heart, and not the lips only. And the like may be ſaid of all the other parts of Prayer. Therefore be careful when thou draweſt nigh to God in Prayer, to raiſe up thy ſoul to the higheſt pitch of zeal and earneſtneſs thou art able. And becauſe of thy ſelf alone thou art not able to do any thing, beſeech God that he will inflame thy heart with this heavenly fire of Devotion, and when thou haſt obtained it, beware that thou neither quench it by any wilful ſin, nor let it go out again for want of ſtirring it up and imploying it.

With Purity.

23. Fifthly, we muſt Pray with Purity, I mean, we muſt purge our hearts from all affections to ſin. This is ſurely the meaning of the Apoſtle, 2 *Tim.* 2:8. when he commands men to *lift up holy hands in Prayer*, and he there inſtances in one ſpecial ſort of ſin, wrath and doubting, where by doubting is meant thoſe unkind diſputes and contentions which are ſo common amongſt men. And ſurely he that cheriſhes that or any other ſin in his heart, can never lift up thoſe holy hands which are required in this duty. And then ſure his prayers, be they never ſo many or earneſt, will little avail him. The Pſalmiſt

will tell him, he ſhall not be heard, *Pſalm* 66: 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that his prayers are not only vain, but abominable, *Prov.* 15: 8. *The ſacrifice of the wicked is an abomination to the Lord.* And thus to have our prayers turned into ſin, is one of the heavieſt things that can befall any man. We ſee it is ſet down in that ſad Catalogue of curſes, *Pſalm* 109: 7. Therefore let us not be ſo cruel to our ſelves as to pull it upon our own heads, which we certainly do if we offer up prayers from an impure heart.

To right ends. 24. In the laſt place we muſt direct our prayers to right ends; and that either in reſpect of the prayer it ſelf, or the things we pray for. Firſt, we muſt pray, not to gain the praiſe of devotion amongſt men, like thoſe hypocrites, *Matth.* 6: 5. nor yet only for company or faſhion-ſake, to do as others do: But we muſt do it, firſt, as an act of worſhip to God; ſecondly, as an acknowledgement that he is that great ſpring from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then in reſpect of the Things prayed for; we muſt be ſure to have no ill aims upon them; we muſt not ask that we *may conſume it upon our luſts*, *Jam.* 4: 3. as thoſe do who pray for wealth, that they may live in riot and exceſs, and for power that they may be able to miſchief their enemies, and the like. But our end in all muſt be Gods glory firſt, and next that, our own and others Salvation; and all other things muſt be taken in only as they tend to thoſe, which they can never do if we abuſe them to ſin. I have now done with that firſt part of worſhip, that of the Soul.

Bodily worſhip. 25. The other is that of the Body, and that is nothing elſe but ſuch humble and reverent geſtures in our approaches to God, as may both expreſs the inward reverence of our Souls, and may alſo pay him ſome tribute from our very Bodies, with which the Apoſtle commands us to glorifie God, as well as with our Souls; and good reaſon, ſince he hath created and redeemed the one as well as the other: whenſoever therefore thou offereſt thy Prayers unto God, let it be with all lowlineſs as well of body as of mind, according to that of the Pſalmiſt, *Pſalm* 95: 6. O *come let us worſhip, let us fall down and kneel before the Lord our Maker.*

26. The

26. The Ninth DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apoſtle, *Acts* 20: 21. where ſpeaking of repentance, he ſtiles it repentance towards God. And there is good reaſon this ſhould be a duty to him, ſince there is no ſin we commit but is either mediately or immediately againſt him. For though there be ſins both againſt our ſelves and our neighbours, yet they being forbidden by God, they are alſo breaches of his Commandments, and ſo ſins againſt him. *Repentance.*

This repentance is, in ſhort, nothing but a turning from ſin to God, the caſting of all our former evils, and in ſtead thereof conſtantly practiſing all thoſe Chriſtian duties which God requireth of us. And this is ſo neceſſary a duty, that without it we certainly periſh; we have Chriſts word for it, *Luke* 13: 5. *Except ye repent, ye ſhall all likewiſe periſh.* *A turning from ſin to God.*

27. The Directions for performing the ſeveral parts of this duty have been already given in the preparation to the Lords Supper. And thither I refer the Reader. Only I ſhall here mind him, that it is not to be lookt upon as a duty to be practiſed only at the time of receiving the Sacrament. For this being the only remedy againſt the poiſon of ſin, we muſt renew it as often as we repeat our ſins, that is, daily. I mean we muſt every day repent of the ſins of that day. For what Chriſt ſaith of other evils, is true alſo of this, *Sufficient to the day is the evil thereof*; we have ſins enough of each day to exerciſe a daily repentance, and therefore every man muſt thus daily call himſelf to account. *Times for this duty.* *Daily.*

28. But as it is in accounts, they who conſtantly ſet down their daily expences, have yet ſome ſet time of caſting up the whole ſum, as at the end of the week or month; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to humble our ſelves ſolemnly before God for the ſins, not of that day only but of our whole lives. And the frequenter theſe times are, the better. For the oftner we thus caſt up our accounts with God, and ſee what vaſt debts we are run in to him, the more humbly ſhall we think of our ſelves, and the more ſhall we thirſt after his mercy, which two are the ſpecial things that muſt qualifie us for his pardon. He therefore *At ſet times.*

that can aſſign himſelf one day in the week for this purpoſe, will take a thriving courſe for his ſoul. Or if any mans ſtate of life be ſo buſie as not to afford him to do it ſo often, let him yet come as near to that frequency as is poſſible for him, remembring always, that none of his worldly imployments can bring him in near ſo gainful a return as this ſpiritual one will do, and therefore it is very ill husbandry to purſue them to the neglect of this.

In the time of affliction.

29. Beſides theſe conſtant times, there are likewiſe occaſional times for the performance of this duty; ſuch eſpecially are the times of calamity and affliction; for when any ſuch befals us, we are to look on it as a meſſage ſent from Heaven to call us to this duty, and therefore muſt never neglect it when we are thus ſummoned to it, leſt we be of the number of them who *deſpiſe the chaſtiſements of the Lord*, Hebr. 12: 5.

At death.

30. There is yet another time of repentance, which in the practice of men hath gotten away the cuſtom from all thoſe, and that is the time of death, which it is true, is a time very fit to renew our repentance, but ſure not proper to begin it; and it is a moſt deſperate madneſs for men to defer it till then. For to ſay the mildeſt of it, it is the venturing our Souls upon ſuch miſerable uncertainties as no wiſe man would truſt with any thing of the leaſt value.

The danger of deferring it till then.

For firſt, I would ask any man that means to repent at his death, how he knows he ſhall have an hours time for it? Do we not daily ſee men ſnatcht away in a moment? And who can tell that it ſhall not be his own caſe? But ſecondly, ſuppoſe he have a more leiſurely death, that ſome diſeaſe give him warning of its approach, yet perhaps he will not underſtand that warning, but will ſtill flatter himſelf, as very often ſick People do, with hopes of life to the laſt: and ſo his death may be ſudden to him, though it comes by never ſo ſlow degrees. But again, thirdly, if he do diſcern his danger, yet how is he ſure he ſhall then be able to repent? Repentance is a grace of God, not at our command; and it is juſt and uſual with God, when Men have a long

long time refuſed and rejected that grace, reſiſted all his calls and invitations to converſion and amendment, to give them over at laſt to the hardneſs of their own hearts, and not to afford them any more of that grace they have ſo deſpiſed. Yet ſuppoſe in the fourth place that God in his infinite patience ſhould ſtill continue the offer of that grace to thee, yet thou that haſt reſiſted, it may be thirty, or forty, or fifty years together, how knoweſt thou that thou ſhalt put off that habit of reſiſtance upon a ſudden, and make uſe of the grace afforded? It is ſure thou haſt many more advantages towards the doing it now, than thou wilt have then. *The diſadvantages of a death-bed repentance.*

31. For firſt the longer ſin hath kept poſſeſſion of the heart, the harder it will be to drive it out. *The cuſtom of ſin.* It is true, if repentance were nothing but a preſent ceaſing from the acts of ſin, the death-bed were fitteſt for it, for then we are diſabled from committing moſt ſins; but I have formerly ſhewed you, repentance contains much more than ſo, there muſt be in it a ſincere hatred of ſin, and love of God. Now how unlikely is it that he which hath all his life loved ſin, cheriſht it in his boſom, and on the contrary abhorred God and goodneſs, ſhould in an inſtant quite change his affections, hate that ſin he loved, and love God and goodneſs, which before he utterly hated?

32. And ſecondly, the bodily pains that attend a death-bed will diſtract thee, and make thee unable to attend the work of repentance, which is a buſineſs of ſuch weight and difficulty, as will employ all our powers even when they are at the freſheſt. *Bodily pains.*

33. Conſider thoſe diſadvantages thou muſt then ſtruggle with, and then tell me what hope there is thou ſhalt then do that, which now upon much eaſier terms thou wilt not. But in the third place there is a danger behind beyond all theſe, and that is that the repentance which death drives a man to, will not be a true repentance; for in ſuch a caſe it is plain, it is only the fear of Hell puts him on it, which though it may be a good beginning, where there is time after to perfect it, yet where it goes alone it can never avail for Salvation. Now that death-bed repentances are often only of this ſort, is too *Danger of unſincerity.*

likely, when it is obſerved that many men who have ſeemed to repent when they have thought Death approaching, have yet, after it had pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they were before; which ſhews plainly that there was no real change in them, and then ſurely had ſuch a man died in that ſeeming repentance, God, *who tries the heart*, would not have accepted it, which he ſaw was unſincere. When all theſe dangers are laid together, it will ſurely appear a moſt deſperate adventure for any Man to truſt to a Deathbed repentance. Nor is it ever the leſs for that example of the penitent Thief, *Luke* 23:43. which is by many ſo much depended on. For it is ſure his caſe and ours differ widely; he had never heard of Chriſt before, and ſo more could not be expected of him than to embrace him as ſoon as he was tendred to him: But we have had him offered, nay preſt upon us from our Cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raiſed only from a ſingle example, and another we find not in the whole Bible. The *Iſraelites* we read were *fed with Manna from Heaven*, but would you not think him ſtark mad that ſhould out of expectation of the like, neglect to provide himſelf any food? Yet it is full as reaſonable to depend upon this example as the other. I conclude all in the words of the Wiſe man, *Eccl.* 12:1. *Remember thy Creator in the days of thy youth before the evil days come.*

Faſting. 34. To this duty of repentance Faſting is very proper to be annexed. The Scripture uſually joyns them together; among the *Jews* the great day of atonement was to be kept with Faſting, as you may ſee by comparing *Lev.* 16:31. with *Iſa.* 58:5. and this by Gods eſpecial appointment. And in the Prophets when the people are called on to repent and humble themſelves, they are alſo called on to Faſt. Thus it is, *Joel* 2:12. *Therefore now thus ſaith the Lord, Turn ye unto me with all your hearts, with faſting, and with weeping, &c.* Yea, ſo proper hath faſting been accounted to Humiliation, that we ſee even wicked *Ahab* would not omit it in his, 2 *Kings* 21:27. nor the Heathen *Ninevites* in theirs, *Jonah* 3:5. nor is it leſs fit or leſs acceptable ſince Chriſt, than it was before him. For we ſee he ſuppoſes it as a duty ſometimes to be performed, when he gives

gives directions to avoid vain glory in it, *Matth.* 6: 6. and alſo aſſures us that if it be performed, as it ought, not to pleaſe men but God, it will ſurely be rewarded by him. And accordingly we find it practiſed by the Saints, *Anna*, *Luke* 2: 37. *ſerved God with faſting and prayer*: where it is obſervable, that it is reckoned as a ſervice of God, fit to be joyned with Prayers. And the Chriſtians of the firſt times were generally very frequent in the practice of it. Now though faſting be eſpecially proper to a time of humiliation, yet is it not ſo reſtrained to it, but it may be ſeaſonable, whenſoever we have any extraordinary thing to requeſt from God. Thus when *Eſther* was to endeavour the deliverance of her people from deſtruction, ſhe and al the *Jews* kept a ſolemn Faſt, *Eſth.* 4: 16. And thus when *Paul* and *Barnabas* were to be Ordained Apoſtles, there was faſting joyned to prayer, *Acts* 13: 3. and ſo it will be very fit for us, whenſoever we have need of any extraordinary directions, or aſſiſtance from God, whether concerning our temporal or ſpiritual concernments, thus to quicken our prayers by Faſting. But above all occaſions, This of Humiliation ſeems moſt to require it; for beſides the advantages of kindling our zeal, which is never more neceſſary than when we beg for pardon of ſins, Faſting carries in it ſomewhat of revenge, which is reckoned as a ſpecial part of repentance, 2 *Cor.* 7: 11. for by denying our bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon our ſelves for our former exceſſes, or whatever other ſins we at that time accuſe our ſelves of; which is a proper effect of that indignation which every ſinner ought to have againſt himſelf. And truly he that is ſo tender of himſelf that he can never find in his heart ſo much as to miſs a meal, by way of puniſhment for his faults, ſhews he is not much fallen out with himſelf, for committing them; and ſo wants that indignation which the Apoſtle in the forenamed texts mentions as a part of true repentance.

Faſting a revenge upon our ſelves.

35. There is no doubt, but ſuch holy revenges upon our ſelves for ſins are very acceptable to God; yet we muſt not think that either thoſe, or any thing elſe we can do, can make ſatis-

Such revenges acceptable with God. Yet no ſatisfaction for ſins.

ſatisfaction for our offences, for that nothing but the bloud of Chriſt can do. And therefore on that, and not on any of our performances we muſt depend for pardon. Yet ſince that bloud ſhall never be applied to any but penitent ſinners, we are as much concern'd to bring forth all the fruits of repentance as if our hopes depended on them only.

Times of faſting.

36. How often this duty of faſting is to be performed, we have no direction in Scripture That muſt be allotted by mens own piety, according as their health, or other conſiderations will allow. But as it is in humiliation, the frequenter returns we have of ſet times for it, the better; ſo it is likewiſe in faſting, the oftner, the better, ſo it be not hurtful either to our healths, or to ſome other duty required of us. Nay perhaps faſting may help ſome Men to more of thoſe times for humiliation, than they would otherwiſe gain. For perhaps there are ſome, who cannot, without a manifeſt hindrance to their calling allow a whole day to that work, yet ſuch an one may at leaſt afford that time he would otherwiſe ſpend in eating: And ſo faſting will be doubly uſeful towards ſuch a mans humiliation, both by helping him in the duty and gaining him time for it.

Second Branch of our duty to God.

37. I have now gone through the firſt branch of our Duty to God, to wit, the acknowledging him for our God The Second is, the having no other. Of which I need ſay little, as it is a forbidding of that groſſer ſort of Heatheniſh Idolatry, the worſhipping of Idols, which though it were once common in the World, yet is now ſo rare, that it is not likely any that ſhall read this will be concerned in it. Only I muſt ſay, That to pay Divine worſhip to any creature, be it Saint or Angel, yea, or the Image of Chriſt himſelf, is a tranſgreſſion againſt this ſecond branch of our duty to God, it being the imparting that to a creature which is due only to God, and therefore is ſtrictly to be abſtained from.

Inward Idolatry.

38. But there is another ſort of Idolatry of which we are generally guilty, and that is, when we pay thoſe affections of Love, Fear, Truſt, and the like, to any creature in a higher degree than we do to God: for that is the ſetting up that thing, whatſoever it is, for our God. And this inward kind of Idolatry is that which provokes

God

God to jealouſie, as well as the outward of worſhipping an Idol. I might enlarge much upon this, but becauſe ſome ſeverals of it have been toucht on in the former diſcourſe, I ſuppoſe it needleſs; and therefore ſhall now proceed to the ſecond head of DUTY, that to our SELVES.

SUNDAY VI.

Duty to our Selves; of Sobriety; of Humility; the great Sin of Pride; of Vain Glory, the Danger, Folly; the Means to prevent it: of Meekneſs, &c.

Sect. I. THIS DUTY to our SELVES is by S. *Paul* in the forementioned Text, *Tit.* 2: 12. ſumm'd up in this one word Soberly. Now by Soberly is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you what are the particulars of this Sobriety: and that firſt, in reſpect of the ſoul; ſecondly, in reſpect of the body. The ſobriety of the ſoul ſtands in right governing its paſſions and affections; and to that are many Vertues required. I ſhall give you the particulars of them. *Duty to our Selves.*

2. The firſt of them is Humility, which may well have the prime Place, not only in reſpect of the excellency of the vertue, but alſo of its uſefulneſs towards the obtaining of all the reſt. This being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of, *Luke* 6: 49. *Who built his houſe on the ſand.* Of the humility towards God I have already ſpoken, and ſhewed the neceſſity of it, I am now to ſpeak of Humility, as it concerns our ſelves, which will be found no leſs neceſſary than the former. *Humility.*

3. This Humility is of two ſorts, the firſt is the having a mean and low opinion of our ſelves, the ſecond is the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain glory. And that both theſe are abſo-

abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will I conceive, beſt be done by laying before you firſt, the ſin; ſecondly, the danger; thirdly, the contrary vices.

The great ſin of Pride.

4. And firſt, for Pride; the ſin of it is ſo great, that it caſt the Angels out of Heaven, and therefore if we may judge of ſin by the puniſhment, it was not only the firſt, but the greateſt ſin that ever the Devil himſelf hath been guilty of: But we need no better proof of the hainouſneſs of it, than the extreme hatefulneſs of it to God; which beſides that inſtance of his puniſhing the Devil, we may frequently find in the Scriptures, *Prov.* 16: 5. *Every one that is proud in heart is an abomination to the Lord.* And again, *Chap.* 6: 16. where there is mention of ſeveral things the Lord hates, a proud look is ſet as the firſt of them; ſo *Jam.* 4: 7. *God reſiſteth the proud*; and divers other Texts there are to the ſame purpoſe, which ſhews the great hatred God bears to this ſin of Pride. Now ſince it is certain, God who is all goodneſs, hates nothing, but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt be a great degree of evil.

The danger. Drawing into other ſins.

5. But ſecondly, PRIDE is not only very ſinful, but very dangerous; and that firſt, in reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. Firſt, pride draws us to other ſins, wherein it ſhews it ſelf indeed to be the direct contrary to humility; for as that is the root of all Vertue, ſo is this of all vice. For he that is proud ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other Rules or Laws than what he makes to himſelf. The ungodly, ſays the Pſalmiſt, *is ſo proud that he careth not for God*, *Pſalm* 10: 4. where you ſee, it is his pride that makes him deſpiſe God. And when a man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride; as firſt Anger, which the Wiſe man ſets as the effect of Pride, *Prov.* 21: 24. calling it proud wrath; ſecondly, ſtrife and contention; which he again notes to be the off-ſpring of Pride, *Prov.* 30: 10. *Only by pride cometh contention.* And both theſe are indeed moſt natural effects of pride: For he that thinks

thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others, and therefore cannot but rage and quarrel whenever he thinks it not ſufficiently paid. It would be infinite to mention all the fruits of this bitter root: I ſhall name but one more, and that is, that pride not only betrays us to many ſins, but alſo makes them incurable in us, for it hinders the working of all Remedies.

Fruſtrating of remedies.

6. Thoſe remedies muſt either come from God or man; if from God, they muſt be either in the way of meekneſs and gentleneſs, or elſe of ſharpneſs and puniſhment. Now if God by his goodneſs eſſay to lead a proud man to repentance, he quite miſtakes Gods meaning, and thinks all the mercies he receives are but the reward of his own deſert, and ſo long 'tis ſure he will never think he needs repentance. But if on the other ſide God uſe him more ſharply and lay afflictions and puniſhments upon him, thoſe in a proud heart work nothing but murmurings and hating of God, as if he did him injury in thoſe puniſhments. As for the remedies that can be uſed by man, they again muſt be either by way of correction or exhortation; corrections from man will ſure never work more on a proud heart, than thoſe from God, for he that can think God unjuſt in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admoniſhed though never ſo mildly and lovingly, he looks on it as a diſgrace. And therefore inſtead of confeſſing or amending the fault, he falls to reproaching his reprover as an over-buſie or cenſorious perſon, and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now one that thus ſtubbornly reſiſts all means of cure, muſt be concluded in a moſt dangerous eſtate.

Betraying to puniſhment.

7. But beſides this danger of ſin, I told you there was another, that of puniſhment; and of this there will need little proof, when it is conſidered, that God is the proud mans profeſt enemy, that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath ſo mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs

to

to mention ſome of thoſe Texts which particularly threaten this ſin, as *Prov.* 16: 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* again, *Prov.* 16: 5. *Every one that is proud in heart is an abomination to the Lord; though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the proud man, they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar*, *Dan.* 4. who though a King, the greateſt in the world, yet for his pride was driven from among men to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary judgements even in this life. But if it ſhould not, let not the proud man think that he hath eſcaped Gods vengeance, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into Hell, let no Man hope to ſpeed better.

The Folly. 8. In the third place I am to ſhew you the great Folly of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof Men uſe to be proud; they are of three ſorts, either thoſe which we call the goods of Nature, or the goods of Fortune, or the goods of Grace.

In reſpect of the goods of Nature. 9. By the goods of Nature, I mean Beauty, Strength, Wit, and the like, and the being proud of any of theſe is a huge folly. For firſt, we are very apt to miſtake and think our ſelves handſome or witty when we are not, and then there cannot be a more Ridiculous folly than to be proud of what we have not, and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe; and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable amongſt all men, than a proud fool; yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgement of himſelf being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in judging, yet what is there in any of theſe natural endowments which is worth the being proud, there being ſcarce any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the Lilly, and the redneſs of the Roſe exceed the white and red of the faireſt face? What

What a multitude of creatures is there, that far ſurpaſs man in ſtrength and ſwiftneſs? And divers others there are, which, as far as concerns any uſeful end of theirs, act much more wiſely than moſt of us; and are therefore oftentimes in Scripture propoſed to us by way of Example. It is therefore ſurely great unreaſonableneſs for us to think highly of our ſelves for ſuch things as are common to us with beaſts and plants. But thirdly, if they were as excellent as we fancy them, yet they are not all durable, they are impaired and loſt by ſundry means; a phrenzy will deſtroy the rareſt wit; a ſickneſs decay the freſheſt beauty, the greateſt ſtrength, or however old age will be ſure to do all. And therefore to be proud of them is again a folly in this reſpect. But laſtly, whatever they are, we have them not to our ſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them.

The goods of fortune.

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; by them I mean wealth and honour, and the like; for it is ſure, they add nothing of true worth to the man; ſomewhat of outward pomp and bravery they may help him to, but that makes no change in the perſon. You may load an Aſs with money, or deck him with rich Trappings, yet ſtill you will not make him a whit the nobler kind of beaſt by either of them. Then ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all, but as Stewards, to lay out for our Maſters uſe, and therefore ſhould rather think how to make our accounts, than pride our ſelves in our receipts. Laſtly, whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10:22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride.

The goods of Grace.

11. The third is that of the goods of Grace; that is, any vertue a man hath. And here I cannot

ſay,

ſay, but the things are very valuable, they being infinitely more precious than all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not only in the foregoing reſpect, that we help not our ſelves to it, grace being above all things moſt immediately Gods work in us, but eſpecially in this, that the being proud of Grace is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable *Matth.* 25: 28. the talent was taken from him who had only put it to no uſe at all, how ſhall he hope to have it continued to him that hath put it to ſo ill, that inſtead of trading with it for God, hath trafficked with it for Satan? And as he will loſe the Grace for the future, ſo he will loſe all the reward of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them; that pride ſhall be charged on him to his deſtruction, but the good ſhall never be remembred to his reward. And this proves it to be a moſt wretched folly to be proud of grace. It is like that of Children that pull thoſe things in pieces they are moſt fond of, but yet much worſe than that of theirs, for we not only loſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo, there being nothing that ſhall be ſo ſadly reckoned for in the next world as the abuſe of Grace; and certainly there can be no greater abuſe of it than to make it ſerve for an end ſo directly contrary to that for which it was given, it being given to make us humble, not proud, to magnifie God, not our ſelves.

Means of Humility.

12. Having ſhewed you thus much of this ſin I ſuppoſe it wil appear very neceſſary to be eſchewed; to which purpoſe it will firſt be uſeful to conſider what hath been already ſaid concerning it, and that ſo ſeriouſly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin: ſecondly, to be very watchful over thine own heart, that it cheriſh not the beginnings of it; never ſuffer it to feed on the fancy of thy own worth; but whenever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. Thirdly, never to compare thy ſelf with thoſe

thoſe

thou thinkeſt more fooliſh or wicked than thy ſelf, that ſo thou mayeſt like the *Phariſee*, *Luke* 16: 11. extol thy ſelf for being better; but if thou wilt compare, do it with the Wiſe and Godly; and then thou wilt find thou comeſt ſo far ſhort as may help to pull down thy high eſteem of thy ſelf. Laſtly, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in ſpirit*, *Matth.* 5: 3. to whom the bleſſing even of Heaven it ſelf, is promiſed.

Vain-glory.

13. The ſecond contrary to humility I told you was vain-glory. That is, a great thirſt after the praiſe of men. And firſt, that this is a ſin, I need prove no otherwiſe, than by the words of our Saviour, *John* 5: 44. *How can ye believe, that receive honour one of another?* Where it appears, that it is not only a ſin, but ſuch an one as hinders the receiving of Chriſt into the heart, for ſo believing there ſignifies. This then in the ſecond place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this Text, common experience ſhews, that whereever this ſin hath poſſeſſion, it endangers men to fall into any other. For he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, when ever the greateſt ſins come to be in faſhion and credit (as God knows many are now adays) he will be ſure to commit them rather than run the diſgrace of being too ſingle and preciſe; I doubt there are many conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of this ſin.

The ſin.

The danger.

14. The third thing I am to ſhew, is the folly of it; and that will appear firſt, by conſidering what it is we thus hunt after, nothing but a little air, a blaſt, the breath of men, it brings us in nothing of real advantage: for I am made never the wiſer nor the better for a mans ſaying I am wiſe and good. Beſides, if I am commended, it muſt be either before my face or behind my back: if the former, it is very often flattery, and ſo the greateſt abuſe can be offered, and then I muſt be very much a fool to be pleaſed with it. But if it be behind my back, I have not then ſo much as the plea-

The folly.

ſure

ſure of knowing it; and therefore it is a ſtrange folly thus to purſue what is ſo utterly gainleſs. But ſecondly, it is not only gainleſs, but painful and uneaſie alſo. He that eagerly ſeeks praiſe, is not at all maſter of himſelf, but muſt ſuit all his actions to that end, and inſtead of doing what his own reaſon and conſcience (nay perhaps his worldly conveniency) directs him to, he muſt take care to do what will bring him in commendations, and ſo enſlave himſelf to every one that hath but a tongue to commend him. Nay, there is yet a further uneaſineſs in it, and that is, when ſuch a man fails of his aim, when he miſſes the praiſe, and perhaps meets with the contrary reproach (which is no mans lot more often than the vain glorious, nothing making a man more deſpiſed) then what diſturbances and diſquiets, and even tortures of mind is he under? A lively inſtance of this you have in *Achitophel*, 2 *Sam.* 17: 23. who had ſo much of this, upon *Abſoloms* deſpiſing his counſel, that he choſe to rid himſelf of it, by hanging himſelf. And ſure this painfulneſs that thus attends this ſin, is ſufficient proof of the folly of it. Yet this is not all, it is yet further very hurtful. For if this vain-glory be concerning any good, or Chriſtian Action, it deſtroys all the fruit of it; he that prays or gives alms to be ſeen of men, *Matth.* 6: 2. muſt take that as his reward, *Verily I ſay unto you they have their reward*; they muſt expect none from God, but the portion of thoſe Hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly to make ſuch an exchange. It is like the Dog in the Fable, who ſeeing in the water the ſhadow of that meat he held in his mouth, catcht at the ſhadow, and ſo let go his meat. Such Dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only loſe thoſe eternal joys, but procure to our ſelves the contrary eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But if the vain glory be not concerning any vertuous action, but only ſome indifferent thing, yet even there alſo it is very hurtful: for vain-glory is a ſin that whereſoever it is placed; endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that

hat of all other ſins it ſtands the moſt in its own light, inders it ſelf of that very thing it purſues. For there are very ew that thus hunt after praiſe, but they are diſcerned to do ſo, nd that is ſure to eclipſe what ever praiſe-worthy thing they o, and brings ſcorn upon them inſtead of reputation. And hen certainly we may juſtly condemn this ſin of folly which s ſo ill a manager even of its own deſign.

Helps againſt vainglory.

15. You have ſeen how wretched a thing his vain glory is in theſe ſeveral reſpects, the erious conſideration whereof may be one good neans to ſubdue it, to which it will be neceſſary to add, irſt, a great watchfulneſs over thy ſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the raiſe of men, or even in the moſt indifferent action, look whether thou have not too eager a deſire of it, and if hou findeſt thy ſelf inclined that way, have a very ſtrict ye upon it, and where ever thou findeſt it ſtirring, check nd reſiſt it, ſuffer it not to be the end of thy actions: But in ll matters of Religion let thy Duty be the Motive; in all in-ifferent things of common life let Reaſon direct thee; nd though thou mayeſt ſo far conſider in thoſe things he opinion of men, as to obſerve the rules of common de-ency, yet never think any praiſe that comes in to thee from ny thing of that kind worth the contriving for. Secondly, ſet up to thy ſelf another aim, *viz.* that of pleaſing God: et that be thy enquiry when thou goeſt about any thing; whether it be approved by him. And then thou wilt not be t leiſure to conſider what praiſe it will bring thee from men. And ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. Thirdly, if at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf; but if it be vertue thou art praiſed for, remember it was God that wrought it in thee, nd give him the glory, never thinking any part of it belongs to hee: If it be ſome indifferent action; then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one, (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling in ſtead

of

of rejoycing, for then that wo of our Saviours belongs to thee, *Luke* 6: 26. *Wo unto you when men ſpeak well of you, for ſo did their Fathers to the falſe Prophets*; and there is not a greater ſign of a hardned heart, than when men can make their ſins the matter of their glory. In the laſt place let thy prayers aſſiſt in the fight with this corruption.

Meekneſs. 16. A ſecond VERTUE is MEEKNES, that is, a calmneſs and quietneſs of ſpirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exerciſed either in reſpect of God, or his neighbour. That towards God I have already ſpoken of, under the head of Humility, and that towards our neighbour, I ſhall hereafter. All I have here to ſay of it is, how it becomes a duty to our ſelves: that it does in reſpect of the great advantage we reap by it; which in meer kindneſs to our ſelves, we are to look after.

Advantages of it. And to prove that it brings us this great advantage, I need ſay no more, but that this meekneſs is that to which Chriſt hath pronounced a bleſſing, *Matth. 5: 5. Bleſſed are the meek*, and not only in the next world, but even in this too, *they ſhall inherit the earth.* Indeed none but the meek perſon hath the true enjoyment of any thing in the world, for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will raiſe ſtorms within their own breaſts. And ſurely whoever hath either in himſelf, or others obſerved the great uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing.

17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *Learn of me*, ſaith he, *for I am meek and lowly in heart, Matth.* 11: 28. It is alſo that whereby we conquer our ſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas anger gives us the fierceneſs and wildneſs of Savage beaſts. And accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. Farther yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of

f his own power, and makes him do ſuch things as himſelf in is ſober temper abhors; how many men have done thoſe hings in their rage, which they have repented all their lives fter? And therefore ſurely as much as a man is more honourble than a beaſt, a ſober man than a mad man, ſo much hath his vertue of Meekneſs the advantage of honour above the ontrary vice of Anger.

19. Again, meekneſs makes any condition tolerable and aſie to be endured. He that meekly bears any ſuffering, takes ff the edge of it that it cannot wound him; whereas he that rets and rages at it, whets it and makes it much ſharper than it ould be; nay, in ſome caſes makes that ſo, which would ot elſe be ſo at all, as particularly in the caſe of reproachful words, which in themſelves can do us no harm, they neither urt our bodies nor leſſen our eſtates, the only miſchief they an do us is to make us angry, and then our anger may do us many more, whereas he that meekly paſſes them by, is never he worſe for them, nay the better; for he ſhall be rewarded y God for that patience. Much more might be ſaid to recommend this vertue to us, in reſpect of our own preſent advantage, but I ſuppoſe this may ſuffice to perſwade men to eſteem of it. The harder matter will be to gain them to the ractice of it, wherein men pretend I know not what difficulies of natural conſtitutions, and the like; yet ſure there is no man of ſo Cholerick a temper, but if he did heartily ſet about t, would find it were not impoſſible in ſome good meaſure to ſubdue it: but then he muſt be diligent in uſing means o that end. Divers of theſe means there are, I ſhall mention ome few.

Means of obtaining it.

20. As firſt, The imprinting deep in our minds he lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger. Secondy, to ſet before us the example of Chriſt, who endured all reproaches, yea, torments with perfect patience, that was *led as a ſheep to the ſlaughter*, Iſaiah 53: 7. *That when he was reviled, reviled not again, when he ſuffered threatned not*, 1 *Pet.* 2: 23. And if he, the Lord of glory ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortifie

mortifie all inward peevishness and frowardness of mind, which is a sin in it self, though it proceed no further, but will also be sure, if it be cherished, to break out into open effects of anger. Therefore whenever thou findest the least rising of it within thee, make as much haste to check it as thou wouldst to quench a fire in thy house; but be sure thou bring no fuel to it, by entertaining any thoughts that may encrease it. And at such time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thy self too; therefore though thy heart be hot within, stifle the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to assist thee to overcome it. Fourthly, often remember how great punishments thy sins have deserved, and then, whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them.

Consideration. 21. The third Vertue is CONSIDERATION, and this in a most special manner we ow to our Souls. For without it we shall, as rash unadvised people use to do, rush them into infinite perils. Now this Consideration is either of our State, or of our Actions. By our State, I mean what our condition is to God-ward, whether it be such that we may reasonably conclude our selves in his favour, This it much concerns us to consider and examine, and that not by those easie rules men are apt to frame to themselves, as whether they believe that Christ died for their sins, that they are of the number of the elect, and shall certainly be saved: if these and the like were all that were required to put us into Gods favour, none but some melancholy person could ever be out of it; for we are apt enough generally to believe comfortably of our selves. But the Rules God hath given us in his Word are those by which we must be tryed at the last day, and therefore are certainly the only safe ones by which to try our selves now.

Of our State.

The Rule by which to try our State. And the sum of those are, that whosoever continues in any one wilful sin, is not in his favour, nor can, if he do so die, hope for any mercy at his hand.

22. Now

22. Now it is highly neceſſary we ſhould conſider what our condition is in this reſpect: for ſince our life is nothing but a puff of breath in our noſtrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that ſo in caſe we want at preſent that oyl in our Lamps wherewith we are to meet the Bridegroom, *Matth.* 25: 8. we may timely get it, and not for want of it be ever ſhut out like the fooliſh Virgins from his preſence. The neglect of this conſideration hath undone many ſouls, ſome by too eaſie a belief that they were in a good condition, without conſidering and trying themſelves by the foregoing Rule, but preſuming either upon ſome ſlight outward performances, or upon ſuch a falſe faith as I even now deſcribed; others by the wretched careleſs going on, without ſo much as asking themſelves what their condition is, but hope they ſhould do as well as their neighbours, and ſo never enquiring farther; which wretched careleſneſs will as certainly undo the ſpiritual as the like would do the temporal eſtate; yet in that every man is wiſe enough to foreſee, that a man that never takes any accounts of his eſtate to ſee whether he be worth ſomething or nothing, will be ſure to be a beggar in the End. But in this far weightier matter we can generally be thus improvident.

The danger of inconſideration.

23. The ſecond thing we are to conſider, is our Actions, and thoſe either before or after the doing of them. In the firſt place we are to conſider before we act, and not to do any thing raſhly or headily; but firſt, to adviſe with our conſciences, whether this be lawful to be done, for he that follows his own inclination, and does every thing which that moves him to ſhall be ſure to fall into a multitude of ſins. Therefore conſider ſoberly, and be aſſured of the lawfulneſs of the thing before thou venture to do it. This adviſedneſs is in all worldly things accounted ſo neceſſary a part of wiſdom, that no man is accounted wiſe without it; a raſh man we look upon as the next degree to a fool. And yet it is ſure, there is not ſo much need of looking about us in any thing as in what concerns our ſouls, and that not only in reſpect of the great value of them above all things elſe, but alſo in regard of the great danger they are

Our actions.

Before we do them.

in, as hath been ſhewed more at large in the beginning of the Treatiſe.

After they are done.

24. Secondly, We are to conſider the actions when they are paſt alſo, that is, we are to examine whether they have been ſuch as are allowable by the Laws of Chriſt. This is very neceſſary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a good conſcience, and that comfort again encourageth us to go on in the like; and beſides it ſtirrs us up to thankfulneſs to God, by whoſe grace alone we were inabled to do them. But if they be bad, then it is eſpecially neceſſary that we thus examine them, for without this it is impoſſible we ſhould ever come to amendment, for unleſs we obſerve them to have been amiſs, we can never think it needful to amend, but ſhall ſtill run on from one wickedneſs to another; which is the greateſt curſe any man can lye under.

Frequency of conſideration.

25. The oftner therefore we uſe this Conſideration, the better, for the leſs likely it is that any of our ſins ſhould eſcape our knowledge. It is much to be wiſht that every man would thus every night try the actions of the day, that ſo, if he have done any thing amiſs, he may ſoon check himſelf for it, and ſettle his reſolutions againſt it, and not let it grow on to a habit and courſe. And that he may alſo early beg Gods pardon, which will the eaſier be had the ſooner it is asked, every delay of that being a great increaſe of the ſin. And ſurely whoever means to take an account of himſelf at all, will find this the eaſier courſe; it being much eaſier to do it ſo a little at a time, and while paſſages are freſh in his memory, than to take the account of a long time together. Now if it be conſidered, that every wilful ſin muſt have a particular repentance before it can be pardoned, methinks men ſhould tremble to ſleep without that repentance; for what aſſurance hath any man that lies down in his bed, that he ſhall ever riſe again? And then how dangerous is the condition of that man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral Motives may be a means, by Gods bleſſing, to bring us to the practice of this duty of Conſideration in all the parts of it.

Danger of omitting it.

SUN-

SUNDAY VII.

Of Contentedneſs and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs; of duties which concern our Bodies; of Chaſtity, &c. Helps to it; of Temperance.

Sect. 1. THE Fourth VERTUE is CONTENTEDNES, and this ſurely is a duty we muſt ow to our ſelves, it being that without which it is impoſſible to be happy. This Contentedneſs is a well pleaſedneſs with that condition, whatever it is, that God hath placed us in, not murmuring and repining at our lot, but cheerfully welcoming whatſoever God ſends. How great, and withal how pleaſant a vertue this is, may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart, it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together. *Contentedneſs.*

2. And firſt it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read in ſeveral places of the book of *Exodus*, and *Numbers*. And ſurely it is alſo very painful and uneaſie to a mans ſelf; for if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant thing to be thankful*, we may by the Rule of contraries conclude, it is a ſad and unpleaſant thing to be murmuring, and, I doubt not, every mans own experience will confirm the truth of it. *Contrary to murmuring.*

3. Secondly, It is contrary to Ambition; the ambitious man is always diſliking his preſent condition, and that makes him ſo greedily to ſeek a higher, whereas he that is content with his own, lies quite out of the road of this temptation. Now Ambition is not only a great ſin in it ſelf, but it puts men upon many other: there is nothing ſo horrid, which a man that eagerly ſeeks greatneſs will ſtick at; lying, perjury, murder, or *To Ambition.*

any thing will down with him, if they ſeem to tend to his advancement; And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend ambition in its progreſs, beſides the great and publick ruines that uſually befal it in the end. And therefore ſure Contentedneſs is in this reſpect as well a Happineſs as a Vertue.

To Covetouſneſs. 4. Thirdly, It is contrary to Covetouſneſs; this the Apoſtle witneſſeth, *Heb.* 13: 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as the direct contrary to covetouſneſs. But of this there needs not other Proof than common experience; for we ſee the covetous man never thinks he hath enough, and therefore can never be content; for no man can be ſaid to be ſo that thirſts after any thing he hath not. Now that you may ſee how excellent and neceſſary a vertue this is that ſecures us againſt covetouſneſs, it will not be amiſs a little to conſider the nature of that ſin.

Covetouſneſs contrary to our duty of God. 5. That it is a very great crime, is moſt certain, for it is contrary to the very foundation of all good life; I mean thoſe three great Duties, to God, to our Selves, to our Neighbour. First, It is ſo contrary to our Duty to God, that Chriſt himſelf tells us, *Luke* 16: 13. *We cannot ſerve God and Mammon*: he that ſets his heart upon wealth, muſt neceſſarily take it off from God. And this we daily ſee in the covetous mans practice, he is ſo eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, Prayer and all duties of Religion muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God may be likely either to get or ſave him ought, his love of wealth quickly perſwades him to commit it.

To our Selves. 6. Secondly, It is contrary to the Duty we ow our Selves, and that both in reſpect of our Souls and Bodies. The covetous man deſpiſes his Soul, ſells that to eternal deſtruction for a little pelf: for ſo every man does that by any unlawful means ſeeks to enrich himſelf; nay, though

though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 *Cor.* 6: 10. Nor doth he only offend againſt his Soul but his Body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of ſich Miſers, that I need not prove it to you.

To our neighbours.

7. In the third place, Covetouſneſs is contrary to the duty we ow to our Neighbours. And that in both the parts of it, Juſtice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couzenage ſo common in the World. As for Charity, that is never to be hoped for from a covetous Man, who dreads the leſſening of his own heaps more than the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim.* 6: 10. *The love of money is the root of all evil.* And it is not much leſs uneaſie than wicked, for between the care of getting and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happineſs either in this World or the next, to guard himſelf againſt this ſin, which he can no way do, but by poſſeſſing his heart with this vertue of contentedneſs.

Contentedneſs contrary to envy.

8. In the fourth place, it is contrary to envy, for he that is content with his own condition hath no temptation to envy anothers: How unchriſtian a ſin this of envy is, ſhall hereafter be ſhewed; At the preſent, I need ſay no more, but that it is alſo a very uneaſie one, it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of contentedneſs, which frees us from it. I ſuppoſe I have ſaid enough to make you think this a very lovely and deſirable Vertue. And ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to contentedneſs.

9. Firſt, To conſider, that whatever our eſtate and condition in any reſpect be, it is that which is allotted us by God, and therefore is certainly the beſt for us; he being much better able to judge for us, than we for our ſelves; and therefore to be diſpleaſed at it is in effect to ſay, we are wiſer than he. Secondly, Conſider throughly the vanity of all worldly things, how very little there is in them, while we have them; and how uncertain we are to keep them; but above all, in how little ſtead they will ſtand us at the day of death or judgement, and then thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, Suffer not thy fancy to run on things thou haſt not; many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think how happy he ſhould be, if he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier than that of his neighbours which he ſo much admires. For we look but upon the outſide of other mens conditions; and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous than thy ſelf, but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt find cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob*, *Gen.* 32:10. confeſs that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt, and inſtead of murmuring that they are no more, wilt ſee reaſon to admire, and praiſe the bounty of God, that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in Heaven: look upon that as thy home, on this world only as an Inn, where thou art fain to take up in thy paſſage; and then as a Traveller expects not the ſame conveniences at an Inn, that he hath at home; ſo thou haſt reaſon to be content with whatever entertainment thou findeſt here, knowing thou art upon thy journey to a place of infinite happineſs, which will make an abundant amends for all the uneaſineſs,

and

and hardſhip thou canſt ſuffer in the way. Laſtly, Pray to God, from whom all good things do come, that he will to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

Diligence.

10. A fifth Duty is DILIGENCE: this is made up of two parts, watchfulneſs, and induſtry, and both theſe we ow to our Souls

Watchfulneſs againſt ſin.

11. Firſt, Watchfulneſs, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls, but ſin, this watchfulneſs is principally to be employed againſt that: and as in a beſieged City where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, where ever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful. Obſerve therefore carefully to what ſins either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and watch thy ſelf very narrowly in thoſe; yet do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for that may give Satan as much advantage on the other ſide; but let thy watch be general, againſt all ſin, though in a ſpecial manner againſt thoſe, which are like oftneſt to aſſault thee.

Induſtry in improving gifts.

12. The ſecond part of diligence, is induſtry or labour, and this alſo we ow to our Souls, for without it they will as little proſper as the vineyard of the ſluggard; which *Solomon* deſcribes, *Prov.* 24: 30. For there is a husbandry of the Soul, as well as of the eſtate, and the end of the one, as of the other, is the encreaſing and improving of its riches. Now the riches of the Soul are either Natural or Divine. By the natural I mean its faculties or reaſon, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls Natural portion, but are given immediately by God; and both theſe we are to take care to improve, they being both talents intruſted to us for that purpoſe.

Of Nature.

13. The way of improving the Natural is by imploying them ſo, as may bring in moſt honour to God: we muſt not let them lie idle by us through

ſloth, neither muſt we overwhelm them with intemperance, and brutiſh pleaſures, which is the caſe of too many, but we muſt imploy them, and ſet them on work. But then we muſt be ſure it be not in the Devils ſervice; like many, who ſet their wit only to the profaning of God, or cheating their neighbours, and ſtuff their memories with ſuch filthineſs, as ſhould never once enter their thoughts; our uſe of them muſt be ſuch, as may bring in moſt glory to God, moſt benefit to our neighbours, and may beſt fit us to make our accounts, when God ſhall come to reckon with us for them.

Of Grace. 14. But the other part of the Souls riches, is yet more precious, that is, Grace, and of this we muſt be eſpecially careful, to husband and improve it. This is a duty expreſly commanded us by the Apoſtle, 2 *Pet.* 3:18. *Grow in grace.* And again in the firſt Chapter of that Epiſtle, verſe 5. *Give all diligence to add to your faith vertue, and to vertue knowledge*, &c. Now the eſpecial means of improving grace is by imploying it, that is, by doing thoſe things, for the enabling of us whereunto it was given us: This is a ſure means, not only in reſpect of that eaſineſs, which a cuſtom of any thing brings in the doing of it, but principally, as it hath the promiſe of God, who hath promiſed, *Matth.* 25: 29. That *to him that hath* (that is, hath made uſe of what he hath) *ſhall be given, and he ſhall have abundance.* He that diligently and faithfully employs the firſt beginnings of Grace, ſhall yet have more, and he that in like manner husbands that more, ſhall yet have a greater degree; ſo that what *Solomon* ſaith of temporal riches, is alſo true of ſpiritual, *The hand of the diligent maketh rich.*

To improve good motions. 15. Therefore whenever thou findeſt any good motions in thy heart, remember that is a ſeaſon for this ſpiritual husbandry: If thou haſt but a check of conſcience againſt any ſin thou liveſt in, drive that on till it come to a hatred; and then that hatred, till it come to reſolution; then from that reſolution, proceed to ſome endeavours againſt it. Do this faithfully and ſincerely, and thou ſhalt certainly find the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome Victory over it. Yet to this induſtry thou muſt not

not fail to add thy prayers alſo, there being a promiſe that God will *give the holy ſpirit to them that ask it*, *Matth.* 7: 11. And therefore they that ask it not, have no reaſon to expect it. But it muſt be asked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious than all the world, both in reſpect of its own worth, and its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs, than all temporal bleſſings, or elſe we ſhew our ſelves deſpiſers of it.

The danger of the contrary.

16. Having directed you to the means of improving grace, I ſhall, to quicken you to it, mention the great danger of the contrary; and that is not as in other things, the loſing only thoſe further degrees, which our induſtry might have helped us to, but it is the loſing even of what we already have; *For from him that hath not* (that is again, hath not made uſe of what he hath) *ſhall be taken away even that which he hath*, *Matth.* 25: 29. God will withdraw the grace, which he ſees ſo neglected, as we ſee in that parable; the Talent was taken from him that had only hid it in a Napkin, and had brought in no gain to his Lord. And this is a moſt ſad puniſhment, the greateſt that can befal any man, before he comes to Hell, indeed it is ſome kind of foretaſte of it, it is the delivering him up to the power of the Devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned, and it is alſo the binding a man over to that fuller portion of wretchedneſs in another world; for that is the laſt doom of the unprofitable ſervant, *Matth.* 25: 30. *Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee there are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VERTUES which reſpect our SOULS, I come now to thoſe which concern our BODIES.

Chaſtity.

17. The firſt of which is CHASTITY or PURITY, which may well be ſet in the front of the duties we ow to our bodies, ſince the Apoſtle, 1 Cor. 6: 18. ſets the contrary as the eſpecial ſin againſt them,

them, *He that committeth fornication, ſinneth againſt his own body.*

18. Now this vertue of chaſtity conſiſts in a perfect abſtaining from all kinds of uncleanneſs, not only that of adultery, and fornication, but all other more unnatural ſorts of it committed either upon our ſelves, or with any other. In a word, all acts of that kind are utterly againſt Chaſtity, ſave only in lawful marriage. And even there men are not to think themſelves let looſe to pleaſe their brutiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage, which being theſe two, the begetting of Children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond aiming only at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end to make marriage an occaſion of heightning and enflaming it.

Uncleanneſs forbidden in the very loweſt degree.

19. But this vertue of Chaſtity reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon our eyes, according that of our Saviour, *Matth.* 5: 28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our hand, as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off:* ſo alſo upon our tongues, that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth, Epheſ.* 4: 29. Nay upon our very thoughts and fancies, we muſt not entertain any foul or filthy deſires, not ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is to be ſuſpected that it is rather ſome outward reſtraint that keeps him from it, than the conſcience of the ſin. For if it were that, it would keep him from theſe too, theſe being ſins alſo, and very great ones in Gods ſight. Beſides, he that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, it being much more eaſie to abſtain from all, than to ſecure againſt the one, when the other is allowed. But above all, it is to be conſidered that even theſe lower degrees are ſuch as make Men very odious in Gods eyes, who ſeeth the heart, and loves none that are not pure there.

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20. The lovelineſs of this Vertue of Chaſtity needs no other way of deſcribing, than by conſidering the loathſomneſs and miſchiefs of the contrary ſin, which is firſt, very brutiſh: thoſe deſires are but the ſame that the beaſts have, and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency? When, if that be the meaſure, a Goat is the more excellent creature. But indeed they that eagerly purſue this part of Beſtiality, do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts: This ſin ſo clouds the underſtanding, and defaceth the reaſonable ſoul. Therefore *Solomon* very well deſcribes the young man that was going to the harlots houſe, *Prov*, 7: 22. *He goeth after her as an Ox goeth to the ſlaughter.*

The miſchiefs of it.

To the Soul.

21. Nor ſecondly, are the effects of it better to the body than to the mind. The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the body. And alas, how many are there that have thus made themſelves the Devils Martyrs? ſuffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe.

To the Body.

22. But thirdly, Beſides the natural fruits of this ſin, it is attended with very great and heavy Judgements from God; the moſt extraordinary and miraculous Judgement that ever befel any place, Fire and Brimſtone from Heaven upon *Sodom* and *Gomorrha*, was for this ſin of uncleanneſs: And many examples likewiſe of Gods vengeance may be obſerved on particular perſons, for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act, *Numb.* 25: 8. And no perſon that commits the like hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.* 3: 17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of uncleanneſs is a kind of ſacriledge, a polluting thoſe bodies which God hath choſen for

The judgements of God againſt it.

his Temples, and therefore no wonder, if it be thus heavily punished.

It shuts out from Heaven.

23. Lastly, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any list of those sins, which bar men thence, but this of uncleanness hath a special place in it. Thus it is, *Gal.* 5: 19. and so again, 1 *Cor.* 6:9. If we will thus pollute our selves, we are fit company only for those black spirits, the Devil and his Angels, and therefore with them we must expect our portion, where our flames of lust shall end in flames of fire.

Helps to Chastity.

24. All this laid together, may surely recommend the vertue of Chastity to us, for the preserving of which we must be very careful, first, to check the beginnings of the temptation, to cast away the very first fancy of lust with indignation; for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; Therefore your way in this temptation is to fly rather than fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of it self, though it should never proceed further is, as hath been shewed, a great abomination before God. Secondly, have a special care to fly idleness, which is the proper soil for these filthy weeds to grow in, and keep thy self always busied in some innocent or vertuous imployment; for then these fancies will be less apt to offer themselves. Thirdly, never suffer thy self to recal any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay perhaps thus deliberately to think of it may be a greater guilt than a rash acting of it. For this both shews thy heart to be set upon filthiness, and is also a preparation to more acts of it. Fourthly, forbear the company of such light and wanton persons, as either by the filthiness of their discourse, or any other means, may be a snare to thee. Fifthly, pray earnestly, that God would give thee the Spirit of Purity, especially at the time of any present temptation. Bring the unclean Devil to Christ to be cast out, as did the man in the Gospel; and if it will not be cast out with Prayer alone, add Fasting to it; but be sure thou do not keep up the flame by any high or immoderate

immoderate feeding. The laſt remedy when the former prove vain, is marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of falling for want of ſobriety in the uſe of Marriage. But this I have toucht on already, and therefore need add no more but an earneſt intreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs; and not let the commonneſs of it leſſen their hatred of it, but rather make them abhor that ſhameleſs impudence of the world, that can make light of this ſin againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and Adulterers God will judge*, *Heb.* 13:4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

Temperance.

25. The ſecond VERTUE that concerns our bodies is TEMPERANCE: And the exerciſes of that are divers, as firſt, Temperance in Eating; ſecondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I ſhall ſpeak of them ſeverally; and firſt of temperance in Eating. This temperance is obſerved when our eating is agreeable to thoſe ends to which eating is by God and nature deſigned; thoſe are firſt, the being; ſecondly, the well-being of our bodies.

In Eating.

Ends of eating.

Preſerving of life.

26. Man is of ſuch a frame that Eating becomes neceſſary to him for the preſerving his life; hunger being a natural diſeaſe which will prove deadly if not prevented, and the only phyſick for it is eating, which is therefore become a neceſſary means of keeping us alive. And that is the firſt end of eating, and as men uſe not to take Phyſick for pleaſure, but remedy, ſo neither ſhould they eat.

Of Health.

27. But ſecondly, God hath been ſo bountiful as to provide not only for the being, but the well-being of our bodies, and therefore we are not tyed to ſuch ſtrictneſs, that we may eat no more than will juſt keep us from ſtarving, but we may alſo eat whatſoever either for kind or quantity moſt tends to the health and welfare of them: Now that eating which is agreeable to theſe ends, is within the bounds of temperance, as on the contrary whatſoever is contrary to them, is a tranſgreſſion againſt

it; he therefore that ſets up to himſelf other ends of eating, as either the pleaſing of his taſte, or (what is yet worſe) the pampering of his body, that he may the better ſerve his luſt, he directly thwarts and croſſes theſe ends of God; for he that hath thoſe aims doth that which is very contrary to health, yea, to life it ſelf, as appears by the many diſeaſes and untimely deaths which ſurfeiting and uncleanneſs daily bring on men.

Rules of Temperance in Eating.

28. He therefore that will practiſe this Vertue of Temperance, muſt neither eat ſo much, nor of any ſuch ſorts of meat (provided he can have other) as may be hurtful to his health: what the ſorts or quantities ſhall be, is impoſſible to ſet down, for that differs according to the ſeveral conſtitutions of men, ſome men may with temperance eat a great deal, becauſe their ſtomachs require it; when another may be guilty of intemperance in eating but half ſo much, becauſe it is more than is uſeful to him. And ſo alſo for the ſort of meat, it may be niceneſs and luxury for ſome to be curious in them, when yet ſome degree of it may be neceſſary to the infirmities of a weak ſtomach, which not out of wantonneſs but diſeaſe cannot eat the courſer meats. But I think it may in general be ſaid, that to healthful bodies the plaineſt meats are generally the moſt wholeſome, but every man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful that he never ſuffer himſelf to be enſlaved to his palate, for that will be ſure to ſatisfie it ſelf, whatever becomes of health or life.

Means of it.

29. To ſecure him the better, let him conſider, Firſt, how unreaſonable a thing it is that the wole body ſhould be ſubject to this one Senſe of Taſting, that it muſt run all hazards only to pleaſe that. But it is yet much more ſo, that the diviner part, the Soul, ſhould alſo be thus enſlaved; and yet thus it is in an intemperate perſon, his very ſoul muſt be ſacrificed to this brutiſh appetite; for the ſin of intemperance, though it be acted by the Body, yet the Soul muſt ſhare in the eternal puniſhment of it. Secondly, Conſider how extreme ſhort and vaniſhing this pleaſure is, it is gone in a moment, but the pains that attend the exceſs of it are much more durable, and then ſurely it agrees not with

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that common reaſon, wherewith, as men, we are indued, to ſet our hearts upon it. But then in the third place, it agrees yet worſe with the temper of a Chriſtian, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joys he looks for in another world, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures, which beaſts are as capable of as we, and to them we may well be contented to leave them, it being the higheſt their natures can reach to; but for us who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of Gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it. *Take heed to your ſelves that your hearts be not over-charged with ſurfeiting, &c. Luke* 21: 34. And you know what was the end of the rich glutton, *Luke* 16. He that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue.* So much for the firſt ſort of Temperance, that of Eating.

SUNDAY VIII.

Of Temperance in Drinking, Falſe ends of drinking, viz. *Good-fellowſhip, putting away Cares, &c.*

Sect. I. THE ſecond is Temperance in Drinking: and the ends of eating and drinking being much the ſame, I can give no other direct rules in this, than what were given in the former, to wit, that we drink neither of ſuch ſorts of liquor, nor in ſuch quantities as may not agree with the right ends of drinking, the preſerving our lives and healths: Only in this there will be need of putting in one Caution: for our underſtandings being in more danger to be hurt by drinking than meat, we muſt rather take care to keep that ſafe, and rather not drink what we might ſafely in reſpect of our health, if it be in danger to diſtemper our reaſon. This I ſay, becauſe it is poſſible ſome mens brains may be ſo weak that their heads cannot bear that ordinary quantity of drink which would do their bodies no harm. And whoever

Temperance in drinking.

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is of this temper must strictly abstain from that degree of drink, or that sort of it which he finds hath that effect, yea, though it do in other respects appear not only safe but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

False ends of drinking.

2. But alas! of those multitudes of drunkards we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain, men have set up to themselves some other ends of drinking than those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them.

Good Fellowship.

3. The first, and most owned, is that which they call Good-fellowship; one man drinks to keep another company at it. But I would ask such a one, whether if that man were drinking rank poyson, he would pledge him for company? if he say he would not, I must tell him, that by the very same, nay, far greater reason, he is not to do this. For immoderate drinking is that very poyson; perhaps it doth not always work death immediate (yet there want not many instances of its having done even that, very many have died in their drunken fit) but that the custom of it does usually bring men to their ends, is past doubt; and therefore though the poyson work slowly, yet it is still poyson. But however, it doth at the present work that which a wise man would more abhor than death; it works madness, and phrenzy, turns the man into a beast, by drowning that reason which should difference him from one. Certainly the effects of drink are such, that had being drunk been first enjoyned as a punishment, we should have thought him a more than ordinary Tyrant that had invented it.

Preserving of kindness.

4. A second end of drinking is said to be the maintaining of friendship, and kindness amongst men. But this is strangely unreasonable, that men should do that towards the maintaining of friendship, which is really the greatest mischief that can be done to any man. Did ever any think to befriend a man by helping to destroy his estate, his credit, his life? Yet he that thus drinks with

with a man does this and much more; he ruines his reaſon, yea, his ſoul, and yet this muſt be called the way of preſerving of friendſhip. This is ſo ridiculous, that one would think none could own it but when he were actually drunk. But beſides, alas! experience ſhews us that this is fitter to beget quarrels than preſerve kindneſs, as the many drunken brawls we every day ſee, with the wounds, and ſometimes murders that accompany them, do witneſs.

Chearing the ſpirits.

5. A third end is ſaid to be the chearing of their ſpirits, making them merry & jolly. But ſure if the mirth be ſuch that reaſon muſt be turned out of doors before it begin, it will be very little worth; one may ſay with *Solomon*, Eccleſ. 2: 2. *The laughter of ſuch fools is madneſs.* And ſure they that wil be drunk to put themſelves in this temper muſt by the ſame reaſon be glad of a Frenzy, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome mad pranks they play in their jollity, they bring miſchiefs upon themſelves, but however certainly in another, where this mirth will be ſadly reckoned for.

Putting away cares.

6. A fourth end is ſaid to be the putting away of cares: but I ſhall ask what thoſe cares are? Be they ſuch as ſhould be put away? Perhaps they are ſome checks and remorſes of conſcience, which muſt be thus charmed. And I doubt this hath proved too effectual with many to the laying them aſleep. But this is the wickedeſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their mouths for a while, but they will one day cry the louder for it. Suppoſe a Thief or a Murderer knew he were purſued to be brought to juſtice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his eſcape? Or would you not think him deſperately mad, if he did? Yet this is the very caſe here; Thy conſcience tells thee of thy danger, that thou muſt ere long be brought before Gods judgement-ſeat; and is it not madneſs for thee, inſtead of endeavouring to get thy pardon; to drink away the thought of thy danger? But in the ſecond

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place, ſuppoſe theſe cares be ſome wordly ones, and ſuch as are fit to be put away; then for ſhame do not ſo diſgrace thy Reaſon, thy Chriſtianity, as not to let them be as forcible to that end as a little drink. Thy reaſon will tell thee it is in vain to care, where care will bring no advantage: and thy Chriſtianity will direct thee to one on whom thou mayeſt *ſafely caſt all thy cares, for he careth for thee*, 1 *Pet.* 5: 7. And therefore unleſs thou meaneſt to renounce being both a man and a Chriſtian, never betake thee to this pitiful ſhift to rid thee of thy cares. But beſides, this will not do the deed neither, for though it may at the preſent, whilſt thou art in the height of the drunken fit, keep thee from the ſenſe of thy cares, yet when that is over, they will return again with greater violence; and, if thou haſt any conſcience, bring a new care with them, even that which ariſeth from the guilt of ſo foul a ſin.

Paſſing away of time.

7. A fifth end is ſaid to be the paſſing away of Time. This, though it be as unreaſonable as any of the former, yet, by the way, it ſerves to reproach idleneſs, which is, it ſeems, ſo burdenſome a thing, that even this vileſt imployment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However it is in all a moſt unreaſonable one, for there is no man but he may find ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however there is no man but hath a Soul, and if he will look carefully to that, he need not complain for want of buſineſs; where there are ſo many corruptions to mortifie, ſo many inclinations to watch over, ſo many temptations (whereof this of drunkenneſs is not the leaſt) to reſiſt; the Graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient employment; for all theſe require time, and ſo men at their deaths find; for thoſe that have all their lives made it their buſineſs to drive away their time, would then give all the world to redeem it. And ſure where there is much leiſure from worldly affairs, God expects to have the more time thus imployed in ſpiritual exerciſes. But it is not likely thoſe meaner

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ſort of perſons, to whom this Book is intended, will be of the number of thoſe that have much leiſure, and therefore I ſhall no farther inſiſt on it, only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to imploy to the benefit of their Souls, and not to beſtow it to the ruine of them, as they do, who ſpend it in drinking.

Preventing reproach.

8. A ſixth end is ſaid to be the preventing of that reproach which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in anſwer to this, I ſhall firſt ask what is the harm of ſuch reproach? Sure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrays us to. Nay, if we will take our Saviours word, it is a happineſs. *Bleſſed*, ſaith he, *are ye when men ſhall revile you and ſay all manner of evil againſt you for my ſake*, Matth. 5: 11. And St. *Peter* tells us, 1 *Pet.* 4: 14. *If ye be reproached for the Name of Chriſt, happy are ye*: And ſure to be reproached for obedience to any command of Chriſts, is to be reproached for his Name. Secondly, Let it be remembred that at our Baptiſm we ſolemnly renounced the world; and ſhall we now ſo far conſider it, as for a few ſcoffs of it to run our ſelves on all the temporal evils before mentioned; and which is much worſe, the wrath of God and eternal deſtruction? But Thirdly, if you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is as if all the mad-men in the world ſhould agree to count themſelves the only ſober perſons, and all others mad, which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mat.* 8: 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: but whoever will not here own him, that is, cleave faſt to his commands, notwithſtanding all the

the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of Fools and mad-men, deſerves well to have it befall him: But after all this, it is not ſure that even theſe will deſpiſe thee for thy ſobriety, it is poſſible they may ſeem to do ſo to fright thee out of it; but if their hearts were ſearched, it would be found they do even againſt their wills bear a ſecret reverence to ſober perſons, and none fall more often under their ſcorn and deſpiſing, than thoſe that run with them to the ſame exceſs of riot; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

Pleaſure of the drink. 9. There is a ſeventh end, which though every man thinks too baſe to own, yet it is too plain it prevails with many; and that is the bare pleaſure of the drink: but to theſe I confeſs it will not be fit to ſay much, for he that is come to this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing can be ſaid: yet let me tell even this man, that he of all others hath the moſt means of diſcerning his fault; for this being ſuch a ground of drinking as no body will own, he is condemned of himſelf; yea, and all his fellow-drunkards too; for their denying it, is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* were called a prophane perſon, *Heb.* 12: 6. for *ſelling but his birth-right for a meſs of pottage*, and that too when he had the neceſſity of hunger upon him; what name of reproach can be bad enough for him who ſells his health, his reaſon, his God, his Soul for a cup of drink, and that when he is ſo far from needing it, that perhaps he hath already more than he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in this ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loath; it being daily ſeen that thoſe which firſt were drawn into the ſin for the love of the company, at laſt continue in it for love of the drink.

Bargaining. 10. I can think but of one end more, that is, that of Bargaining. Men ſay it is neceſſary for them to drink in this one reſpect of trading with their neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end than all the reſt,

reſt, for the bottom of it is an aim of cheating and defrauding others; we think when men are in drink we ſhall the better be able to over-reach them; and ſo this adds the ſin of couſenage and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were only the diſpatch of bargains were aimed at, we ſhould chuſe to take men with their wits about them: therefore the taking them when drink hath diſtempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker-brain'd, and becomes drunk firſt, and then he gives the other opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; for if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked an one as is the couſening and defrauding of our brethren.

Degrees of this ſin.

11. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe Motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only that huge degree of drunkenneſs which makes men able neither to go nor ſpeak, which is to be lookt on as a ſin, but all lower degrees, which do at all work upon the underſtanding, whether by dulling it and making it leſs fit for any imployment, or by making it too light and aiery, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming men into rage and fury. Theſe or whatever elſe make any change in the man, are to be reckoned in to this ſin of drunkkenneſs: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment, is a ſin, though by the ſtrength of a mans brain it makes not the leaſt change in him, and therefore thoſe that are not actually drunk, yet can ſpend whole days, or any conſiderable part of them in drinking, are ſo far from being innocent, that that greater woe belongs to them which is pronounced, *Iſa.* 5: 22. againſt thoſe that are mighty to drink. For though ſuch a man make a ſhift to preſerve his wits, yet that wit ſerves him to very little purpoſe, when his employment is ſtill but the ſame with him that is the moſt ſottiſhly drunk, that is to pour down drink.

12. Nay,

The great guilt of the ſtrong drinkers.

12. Nay, this man is guilty of the greateſt waſte; Firſt, of the good creatures of God; That drink which is by Gods providence intended for the refreſhing and relieving of us, is abuſed and miſ-ſpent when it is drunk beyond that meaſure which thoſe ends require; and ſure there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for, and he that drinks longeſt hath the moſt of that guilt. But in the ſecond place, this is a waſte of that which is much more precious, our time, which is allowed us by God to work out our Salvation in, and muſt be ſtrictly reckoned for, and therefore ought every minute of it to be moſt thriftily husbanded to that end in actions of good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Beſides he that thus drinks, though he eſcape being drunk himſelf, he is yet guilty of al the drunkenneſs that any of his company fall under; for he gives them encouragement to drink on by his Example, eſpecially if he be one of any Authority; but if he be one whoſe company the reſt are fond of, his company is then a certain enſnaring of them, for then they will drink too, rather than loſe him. There is yet a greater fault that many of theſe ſtronger brain'd drinkers are guilty of; that is, the ſetting themſelves purpoſely to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to ſee others fall before them: This is a moſt horrible wickedneſs, it is the making our ſelves the Devils Factors, endeavouring all we can to draw our poor brethren into eternal miſery, by betraying them to ſo grievous a ſin; and therefore it may well be reckoned as the higheſt ſtep of this vice of drinking, as having in it the ſin of miſchieving others added to the exceſs in our ſelves. And though it be lookt upon in the world as a matter only of jeſt and merriment to make others drunk, that we may ſport our ſelves with their ridiculous behaviour, yet that mirth will have a ſad concluſion, there being a woe expreſly threatned by God to this very ſin, *Hab.* 2: 15. *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunk, that thou mayeſt look on their nakedneſs*: And ſure he buys his idle paſtime very dear, that takes it with ſuch a Wo attending it.

13. I

13. I have now gone through the ſeveral motives to, and degrees of this ſin of drunkenneſs, wherein I have been the more particular, becauſe it is a ſin ſo ſtrangely reigning amongſt us: no Condition, no Age, or ſcarce Sex free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruine not only of our own Souls hereafter, but even of all our preſent advantages and happineſs in this life; there being no ſin which betrays each ſingle committer to more miſchiefs in his underſtanding, his health, his credit, his eſtate, than this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts which have long lain heavy upon this Nation, and pulled down thoſe many ſad judgements we have groaned under. *The great miſchiefs of this ſin.*

14. Therefore, Chriſtian Reader, let me now intreat, nay conjure thee by all that tenderneſs and love thou oughteſt to have to the honour of God, the credit of thy Chriſtian profeſſion, eternal welfare of thine own Soul, the proſperity of the Church and Nation, whereof thou art a member; Nay, by that love which certainly thou haſt to thy own temporal welfare, to think ſadly of what hath been ſpoken; and then judge, whether there be any pleaſure in this ſin which can be any tolerable recompence for all thoſe miſchiefs it brings with it. I am confident no man in his wits can think there is, and if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin, how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict temperance, which when thou haſt done thou wilt find thou haſt made, not only a gainful but a pleaſant exchange; for there is no man that hath tried both courſes, but his own heart will tell him there is infinitely more preſent comfort and pleaſure in ſobriety and temperance than ever all his drunken revellings afforded him. *Exhortation to forſake it.*

15. The main difficulty is the firſt breaking off the cuſtom, and that ariſes partly from our ſelves; partly from others. That from our ſelves may be of two ſorts; the firſt is, *The difficulties of doing ſo conſidered.*

when

Seeming necessity of drink.

when by the habit of drinking, we have brought such false thirsts upon our selves that our bodies seem to require it, and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easie; for the hardness arising only from custom, the breaking off that does the business. If thou say, it is very uneasie to do so, consider, whether if thou hadst some disease which would certainly kill thee if thou didst not for some little time refrain immoderate drinking, thou wouldst not rather forbear than die. If thou wouldst not, thou art so brutish a sot that it is in vain to perswade thee; but if thou hadst, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pas for a mortal disease, it proves so very often to the body, but will most certainly to the Soul; and therefore it is madness to stick at that uneasiness in the cure of this, which thou wouldest submit to in a less danger. Set therefore but a resolute purpose to endure that little trouble for a small time, and this first difficulty is conquered, for after thou hast a while refrained, it will be perfectly easie to do so still.

Want of imployment.

16. The second difficulty is that of spending the time, which those that have made drinking their trade and business, know scarce how to dispose of. But the very naming of this difficulty directs to the cure; get thee some business, somewhat to employ thy self in, which, as I have already shewed, will be easily found by all sorts of persons; but those meaner, to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that business they have, to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

Perswasions and reproaches of men.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their perswasion or reproaches, It is very likely, if thy old companions see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to the unkindness of forsaking the company of thy friends, the sadness of renouncing all

that

that mirth and jollity, which good fellows (as they call them) enjoy, and if thou canſt not thus be won, they will affright thee with the reproach of the world, and ſo try if they can mock thee out of thy ſobriety.

The means of reſiſting them.

18. The way to overcome this difficulty is to foreſee it: therefore when thou firſt entreſt on thy courſe of temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) temptations, and that thou may'ſt make a right judgement, whether they be worthy to prevail with thee, take them before-hand and weigh them, conſider whether that falſe kindneſs that is maintained among men by drinking, be worthy to be compared with that real and everlaſting kindneſs of God, which is loſt by it; whether that fooliſh, vain mirth bear any weight with the preſent joys of a good conſcience here, or with thoſe greater of Heaven hereafter. Laſtly, whether the unjuſt reproach of wicked men, the ſhame of the world be ſo terrible, as the juſt reproof of thine own conſcience at the preſent, and that eternal confuſion of face that ſhall befal all thoſe that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay in the balance of the Sanctuary, but even in the ſcales of common reaſon, and ſure thou wilt be forced to pronounce, that the motives to temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly; and whenever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them: And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary.

Weigh the advantages with the hurt.

Reject the temptation at the very beginning.

19. But be ſure thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; for if once thou giveſt ground, thou art loſt, the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſſed to be reſolved upon great temperance, yet for want of this care, have adventured into the company of good fellows;

when they have been there, they have at the first been over-intreated to take a cup, after that another, till at last they have taken their rounds as freely as any of them, and in that flood of drink drowned all their sober resolutions. Therefore whoever thou art, that dost really desire to forsake the sin, take care to avoid the occasions and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security of doing so.

20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin; for it is like the keeping the out-works of a besieged City, which, so long as they are stoutly defended, there is no danger; but if they be either surprised or yielded, the City cannot long hold out. The advice therefore of the Wise man is very agreeable to this matter, *Eccles.* 19: 1. *He that despiseth small things shall perish by little and little.* But because, as the *Psalmist* saith, *Psalm* 127: 1. *Except the Lord keep the City, the watch-man waketh but in vain:* therefore to this guard of thy self add thy most earnest prayers to God, that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy of these means if not hindred by love of the sin.

21. If thou do in the sincerity of thy heart use these means, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it; therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falseness of thy own heart, that hath still such a love to this sin, that thou wilt not set roundly to the means of subduing it.

That love makes a man loth to believe it dangerous.

22. Perhaps the great commonness of the sin and thy particular custom of it may have made it so much thy familiar, thy bosom acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace

peace to thy ſelf, to hope that either this is no ſin, or at moſt but a frailty, ſuch as will not bar thee out of Heaven: but deceive not thy ſelf, for thou mayeſt as well ſay there is no Heaven, as that drunkenneſs ſhall not keep thee thence; I am ſure the ſame Word of God which tells us there is ſuch a place of happineſs, tells us alſo that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* 6: 10. And again, *Gal.* 5: 21. Drunkenneſs is reckoned among thoſe works of the fleſh, which they that do *ſhall not inherit the Kingdom of God.* And indeed had not theſe plain texts, yet mere reaſon would tell us the ſame, that that is a place of infinite purity, ſuch as fleſh and bloud, till it be refined and purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* 15: 53. and if as we are mere men, we are too groſs and impure for it, we muſt ſure be more ſo when we have changed our ſelves into Swine, the fouleſt of beaſts, we are then prepared for the Devils to enter into as they did into the herd, *Mark.* 5: 13. and that not only ſome one or two, but a Legion; a troop and multitude of them. And of this we daily ſee examples, for where this ſin of drunkenneſs hath taken poſſeſſion, it uſually comes as an harbinger to abundance of others; each act of drunkenneſs prepares a man not only for another of the ſame ſin, but of others: luſt and rage, and all brutiſh appetites are then let looſe, and ſo a man brings himſelf under that curſe which was the ſaddeſt *David* knew how to foretel to any, *Pſalm* 63: 28. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou maiſt ſtill wallow in thy vomit, continue in this ſottiſh, ſenſeleſs condition, till the flames of Hell rowſe thee, and then thou wilt by ſad experience find what now thou wilt not believe, *That the end of thoſe things*, as the Apoſtle ſaith, *Rom.* 6: 21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this ſin, that by a timely forſaking it they may *fly from the wrath to come.* I have now done with this ſecond part of Temperance, concerning Drinking.

SUNDAY IX.

Temperance in Sleep: the rule of it, &c. Miſchiefs of ſloth, of Recreations, Cautions to be obſerved in them; of Apparel, &c.

Sect. I. *Sleep.* THE Third part of TEMPERANCE concerns SLEEP. And Temperance in that alſo muſt be meaſured by the end for which ſleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a Temper that continual labour and toil tires and wearies them out, Sleep comes as a medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion or works of our Calling require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice.

The Rule of Temperance therein. 2. By this therefore you may judge what is temperate ſleeping; to wit, that which tends to the refreſhing and making us more lively and fit for action, and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that moderate degree, becauſe, as in eating ſo in ſleep, ſome conſtitutions require more than others: Every mans own experience muſt in this judge for him, but then let him judge uprightly, and not conſult with his ſloth in the caſe; for that will ſtill, with *Solomons* ſluggard, cry, *A little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep*, *Prov.* 24: 23. but take only ſo much as he really finds to tend to the end forementioned.

The many Sins that follow the tranſgreſſion of it. 3. He that doth not thus limit himſelf falls into ſeveral ſins under this general one of ſloth: as firſt, he waſtes his time, that precious talent which was committed to him by God to improve, which he that ſleeps away, doth like him in

in the Goſpel, *Matth.* 25: 18. *Hides it in the earth*, when he ſhould be trading with it; and you know what was the doom of that unprofitable ſervant, verſe 30. *Caſt ye him into outer darkneſs*: he that gives himſelf to darkneſs of ſleep here, ſhall there have darkneſs without ſleep, but with *weeping and gnaſhing of teeth.* Secondly, he injures his body: immoderate ſleep fills that full of diſeaſes, makes it a very ſink of humors, as daily experience ſhews us. Thirdly, he injures his Soul alſo, and that not only in robbing it of the ſervice of the body, but in dulling its proper faculties, making them uſeleſs and unfit for thoſe employments to which God hath deſigned them; of all which ill husbandry the poor Soul muſt one day give account Nay, laſtly, he affronts and deſpiſes God himſelf in it, by croſſing the very end of his creation, which was to ſerve God in an active obedience; but he that ſleeps away his life, directly thwarts and contradicts that, and when God ſaith, *Man is born to labour*, his practice ſaith the direct contrary, that man was born to reſt. Take heed therefore of giving thy ſelf to immoderate ſleep, which is the committing of ſo many ſins in one.

Other miſchiefs of ſloth.

4. But beſides the ſin of it, it is alſo very hurtful in other reſpects, it is the ſure bane of thy outward eſtate, wherein the ſluggiſh perſon ſhall never thrive; according to that obſervation of the Wiſe man, *Prov.* 23: 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient clothing; nay, indeed it can ſcarce be ſaid, that the ſluggard lives. Sleep you know is a kind of death, and he that gives himſelf up to it, what doth he but die before his time? Therefore if untimely death be to be lookt upon as a curſe, it muſt needs be a ſtrange folly to chuſe that from our own ſloth which we dread ſo much from Gods hand.

Temperance in Recreations.

5. The fourth part of Temperance concerns Recreations, which are ſometimes neceſſary both to the body and the mind of a man, neither of them being able to endure a conſtant toil without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them; but to make it ſo, it will be neceſſary to obſerve theſe Cautions.

Cautions to be observed in them.

6. First, We must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not to recreate our selves do any thing which is dishonourable to God, or injurious to our neighbour, as they do who make profane or filthy backbiting discourse their recreation. Secondly, we must take care that we use it with moderation: and to do so, we must first be sure not to spend too much time upon it, but remember that the end of recreation is to fit us for business, not to be it self a business to us. Secondly, we must not be too vehement and earnest in it, nor set our hearts too much upon it, for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary imployments: like School-boys, who after a play-time, know not how to set themselves to their books again. Lastly, we must not set up to our selves any other end of recreations but that lawful one, of giving us moderate refreshment.

Undue ends of Sports.

7. As first, we are not to use sports only to pass away our time which we ought to study how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election sure*, the securing our title to Heaven hereafter, and how uncertain we are what time shall be allowed us for that purpose; it will appear our time is that which of all other things we ought most industriously to improve. And therefore sure we have little need to contrive ways of driving that away which flies so fast of it self, and is so impossible to recover. Let them that can spend whole days and night at Cards and Dice, and idle pastimes consider this, and withal, whether they ever bestowed a quarter of that time towards that great business of their lives, for which all their time was given them, and then think what a woful reckoning they are like to make, when they come at last to account for that precious treasure of their time. Secondly, we must not let our covetousness have any thing to do in our recreations; if we play at any Game, let the end of our doing it be merely to recreate our selves, not to win money, and to that purpose be sure never to play for any considerable matter, for if thou do, thou wilt bring thy self into two dangers, the one of covetousness,

and

and a greedy desire of winning, the other of rage and anger at thy ill fortune, if thou happen to lose: both which will be apt to draw thee into other sins besides themselves. Covetousness will tempt thee to cheat and couzen in gaming, and anger to swearing and cursing, as common experience shews us too often. If thou find thy self apt to fall into either of these in thy gaming, thou must either take some course to secure thy self against them, or thou must not permit thy self to play at all: for though moderate play be in it self not unlawful, yet if it be the occasion of sin, it is so to thee, and therefore must not be ventured on. For if Christ commands us so strictly to avoid temptations, that if our very eyes or hands offend us (that is, prove snares to us) we must rather part with them, than to be drawn to sin by them: how much rather must we part with any of these unnecessary sports, than run the hazard of offending God by them? He that so plays, lays his soul to stake, which is too great a prize to be played away. Besides, he loses all the recreation and sport he pretends to aim at, and instead of that sets himself to a greater toil than any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains than any the most laborious work can be.

Temperance in Apparel.

8. The last part of Temperance is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: first, the hiding of nakedness. This was the first occasion of Apparel, as you may read, *Gen.* 3: 21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament than any the most glorious apparel can be. From this end of clothing we are likewise engaged to have our Apparel modest, such as may answer this end of covering our shame: And therefore all immodest fashions of Apparel, which may either argue the wantonness of the wearer, or provoke that of the beholder are to be avoided.

Apparel designed for covering of shame.

Fencing from cold. 9. A ſecond end of Apparel, is the fencing the body from cold, thereby to preſerve the health thereof: and this end we muſt likewiſe obſerve in our clothing; we muſt wear ſuch kind of habits, as may keep us in that convenient warmth, which is neceſſary to our healths. And this is tranſgreſt, when out of the vanity of being in every phantaſtick faſhion, we put our ſelves in ſuch clothing as either will not defend us from cold, or is ſome other way ſo uneaſie, that it is rather a hurt than a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which people that take a pride in their clothes are uſually guilty of.

Deſtinction of Perſons. 10. A third end of Apparel is the diſtinguiſhing or differencing of perſons, and that firſt in reſpect of Sex, ſecondly, in reſpect of qualities. Firſt, clothes are to make difference of Sex; this hath been obſerved by all Nations, the habits of men and women have always been divers. And God himſelf expreſly provided for it among the *Jews*, by commanding that the man ſhould not wear the apparel of the woman, nor the woman of the man. But then ſecondly, there is alſo a diſtinction of qualities to be obſerved in apparel, God hath placed ſome in a higher condition than others, and in proportion to their condition it befits their clothing to be. Gorgeous apparel, our Saviour tells us, *is for Kings Courts*, *Luke* 7: 25. Now this end of apparel ſhould alſo be obſerved. Men and women ſhould content themſelves with that ſort of clothing which agrees to their Sex and condition, not ſtriving to exceed, and equal that of a higher rank, nor yet making it matter of envy, among thoſe of their own eſtate, vying who ſhall be fineſt: but let every man clothe himſelf in ſuch ſober attire as befits his place and calling, and not think himſelf diſparaged, if another of his neighbours have better than he.

11. And let all remember that clothes are things, which add no true worth to any, and therefore it is an intolerable vanity to ſpend any conſiderable part either of their thoughts, time or wealth upon them, or to value themſelves ever the more for them, or deſpiſe their poor brethren that want them. But if they deſire to adorn themſelves, let it be as St. *Peter* adviſeth

adviſeth the women of his time, 1 *Pet.* 3:4, *In the hidden man of the heart, even the ornament of a meek and quiet ſpirit.* Let them clothe themſelves as richly as is poſſible with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in Gods eyes, yea, and in mens too, who unleſs they be fools and Idiots, will more value thee for being good than fine; and ſure one plain Coat thou putteſt upon a poor mans back will better become thee, than twenty rich ones thou ſhalt put upon thine own.

Too much ſparing a fault as well as exceſs.

12. I have now gone through the ſeveral parts of temperance, I ſhall now in concluſion add this general caution, that though in all theſe particulars I have taken notice only of the one fault of exceſs, yet it is poſſible there may be one on the other hand: men may deny their bodies that which they neceſſarily require to their ſupport, and well-being. This is, I believe, a fault not ſo common as the other, yet we ſometimes ſee ſome very niggardly perſons, that are guilty of it that cannot find in their hearts to borrow ſo much from their cheſts as may fill their bellies, or clothe their backs, and that are ſo intent upon the world, ſo moiling, and drudging in it, that they cannot afford themſelves that competent time of ſleep, or recreation, that is neceſſary. If any that hath read the former part of this Diſcourſe be of this temper, let him not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good Chriſtian, becauſe he is not intemperate; for whoever is this covetous creature, his abſtaining ſhall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; and that is ſo far from being praiſe-worthy, that it is that great ſin which the Apoſtle tells us, 1 *Tim.* 6:10. *is the root of all evil*; ſuch a mans body will one day riſe in judgement againſt him, for defrauding it of its due portion, thoſe moderate refreſhments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, *Lev.* 20:3. they offered but their children, but this covetous wretch ſacrifices himſelf to his god Mammon, whileſt he often deſtroys his health, his life, yea, finally his Soul too, to ſave his

purſe. I have now done with the ſecond head of duty, that to our ſelves, contained by the Apoſtle under the word Soberly.

SUNDAY X.

Of duties to our Neighbour. Of Juſtice, Negative, Poſitive. Of the ſin of Murder, of the hainouſneſs of it, the Puniſhments of it, and the ſtrange diſcoveries thereof. Of Maiming, &c.

Sect. 1.

Duty to our Neighbours.

I COME now to the third part of Duties, thoſe to our NEIGHBOUR, which are by the Apoſtle ſummed up in groſs in the word [Righteouſneſs] by which is meant not only bare Juſtice, but all kind of Charity alſo, for that is now by the law of Chriſt become a debt to our Neighbour, and it is a piece of unrighteouſneſs to defraud him of it. I ſhall therefore build all the particular duties we ow to our Neighbour, on thoſe two general ones, Juſtice and Charity.

Juſtice.

2. I begin with JUSTICE, whereof there are two parts, the one Negative, the other Poſitive: the negative Juſtice is to do no wrong, or injury to any. The poſitive Juſtice is to do right to all; that is, to yield them whatſoever appertains or is due unto them. I ſhall firſt

Negative.

ſpeak of the Negative Juſtice, the not injuring or wronging any. Now becauſe a man is capable of receiving wrong in ſeveral reſpects; this firſt part of Juſtice extends it ſelf into ſeveral branches, anſwerable to thoſe capacities of injury. A man may be injured either in his Soul, his body, his poſſeſſions, or credit; and therefore this duty of Negative Juſtice lays a reſtraint on us in every of theſe. That we do no wrong to any man in reſpect either of his Soul, his body, his poſſeſſions, or his credit.

To the Soul.

3. Firſt, this Juſtice ties us to do no hurt to his Soul; and here my firſt work muſt be to examine what harm it is that the Soul can receive; it is, we know,

know, an inviſible ſubſtance which we cannot reach with our eye, much leſs with our ſwords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death.

In the natural ſence.

4. Now the Soul may be conſidered either in a natural or ſpiritual ſence; in the natural it ſignifies that which we uſually call the mind of a man, and this, we all know, may be wounded with grief or ſadneſs, as *Salomon* ſaith, *Prov.* 15: 13. *By ſorrow of heart the ſpirit is broken.* Therefore whoever doth cauſleſly afflict or grieve his neighbour, he tranſgreſſes this part of juſtice, and hurts and wrongs his ſoul. This ſort of injury malicious and ſpiteful men are very often guilty of; they will do things, by which themſelves reap no good, nay, often much harm, only that they may vex and grieve another; this is a moſt ſavage, inhumane humour, thus to take pleaſure in the ſadneſs and afflictions of others; and whoever harbours it in his heart, may truly be ſaid to be poſſeſt with a Devil, for it is the nature only of thoſe accurſed ſpirits to delight in the miſeries of men; and till that be caſt out, they are fit only to dwell as the poſſeſt perſon did, *Mark* 5: 2. *Amongs graves and tombs*, where there are none capable of receiving affliction by them.

In the ſpiritual.

5. But the Soul may be conſidered alſo in the ſpiritual ſence, and ſo it ſignifies that immortal part of us which muſt live eternally, either in bliſs or woe in another world. And the Soul thus underſtood is capable of two ſorts of harm: Firſt, that of ſin: Secondly, that of puniſhment; the latter whereof is certainly the conſequent of the former; and therefore though God be the inflicter of puniſhment, yet ſince it is but the effect of ſin, we may juſtly reckon, that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment, as he that gives a man a mortal wound, is the cauſe of his death; therefore under the evil of ſin both are contained, ſo that I need ſpeak only of that.

Drawing to ſin the greateſt injury.

6. And ſure there cannot be a higher ſort of wrong, than the bringing this great evil upon the Soul. Sin is the diſeaſe and wound of the Soul, as being the direct contrary to Grace; which is the health and ſoundneſs of it: Now this wound

we give to every ſoul, whom we do by any means whatſoever draw into ſin.

Direct means of it.

7. The ways of doing that are divers, I ſhall mention ſome of them, whereof though ſome are more direct than others, yet all tend to the ſame end. Of the more direct ones there is, firſt, the commanding of ſin, that is, when a perſon that hath power over another ſhall require him to do ſomething which is unlawful; an example of this we have in *Nebuchadnezzars* commanding the worſhip of the golden Image, *Dan.* 3: 4. and his copy is imitated by any parent or maſter, who ſhall require of his child or ſervant to do any unlawful act. Secondly, there is counſelling of ſin, when men adviſe and perſwade others to any wickedneſs: Thus *Jobs* wife counſelled her husband to curſe God, *Job* 2: 7. And *Achitophel* adviſed *Abſolom* to go in to his Fathers Concubines? 2 *Sam.* 16: 21. Thirdly, there is enticing and alluring to ſin, by ſetting before men the pleaſures or profits they ſhall reap by it. Of this ſort of enticement *Solomon* gives warning, *Prov.* 1: 10. *My ſon if ſinners entice thee, conſent thou not; if they ſay, Come with us, let us lay wait for bloud, let us lurk prively for the innocent without a cauſe, &c.* and verſe the 13. you may ſee what is the bait, by which they ſeek to allure them. *We ſhall find all precious ſubſtance; we ſhall fill our houſes with ſpoil. Caſt in thy lot among us, let us all have one purſe.* Fourthly, there is aſſiſtance in ſin; that is, when men aid and help others either in contriving or acting a ſin. Thus *Jonadab* helpt *Amnon* in plotting the Raviſhing of his ſiſter, 2 *Sam.* 13. All theſe are direct means of bringing this great evil of ſin upon our brethren.

Indirect.

8. There are alſo others, which though they ſeem more indirect, may yet be as effectual towards that ill end, as firſt, example in ſin; he that ſets others an ill pattern, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any ſinful practice, than the ſeeing it uſed by others, as might be inſtanced in many ſins, to which there is no other temptation, but their being in faſhion. Secondly, there is incouragement in ſin, when either by approving, or elſe at leaſt by not ſhewing a diſlike, we give others confidence to go on in their wickedneſs. A third means

means is by justifying and defending any sinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. Lastly, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they see it will bring them to be scorned and despised; this is worse than all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great prophaness of his own heart) but also in regard of others, it having a more general ill effect than any of the former can have; it being the betraying men, not only to some single acts of disobedience to Christ, but even to the casting off all subjection to him; by all these means we may draw on our selves this great guilt of injuring and wounding the souls of our brethren.

Men sadly to consider whom they have thus injured.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as drunkenness, uncleanness, rebellion, and a multitude more. But it will concern every man for his own particular, to consider sadly what mischiefs of this kind he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours, that they have done wrong to no man; but God knows many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stoln his goods: but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* 30: 20. say, *They have done no wickedness*; but glory of their friendly behaviour to those whom they thus betray to eternal ruine; for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is: thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him: but this of thine is as far beyond that, as the soul is of more value than the body; and hell worse than death. And remember yet farther, that besides the

cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a woe, *Matth.* 18: 7. and verse 6. he tells us that *whosoever shall offend* (that is, draw into sin) *any of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayest plunge thy poor brother into perdition: but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. Let therefore thy own and his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbour. Bethink thy self seriously to whom thou hast been thus cruel; whom thou hast enticed to drinking, advised to rebellion, allur'd to lust, stirred up to rage, whom thou hast assisted or incouraged in any ill course, or discouraged and disheartned by thy prophane scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment; accuse and condemn thy self as a *Cain*, a murtherer of thy brother, heartily and deeply bewail all thy guilts of this kind, and resolve never once more to be a stumbling-block, as *S. Paul* calls it, *Rom.* 14. in thy brothers way.

Endeavour to repair it.

11. But this is not all, there must be some fruits of this repentance brought forth; now in all sins of injustice, restitution is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother; thou hast robbed it of its innocency, of its title to Heaven, thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, than ever thou wert to draw him to sin: use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thy self by using all those methods and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it, for 'tis necessary thou shouldest, both in regard of him and thy self. First, in respect of him, because there is in mans nature so much a greater promptness and readiness to evil than to good, that there will need much more pains and diligence to instil

inſtil the one into him, than the other: beſides, the man is ſuppoſed to be already accuſtomed to the contrary, which will add much to the difficulty of the work. Then in reſpect of thy ſelf; if thou be a true penitent, thou wilt think thy ſelf obliged, as *S. Paul* did, *To labour more abundantly*, and wilt be aſhamed, that when thou art trading for God, bringing back a Soul to him, thou ſhouldeſt not purſue it with more earneſtneſs than while thou wert an agent of Satans; beſides, the remembrance that thou wert a means of bringing this poor Soul into this ſnare muſt neceſſarily quicken thy diligence to get him out of it. So much for the firſt part of negative Juſtice, in reſpect of the Souls of our brethren.

Negative juſtice to the body.

12. The ſecond concerns the bodies; and to thoſe alſo this juſtice binds thee to do no wrong nor violence. Now of wrongs to the body there may be ſeveral degrees, the higheſt of them is killing, taking away the life; this is forbid in the very letter of the ſixth Commandment; *Thou ſhalt do no murder.*

In reſpect of the life.

Several ways of being guilty of Murder.

13. Murder may be committed either by open violence; when a man either by ſword, or any other Inſtrument takes away anothers life, immediately and directly; or it may be done ſecretly and treacherouſly, as *David* murdered *Uriah*, not with his own ſword, but with the ſword of the Children of *Ammon*, 2 *Sam.* 11:17. And *Jezebel Naboth* by a falſe accuſation, 1 *Kings* 21:13. And ſo divers have committed this ſin of murder by poyſon, falſe-witneſs, or ſome ſuch concealed ways. The former is commonly the effect of a ſudden rage, the latter hath ſeveral originals; ſometimes it proceeds from ſome old malice fixt in the heart towards the perſon; ſometimes from ſome covetous or ambitious deſires; ſuch an one ſtands in a mans way to his profit or preferment, and therefore he muſt be removed; and ſometimes again it is to cover ſhame, as in the caſe of Strumpets, that murther their Infants that they may not betray their filthineſs. But beſides theſe more direct ways of killing, there is another, and that is, when by our perſwaſions and enticements we draw a man to do that which tends to the ſhortning of his life, and is apparent to do ſo; he that makes his neighbour drunk, if by that drunkenneſs the man comes to any mortal

mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death: or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that drew him to that excess can acquit himself of his murder in the eyes of God, though humane Laws touch him not. I wish those who make it their business to draw in customers to that trade of debauchery, would consider it. There is yet another way of bringing this guilt upon our selves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; and he that sets two persons at variance, or seeing them already so, blows the coals, if murder ensue, he certainly hath his share in the guilt, which is a consideration that ought to affright all from having any thing to do in the kindling or increasing of contention.

The hainousness of the sin.

14. Now for the hainousness of this sin of Murther, I suppose none can be ignorant, that it is of the deepest die, a most loud crying sin. This we may see in the first act of this kind, that ever was committed, *Abels* bloud cryeth from the earth, as God tells *Cain*, *Gen.* 4: 10. Yea, the guilt of this sin is such, that it leaves a stain even upon the land where it is committed, such as is not to be washt out, but by the bloud of the murtherer; as appears, *Deut.* 19: 12, 13. The land cannot be purged of bloud, but by the bloud of him that shed it; and therefore though in other cases the flying to the Altar secured a man, yet in this of wilful murder no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice, *Exod.* 21: 14. *Thou shalt take him from my Altar that he may die.* And it is yet farther observable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this sin; that of not eating bloud, *Gen.* 9: 4. being a ceremony, to beget in men a greater horrour of this sin of murder, and so intended for the preventing of it. The other was for the punishment of it, *Gen.* 9: 6. *He that sheddeth mans bloud, by man shall his bloud be shed*; and the reason of this strictness is added in the next words, *For in the Image of God made he man*; where you see that this sin is not only an injury to our brother, but even the highest contempt and despite towards God himself, for it is the defacing of his image, which he hath

hath ſtamped upon man. Nay yet further, it is the uſurping of Gods proper right and authority. For it is God alone, that hath right to diſpoſe of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that murders a man, does, as it were, wreſt this power out of Gods hand, which is the higheſt pitch of rebellious preſumption.

The great puniſhment attending it.

15. And as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great, and remarkable, even in this world, (beſides thoſe moſt fearful effects of it in the next) bloud not only cries, but it cries for vengeance, and the great God of recompences, as he ſtyles himſelf, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezabel*, that murdered innocent *Naboth*, for greedineſs of his vineyard, were themſelves ſlain, and the Dogs licked their bloud in the place where they had ſhed his, as you may read in that Story; *Abſolom* that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of rebellion againſt his King and Father, and in it miſerably periſhed. *Rachab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that by the very perſon they thought to endear by it. Many more inſtances might be given of this out of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of examples of this kind, ſo that every man may furniſh himſelf out of the obſervations of his own time.

The ſtrange diſcoveries of it.

16. And it is worth our notice, what ſtrange and even miraculous means it hath often pleaſed God to uſe for the diſcovery of this ſin; the very brute creatures have often been made inſtruments of it; nay, often the extreme horror of a mans own conſcience hath made him betray himſelf: ſo that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it, for he can never ſhut out his own conſcience, that will in ſpight of him be privy to the fact, and that very often proves the means of diſcovering it to the world; or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a Hell within him as will be worſe than death: This we have ſeen in many, who after the commiſſion

of

of this sin have never been able to enjoy a minutes rest, but have had that intolerable anguish of mind, that they have chosen to be their own murderers rather than live in it. These are the usual effects of this sin even in this world, but those in another are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness: for if, as our Saviour tells us, *Matth.* 5: 22. Hell fire be the portion of him that shall but call his brother fool, what degree of those burnings can we think proportionable to this so much greater an injury?

We must watch diligently against all approaches of this sin.

17. The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this Pit. I mentioned at first several things which are wont to be originals of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be inflamed, think betimes whither this may lead thee, if thou letteſt loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart, for if it once settle there, it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treacherous gueſt, to shut the doors against it, never to let it enter thy mind; so also if thou wilt be sure thy covetousness, thy ambition, thy lust, or any other sinful desire shall not betray thee to it, be sure thou never permit any of them to bear any sway with thee, for if they get the dominion, as they will soon do, if they be once entertained in the heart, they will be past thy controul, and hurry thee to this or any other sin, that may serve their ends. In like manner, if thou wouldest not be guilty of any of the mortal effects of thy

thy neighbours drunkenneſs, be ſure not to entice him to it, nor accompany him at it, and to that purpoſe do not allow thy ſelf in the ſame practice, for if thou do, thou wilt be labouring to get company at it. Laſtly, if thou wilt not be guilty of the murder committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either kindled or blowed the fire, what knoweſt thou whom it may conſume? Bring always as much water as thou canſt to quench, but never bring one drop of oil to encreaſe the flame. The like may be ſaid of all other occaſions of this ſin not here mentioned; and this careful preſerving our ſelves from theſe, is the only ſure way to keep us from this ſin: therefore as ever thou wouldeſt keep thy ſelf innocent from the great offence, guard thee warily from all ſuch in-lets, thoſe ſteps and approaches towards it.

Maiming a great injury.

18. But although murder be the greateſt, yet it is not the only injury that may be done to the body of our neighbour; there are others which are alſo of a very high nature; the next in degree to this is Maiming him, depriving him of any member, or at leaſt of the uſe of it, and this is a very great wrong and miſchief to him as we may diſcern by the Judgement of God himſelf, in the caſe of the bond-ſervant, who ſhould by his Maſters means loſe a member, *Exod.* 21: 26. the freedom of his whole life was thought but a reaſonable recompence for it. *He ſhall let him go free*, ſaith the text, *for his eye*; nay, though it were a leſs conſiderable part, if it were but a tooth, which of all other may be loſt with the leaſt damage, yet the ſame amends was to be made him, *verſe* 27.

That which every man dreads for himſelf.

12. But we need no other way of meaſuring this injury, than the judgement of every man in his own caſe; how much does every man dread the loſs of a limb? So that if he be by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf!

Yet worſe if the man be poor.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater, it

is such as may in effect amount to the former sin of murder; for as the Wise man says, *Eccles.* 24: 21. *The poor mans bread is his life, and he that deprives them thereof is a bloud-shedder.* And therefore he that deprives him of the means of getting his bread, by disabling him from labour, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbour, to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is *Exod.* 21: 24.

Necessity of making what satisfaction we can.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of every one who hath done this injury, to make what satisfaction lies in his power; 'tis true he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfie for some of the ill effects of that loss. If that have brought the man to want and penury, he may, nay he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour: for if it be a duty of us all to be eyes to the blind, and feet to the lame, as *Job* speaks, much more must we be so to them whom our selves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is possible towards the repairing of it; if he do not, every new suffering that the poor mans wants bring upon him, becomes a new charge and accusation against him, at the tribunal of the just Judge.

Wounds and stripes injuries also.

21. There are yet other degrees of injury to the body of our neighbour, I shall mention only two more, Wounds and stripes; a man may wound another, which though it finally cause loss neither of life nor limb, is yet an endangering of both; and the like may be said of stripes; both of which however are very painful at the present, nay, perhaps very long after; and pain, of all temporal evils, is to be accounted the greatest, for it is not only an evil in it self, but it is such an one, that permits us not, whilst we are under it, to enjoy any other good; a man in pain having no taste of any the greatest delights: if any man despise these, as light injuries, let him again ask himself, how

how he would like it, to have his own body ſlaſht or bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhouldeſt thou offer it to him?

This cruelty to others the effect of pride.

22. The truth is, this ſtrange cruelty to others is the effect of a great pride, and haughtineſs of heart: we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation at all, in cool bloud as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that they are glad when they can but find a pretence to puniſh them, and then do it without all moderation: and others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *Romans*, that made it one of their publick ſports to ſee men kill one another, and ſure we have as little Chriſtianity as they, if we can take delight in ſuch ſpectacles.

23. This ſavageneſs and cruelty of mind is ſo unbecoming the nature of a man, that he is not allowed to uſe it even to his beaſt; how intolerable is it then towards thoſe, that are of the ſame nature, and which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours in any of the foregoing particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative to their neighbours, in reſpect of their bodies.

24. Neither can any man excuſe himſelf by ſaying what he has done was only in return of ſome injury offered him by the

the other; for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of dominion over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now, and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right. *Vengeance is mine, I will repay, ſaith the Lord,* Rom. 12: 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were out of his hand, as if he knew better how to wield it? Which is at once a robbery, and contempt of the Divine Majeſty.

SUNDAY XI.

Of Juſtice about the Poſſeſſions of our Neighbour; againſt injuring him, as concerning his Wife, his Goods. Of Oppreſſion, Theft. Of paying of Debts, &c.

Sect. 1. *His Poſſeſſions.* THE third part of Negative Juſtice concerns the Poſſeſſions of our Neighbours; what I mean by Poſſeſſions, I cannot better explain than by referring you to the Tenth Commandment, the end of which is to bridle all covetous appetites and deſires towards the Poſſeſſions of our neighbour. There we find reckoned up, not only his houſe, ſervants and cattle, which may all paſs under the one general name of his goods or riches, but particularly his Wife, as a principal part of his poſſeſſions, and therefore when we conſider this duty of negative juſtice, in reſpect of the poſſeſſions of our neigbbour, we muſt apply it to both, his wife as well as his goods.

His Wife. 2. The eſpecial and peculiar right that every man hath in his Wife is ſo well known, that it were vain

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to ſay any thing in proof of it; the great impatience that every husband hath to have this right of his invaded, ſhews that it is ſufficiently underſtood in the world, and therefore none that does this injury to another, can be ignorant of the greatneſs of it. The corrupting of a mans wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods.

The enticing a mans wife the greateſt injuſtice.

3. Indeed there is in this one a heap of the greateſt injuſtices together; ſome towards the woman, and ſome towards the man: towards the woman there are the greateſt imaginable; it is that injuſtice to her ſoul, which was before mentioned as the higheſt of all others, 'tis the robbing her of her innocency, and ſetting her in a courſe of the horridſt wickedneſs (no leſs than luſt and perjury together) from which 'tis probable ſhe may never return, and then it proves the damning of her eternally. Next it is in reſpect of this world the robbing her of her credit, makeing her abhorred and deſpiſed, and her very name a reproach among all men; and beſides it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife, inſtead whereof this brings in a loathing and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the man hath his ſhare alſo.

To the woman.

To the Man.

4. But beſides thoſe, there are to him many and high injuſtices; for it is firſt the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath ſuch an incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure it cannot without the utmoſt injuſtice be torn from him by any. Nor is this all, but it is farther the ingulfing him (if ever he come to diſcern it) in that moſt tormenting paſſion of jealouſie, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts, it being as *Solomon* ſays, *Prov. 6: 34. The rage of a man.* It is yet farther, the bringing upon him all that ſcorn and contempt which by the unjuſt meaſures of the world falls on them, which are ſo abuſed, and which is by many eſteemed the moſt inſufferable

part

part of the wrong; and though it be true, that it is very unjuſt he ſhould fall under reproach, only becauſe he is injured, yet unleſs the World could be new moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the uſual ſenſe of the word, for perhaps it may be the thruſting in the child of the Adulterer into his family, to ſhare both in the maintenance and portions of his own children; and this is an arrand theft: firſt, in reſpect of the man, who ſurely intends not the providing for another mans child, and then in reſpect of the children, who are by that means defrauded of ſo much as that goes away with. And therefore whoſoever hath this circumſtance of the ſin to repent of, cannot do it effectually, without reſtoring to the family, as much as he hath by this means robb'd it of.

The moſt irreparable.

5. All this put together will ſure make this the greateſt and moſt provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make reparations; for unleſs it be in the circumſtance before mentioned, there is no part of this ſin, wherein that can be done; to this purpoſe it is obſervable in the Jewiſh Law, that the thief was appointed to reſtore fourfold, and that freed him; but the Adulterer having no poſſibility of making any reſtitution, any ſatisfaction, he muſt pay his life for his offence, *Lev.* 20: 10. And though now adays adulterers ſpeed better, live many days to renew their guilt, and perhaps to laugh at thoſe, whom they have thus injured, yet let them be aſſured, there muſt one day be a ſad reckoning, and that whether they repent or not; If by Gods grace they do come to repentance, they will then find this to be no cheap ſin, many anguiſhes of ſoul, terrors and perplexities of conſcience, groans and tears it muſt coſt them; and indeed were a mans whole life ſpent in theſe penitential exerciſes, 'twere little enough to wipe off the guilt of any one ſingle act of this kind; what overwhelming ſorrows then are requiſite for ſuch a trade of this ſin, as too many drive? Certainly it is ſo great a task that it is highly neceſſary for all that are ſo concerned, to ſet to it immediately, leſt they want time to go through with it; for let no man flatter himſelf, that the guilt of a courſe and habit of ſuch a ſin can be waſht away with a ſingle act of repentance, no, he muſt proportion the repen-

repentance to the fault, and as one hath been a habit and courſe, ſo muſt the other alſo. And then how ſtrange a madneſs is it for men to run into this ſin, (and that with ſuch painful purſuits, as many do) which he knows muſt at the beſt hand, that is, ſuppoſing he do repent of it, coſt him thus dear? But then if he do not repent, infinitely dearer: it loſes him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his luſt ſhall end in thoſe everlaſting burnings; For how cloſely ſoever he hath acted this ſin, be it ſo that he may have ſaid with the adulterer in *Job* 25: 15. *No eye ſeeth me*, yet 'tis ſure he could not in the greateſt obſcurity ſhelter himſelf from Gods ſight, with whom *the darkneſs is no darkneſs*, *Pſal.* 139: 12. And he it is, who hath expreſly threatned to judge this ſort of offenders, *Heb.* 13:4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may ſo ſeaſonably, and ſo throughly judge themſelves, that they may prevent that ſevere and dreadful judgement of his.

His goods.

6. The ſecond thing to which this Negative juſtice to our Neighbours poſſeſſions reacheth, is his Goods, under which general word is contained all thoſe ſeveral ſorts of things, as Houſe, Land, Cattle, Money, and the like, in which he hath a right and property; theſe we are by the rule of this juſtice to ſuffer him to enjoy without ſeeking, either to work him damage in any of them, or to get any of them to our ſelves: I make a difference between theſe two, becauſe there may be two ſeveral grounds or motives of this injuſtice; the one malice, the other covetouſneſs.

Malicious injuſtice.

7. The malicious man deſires to work his neighbours miſchief, though he get nothing by it himſelf; 'tis frequently ſeen that men will make havock and ſpoil of the Goods of one, to whom they bear a grudge, though they never deſign to get any thing to themſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt helliſh humour, directly anſwerable to that of the Devil, who beſtows all his pains and induſtry not to bring in any Good to himſelf, but only to ruine and undo others: and how contrary it is to all rules of juſtice, you may ſee by the Precept given by God to the Jews concerning the Goods of an enemy; where they

were so far from being allowed a liberty of spoil and destruction, that they are expresly bound to prevent it, *Exod.* 23. 4, 5. *If thou meet thine enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again: If thou see the Ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him:* Where you see it is a debt we ow to our very enemies, to prevent that loss and damage, which by any accident he is in danger of: and that even with some labour and pains to our selves. How horrible an injustice is it then, purposely to bring that loss and damage on him? Whoever is guilty of this, let him never excuse himself by saying, he hath not enricht himself by the spoil of his neighbour, that he hath nothing of it cleaves to his finger, for sure this malicious injustice is no less a fault than the covetous one; nay, I suppose in respect of the principle and cause from which it flows it may be greater, this hatred of another being worse than the immoderate love of our selves; whoever hath thus mischieft his neighbour, he is as much bound to repair the injury, to make satisfaction for the loss, as if he had enriched himself by it.

Covetous injustice.

8. But on the other side, let not the covetous defrauder therefore judge his sin light, because there is another, that in some one respect outweighs it, for perhaps in others his may cast the scales; certainly it does in this one, that he that is unjust for greediness of gain, is like to multiply more acts of this sin, than he that is so out of malice; for 'tis impossible any man should have so many objects of his malice, as he may have of his covetousness; there is no man at so general a defiance with all mankind, that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable. But I shall not longer stand upon this comparison, 't is sure they are both great and crying sins, and that is ground enough of abhorring each: let us descend now to the several branches of this sort of Covetous injustice; 'tis true they may all bear the name of robbery, or theft, for in effect they are all so, yet for methods sake it will not be amiss to distinguish them into these three; Oppression, Theft, and Deceit.

9. By

9. By Oppreſſion I mean that open and bare-faced robbery, of ſeizing upon the poſſeſſions of others, and owning and avowing the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their eſtates: Sometimes again, Law is made the inſtrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Juſtice by Bribes and gifts, or elſe over-ruling it by greatneſs and authority, gets judgement on his ſide: this is a high oppreſſion, and of the worſt ſort, thus to make the Law, which was intended for the protection and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the Lawyer too, that pleads ſuch a cauſe, for by ſo doing he aſſiſts in the oppreſſion. Sometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion, thus it is in the caſe of Extortion, and griping Uſury: a man is in extreme want of money, and this gives opportunity to the Extortioner to wreſt unconſcionably from him, to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting Land-lords, who, when their poor Tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe and many the like are but ſeveral ways of acting this one ſin of Oppreſſion, which becomes yet the more hainous, by how much the more helpleſs the perſon is that is thus oppreſſed, therefore the oppreſſion of the widow and fatherleſs, is in Scripture mentioned as the height of this ſin.

Oppreſſion.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy vengeance, as we read in divers texts of Scripture; thus it is, *Ezek.* 18: 12. *He that hath oppreſſed the poor,* and hath ſpoiled by violence, he ſhall ſurely die, *his bloud ſhall be upon him*; and the ſame ſentence is repeated againſt him, *verſe* 18. Indeed God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were in honour to be their avenger; and accordingly *Pſal.* 12. we ſee God

Gods vengeance againſt it.

ſolemnly declare his reſolution of appearing for them, verſe 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* The advice therefore of *Solomon* is excellent, *Prov.* 22: 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe, and will ſpoil the ſoul of thoſe that ſpoileth them;* they are like in the end to have little joy of the booty it brings them in, when it thus engages God againſt them.

Theft. 11. The ſecond ſort of this injuſtice is Theft, and of that alſo there are two kinds, the one the with-holding what we ſhould pay, and the other taking from our neighbour what is already in his poſſeſſion.

Not paying what we borrow. 12. Of the firſt ſort is the not paying of debts, whether ſuch as we have borrowed, or ſuch as by our own voluntary promiſe are become our debts, for they are equally due to him that can lay either of theſe claims to them; and therefore the with-holding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money or whatever elſe) and ſo make him worſe than I found him. This is a very great, and very common injuſtice. Men can now adays with a great confidence deny him that asks a debt, as they do him that asks an alms; nay, many times 'tis made matter of quarrel for a man to demand his own: beſides the many attendances the Creditor is put to in purſuit of it, are a yet farther injury to him, by waſting his time, and taking him off from other buſineſs, and ſo he is made a loſer that way too. This is ſo great injuſtice, that I ſee not how a man can look upon any thing he poſſeſſes as his own right, whileſt he thus denies another his. It is the duty of every man in debt, rather to ſtrip himſelf of all, and caſt himſelf again naked upon Gods providence, than thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing which may be expected upon juſtice, compared with the curſe that attends the contrary, but even in worldly prudence alſo; for he that deſers paying of debts, will at laſt be forc'd to it by Law, and that upon much worſe terms than he might have done it voluntarily, with a greater charge, and

with

with ſuch a loſs of his credit, that afterward in his greateſt neceſſities he will not know where to borrow. But the ſure way for a man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more than he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame juſtice which ties men to pay their own debts, ties alſo every ſurety to pay thoſe debts of others for which he ſtands bound, in caſe the principal either cannot or will not: for by being bound, he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, it's preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a man ſhould pay for that which he never received benefit by; I ſhall yield it, ſo far as to be juſt matter of warineſs to every man how he enter into ſuch engagements, but it can never be made an excuſe for the breaking them.

What we have promiſed.

As for the other ſort of debt, that which is brought upon a man by his own voluntary promiſe, that alſo cannot without great injuſtice be with-holden: for it is now the mans right, and then 'tis no matter, by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſalm* 15:4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage*: and ſurely, he is utterly unfit to aſcend to that holy Hill, there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer; and the withholding of theſe is a great ſin, and the complaints of thoſe that are thus injured, aſcend up to God. *Behold* (ſaith *S. James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them that have reaped, are entred into the ear of the Lord of Sabbaoth*; *Deut.* 24:14, 15. we find a ſtrict command

in this matter, *Thou shalt not oppress a hired servant that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamorous sins which will not cease crying, till it bring down Gods vengeance; and therefore though thou hast no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgements on thee by thus wronging him.

SUNDAY XII.

Of Theft; Stealing; of deceit in Trust, in Traffick; of Restitution, &c.

Sect. 1.

Stealing the goods of our neighbour.

THE second part of Theft, is the taking from our neighbour that which is already in his possession: and this may be done either more violently, and openly, or else more closely and sliely; the first is the manner of those that rob on the way, or plunder houses, where by force they take the goods of their neighbour; the other is the way of the pilfering thief, and that takes away a mans goods unknown to him; I shall not dispute which of these is the worst, 'tis enough that they are both such acts of injustice, as makes men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this world, death it self being by Law appointed the reward of it; and there are few that follow this trade long, but at last meet with that fruit of it. I am sure 'tis madness for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation

can

can ſecure him from the vengeance of it hereafter. And now when theſe dangers are weighed 'twill ſure appear, that the thief makes a pittiful bargain, he ſteals his neighbours money, or cattle, and in exchange for it he muſt pay his life, or his ſoul, perhaps both; and if *the whole world be too mean a price for a ſoul*, as he tells us, *Mark* 8: 36. who beſt knew the value of them, having himſelf bought them, what a ſtrange madneſs is it, to barter them away for every petty trifle, as many do, who have got ſuch a habit of ſtealing, that not the meaneſt worthleſs thing can eſcape their fingers? Under this head of theft may be ranked the receivers of ſtoln goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know or believe they are ſtoln. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a man finds of his neighbours, which whoſoever reſtores not, if he know, or can learn out the owner, is no better than a thief; for he withholds from his neighbour that which properly belongs to him: and ſure 'twill not be uncharitable to ſay, that he that will do this, would likewiſe commit the groſſer theft, were he by that no more in danger of Law than in this he is.

Deceit.

The third part of injuſtice is Deceit, and in that there may be as many acts as there are occaſions of entercourſe and dealing between man and man.

2. It were impoſſible to name them all, but I think they will be contained under theſe two general deceits, in matters of Truſt, and in matters of Traffick, or bargaining: unleſs it be that of Gaming, which therefore here by the way, I muſt tell you, is as much a fraud and deceit as any of the reſt.

In Truſt.

3. He that deceives a man in any Truſt that is committed to him, is guilty of a great injuſtice, and that the moſt treacherous ſort of one, it is the joyning of two great ſins in one; defrauding and promiſe breaking; for in all truſts there is a promiſe implied, if not expreſt; for the very accepting of the truſt contains under it a promiſe of fidelity; theſe truſts are broken ſometimes to the living, ſome-

times to the dead; to the living there are many ways of doing it, according to the ſeveral kinds of the truſt; ſometimes a truſt is more general, like that of *Potiphar* to *Joſeph*, *Gen.* 39: 4. a man commits to another all that he hath, and thus Guardians of Children, and ſometimes Stewards are intruſted; ſometimes again it is more limited, and reſtrained to ſome one ſpecial thing; a man intruſts another to bargain or deal for him in ſuch a particular, or he puts ſome one thing into his hands, to manage and diſpoſe: thus among ſervants it is uſual for one to be intruſted with one part of the Maſters Goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs, that he would for himſelf, but ſhall either careleſly loſe, or prodigally embezle the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner he that being intruſted with the execution of a dead mans Teſtament, acts not according to the known intention of the dead man, but enriches himſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead, which is ſo much the greater, by how much the dead hath no means of remedy and redreſs, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have ſuch a horror, that he muſt be a very hardned thief, that can attempt it. But either of theſe frauds are made yet more heinous, when either God, or the poor are immediately concern'd in it, that is, when any thing is committed to a man, for the uſes either of piety, or charity; this adds ſacriledge to both the fraud and the treachery, and ſo gives him title to all thoſe curſes that attend thoſe ſeveral ſins, which are ſo heavy, that he that for the preſent gain will adventure on them, makes as ill, nay, a much worſe bargain than *Gehazi*, 2 Kings 5: 27. who *by getting the raiment of* Naaman *got his leproſie too.*

In Traffick. 4. The ſecond ſort of fraud is in matter of traffick and bargain, wherein there may be deceit both in the ſeller and buyer; that of the ſeller is commonly either in concealing the faults of the commodity, or elſe in overrating it.

5. The

The ſellers concealing the faults of his ware.

5. The ways of concealing its faults are ordinarily theſe, either firſt by denying that it hath any ſuch fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying and ſo adds that ſin to the other, and if that lye be confirmed by an oath, as it is too uſually, then the yet greater guilt of perjury comes in alſo; and then, what a heap of ſins is here gathered together? Abundantly enough to ſink a poor ſoul to deſtruction, and all this only to skrew a little more money out of his neighbours pocket, and that ſometimes ſo very little that 'tis a miracle that any man that thinks he has a Soul, can ſet it at ſo miſerable a comtemptible price. A ſecond means of concealing is by uſing ſome Art to the thing, to make it look fair, and to hide the faults of it, and this is acting a lye, though it be not ſpeaking one, which amounts to the ſame thing, and has ſurely in this caſe as much of the intention of cheating and defrauding, as the moſt impudent forſwearing can have. A third means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among Tradeſmen, who will not bring out their faulty wares to men of skill, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the couſening and defrauding of the Chapman, and then it is not much odds, whether I make uſe of my own Art, or his weakneſs for the purpoſe. This is certain, he that will do juſtly, muſt let his Chapman know what he buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwiſe thou makeſt him pay for ſomewhat which is not there; he preſuming there is that good quality in it, which thou knoweſt is not, and therefore thou mayeſt as honeſtly take his money for ſome goods of another mans, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of falſe weights and meaſures, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is againſt the making him pay for what he hath not. This ſort of fraud is pointed at particularly

by *Solomon*, *Prov.* 11: 1. with this note upon it, that *it is an abomination to the Lord.*

His overrating it. 6. The second part of fraud in the seller, lies in over-rating the commodity; though he have not disguised or concealed the faults of it, and so have dealt fairly in that respect, yet if he set an unreasonable price upon it, he defrauds the buyer. I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowed in the Sale: Whatever is beyond this must in all likelyhood be fetcht in by some of these ways: as first, by takeing advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit; or secondly, by takeing advantage of his necessity: Thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him: but this is that very sin of Extortion, and Oppression spoken of before, for it is sure, nothing can justly raise the price of any thing, but either its becoming dearer to thee; or its being some way better in its self; but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher is to change the way of trading, and sell even the wants and necessities of thy neighbour, which sure is a very unlawful vocation. Or thirdly, it may be by taking advantage of the indiscretion of the Chapman. A man perhaps earnestly fancies such a thing, and then suffers that fancy so to over-rule his reason, that he resolves to have it upon any terms. If thou findest this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all others the dearest purchase; 'tis sure his fancy adds nothing to the real value, no more than his necessity did in the former case, and therefore should not add to the price. He therefore that will deal justly in the business of selling, must not catch at all advantages, which the temper of his Chapman may give, but consider soberly, what the thing is worth, and what he would afford it for to another, of whom he had no such advantage, and accordingly rate it to him at no higher a price.

7. Or

7. On the buyers part there are not ordinarily ſo many opportunities of Fraud; yet it is poſſible a man may ſometimes happen to ſell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller: but that which often falls out, is the caſe of neceſſity, which may as probably fall on the ſellers ſide, as the buyers: A mans wants compel him to ſell, and permit him not to ſtay to make the beſt bargain, but force him to take the firſt offer, and here for the buyer to grate upon him, becauſe he ſees him in that ſtrait, is the ſame fault which I before ſhewed it to be in the ſeller.

Fraud in the Buyer.

8. In this whole buſineſs of Traffick there are ſo many opportunities of deceit, that a man had need fence himſelf with a very firm reſolution, nay, love of juſtice, or he will be in danger to fall under temptation; for as the Wiſe man ſpeaks, *Eccleſ.* 27:2. *As a Nail ſticks faſt between the joynings of the Stones*; ſo doth ſin ſtick cloſe between buying and ſelling; it is ſo interwoven with all Trades, ſo mixt with the very firſt principles and grounds of them, that it is taught together with them, and ſo becomes part of the Art; ſo that he is now adays ſcarce thought fit to manage a Trade, that wants it, while he that hath moſt of this black Art of defrauding, applauds and hugs himſelf, nay, perhaps boaſts to others, how he hath over-reacht his neighbour.

Many temptations to deceit in Traffick.

What an intolerable ſhame is this, that we Chriſtians, who are by the precepts of our maſter ſet to thoſe higher duties of Charity ſhould inſtead of practiſing them, quite unlearn thoſe common rules of juſtice, which meer Nature teaches? For, I think, I may ſay, there are none of thoſe ſeveral branches of injuſtice towards the poſſeſſions of our neighbour, which would not be adjudged to be ſo by any ſober Heathen; ſo that, as *S. Paul* tells thoſe of the Circumciſion, that the Name of God *was blaſphemed among the Gentiles*, by that unagreeableneſs that was betwixt their practice, and their Law, *Rom.* 2:24. So now may it be ſaid of us, that the *Name of Chriſt is blaſphemed among the Turks and Heathens*, by the vile and ſcandalous lives of us, who call our ſelves Chriſtians, and

The commonneſs of injuſtice a reproach to Chriſtianity.

particularly in this ſin of injuſtice; for ſhame let us at laſt endeavour to wipe off this reproach from our profeſſion by leaving theſe practices; to which methinks this one ſingle conſideration ſhould be enough to perſwade us.

It is not the way to enrich a man.

9. Yet beſides this, there want not other; among which, one there is of ſuch a nature, as may prevail with the arranteſt worldling, and that is, that this courſe doth not really tend to the enriching of him; there is a ſecret curſe goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of texts to this purpoſe: thus *Prov.* 22: 16. *He that oppreſſeth the poor to encreaſe his riches ſhall ſurely come to want.* So Habbak. 2: 6. *Wo to him that encreaſeth that which is not his! how long? And he that ladeth himſelf with thick Clay: ſhall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee? And thou ſhalt be for booties to them.* This is commonly the fortune of thoſe that ſpoil and deceive others, they at laſt meet with ſome that do the like to them. But the place in *Zachary* is moſt full to this purpoſe, *Chap.* 5. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, Verſe 4. *I will bring it forth ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, theft and perjury are the two ſins, againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is, to conſume the houſe, to make an utter deſtruction of all that belongs to him that is guilty of either of theſe ſins. Thus whileſt thou art ravening after thy neighbours goods, or houſe, thou art but gathering fuel to burn thine own. And the effect of theſe threatnings of God we daily ſee in the ſtrange improſperouſneſs of ill gotten eſtates, which every man is apt enough to obſerve in other mens caſes; he that ſees his neighbour decline in his eſtate, can preſently call to mind, This was gotten by oppreſſion or deceit; yet ſo ſottiſh are we, ſo bewitcht with the love of gain, that he that makes this obſervation, can ſeldom turn it to his own uſe, is never the leſs greedy, or unjuſt himſelf for that vengeance he diſcerns upon others.

10. But

10. But alas! if thou couldeſt be ſure that thy unjuſt poſſeſſions ſhould not be torn from thee, yet when thou remembreſt, how dear thou muſt pay for them in another world, thou haſt little reaſon to brag of thy prize. Thou thinkeſt thou haſt been very cunning, when thon haſt over-reacht thy brother; But God knows all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fiſhers uſe to do; thoſe that will catch a great fiſh, will bait the hook with a leſs, and ſo the great one coming with greedineſs to devour that, is himſelf taken: So thou that art gaping to ſwallow up thy poor brother, art thy ſelf made a prey to that great devourer. And alas! what will it eaſe thee in Hell that thou haſt left wealth behind thee upon earth, when thou ſhalt there want that, which the meaneſt beggar here enjoys, even a drop of water to cool thy tongue? Conſider this, and from henceforth reſolve to employ all that pains and diligence thou haſt uſed to deceive others, in reſcuing thy ſelf from the frauds of the grand deceiver.

It ruines the Soul eternally.

11. To this purpoſe it is abſolutely neceſſary, that thou make reſtitution to all whom thou haſt wronged: For as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an earneſt-penny from the Devil, which gives him full right to thy Soul. But perhaps it may be ſaid, It will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his Heirs, to whom his right deſcends. But it may further be objected, That he that hath long gone on in a courſe of fraud, may have injured many, that he cannot now remember, and many, that he hath no means of finding out: in this caſe all I can adviſe is this: Firſt, to be as diligent as is poſſible, both in recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impoſſible, let thy Reſtitutions be made to the poor, and that they may not be made by halfs, be as careful as thou canſt to reckon every the leaſt mite of unjuſt gain: but when that cannot exactly be done, as 'tis ſure cannot by thoſe who have multiplied the Acts of fraud, yet even there let them make ſome general

The neceſſity of Reſtitution.

general measures, whereby to proportion their restitution: as for example, a Tradesman that cannot remember how much he hath cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he thinks he has so defrauded, the same proportion let him now give out of that estate he hath raised by his Trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, than too little. If he do happen to give somewhat over, he need not grudge the charge of such a sin-offering, and 'tis sure he will not, if he do heartily desire an attonement. Many other difficulties there may be in this business of restitution, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horrour ought men to have of running into the sin of injustice, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortifie that which is the root of all injustice, to wit, Covetousness.

SUNDAY XIII.

Of False Reports, False witness, Slanders, Whisperings; Of Scoffing for Infirmities, Calamities, Sins, &c. Of Positive Justice, Truth. Of Lying. Of Envy and Detraction. Of Gratitude, &c.

Sect. 1. *His Credit.* THE Fourth Branch of Negative Justice concerns the Credit of our Neighbours, which we are not to lessen, or impair by any means, particularly not by false Reports. Of false reports there may be two sorts, the one is when a man says something of his neighbour, which he directly knows to be false, the other when possibly he has some slight surmise, or jealousie of

of the thing, but that upon ſuch weak grounds, that 'tis as likely to be falſe as true. In either of theſe caſes, there is a great guilt lies upon the reporter. That there doth ſo in the firſt of them, no body will doubt, every one acknowledging that it is the greateſt baſeneſs to invent a lie of another; but there is as little reaſon to queſtion the other, for he that reports a thing as a truth, which is but uncertain, is a lier alſo, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie, yet he is of the injuſtice of robbing his neighbour of his credit; for there is ſuch an aptneſs in men to believe ill of others, that any the lighteſt jealouſie will, if once it be ſpread abroad, ſerve for that purpoſe; and ſure it is a moſt horrible injuſtice upon every ſlight ſurmiſe and fancy to hazard the bringing ſo great an evil upon another; eſpecially when it is conſidered, that thoſe ſurmiſes commonly ſpring rather from ſome cenſoriouſneſs, peeviſhneſs, or malice in the ſurmiſer, than from any real fault in the perſon ſo ſuſpected.

2. The manner of ſpreading theſe falſe reports of both kinds, is not always the ſame; ſometimes it is more open and avowed, ſometimes more cloſe and private: the open is many times by falſe witneſs before the Courts of Juſtice: and this not only hurts a man in his credit, but in other reſpects alſo: 'tis the delivering him up to the puniſhment of the Law, and according to the nature of the crime pretended, does him more or leſs miſchief; but if it be of the higheſt kind, it may concern his life, as we ſee it did in *Naboths* caſe, 1 *Kings* 21. How great and crying a ſin it is in this reſpect, as alſo in that of the perjury, you may learn from what hath been ſaid of both thoſe ſins. I am now to conſider it only, as it touches the credit; and to that it is a moſt grivous wound, thus to have a crime publickly witneſſed againſt one, and ſuch as is ſcarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a moſt outragious injuſtice to his neighbour; this is that which is expreſly forbidden in the ninth Commandment, and was by God appointed to be puniſht by the inflicting of the very ſame ſuffering upon him, which his falſe teſtimony aimed to bring upon the other, *Deut.* 19: 16. *Falſe witneſs.*

3. The

Publick slanders. 3. The second open way of spreading these reports, is by a publick and common declaring of them; though not before the Magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther, and this is usually done with bitter railings and reproaches, it being an ordinary Art of slanderers, to revile those whom they slander, that so by the sharpness of the accusation, they may have the greater impression on the minds of the hearers: this both in respect of the slander, and the railing is a high injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, verse 3. *That he slandereth not his neighbour.* And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the Church here by excommunication, as you may see, 1 *Cor.* 15: 11. and from the Kingdom of God hereafter, as it is 1 *Cor.* 6: 10.

Whispering. 4. The other more close and private way of spreading such reports is that of the Whisperer, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more: this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town. This sort of slanderer is of all others the most dangerous, for he works in the dark, ties all he speaks to, not to own him as the author; so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incurable effects, before ever the man discern it. This sin of whispering is by *S. Paul* mentioned among those great crimes, which are the effects of a reprobate mind, *Rom.* 1: 29. It is indeed one of the most incurable wounds of this sword of the tongue: the very bane and pest of humane society: and that which not only robs single persons of their good names, but oftentimes whole

whole families, nay, publick Societies of men of their peace; what ruines, what confuſions hath this one ſin wrought in the world? 'Tis *Solomons* obſervation, *Prov.* 18: 28. that a *Whiſperer ſeparateth chief friends*, and ſure one may truly ſay of tongues thus employed, that they are *ſet on fire of Hell*, as *S. James* ſaith, Chap. 3: 6.

Several ſteps towards this ſin.

5. This is ſuch a guilt that we are to beware of all the degrees of approach to it, of which there are ſeveral ſteps; the firſt is the giving ear to, and cheriſhing of thoſe that come with ſlanders, for they that entertain and receive them, encourage them in the practice; for as our common Proverb ſays, If there were no Receivers, there would be no Thief; ſo if there were none that would give an ear to tales, there would be no talebearers. A ſecond ſtep is, the giving too eaſie credit to them, for this helps them to attain part of their end. They deſire to get a general ill opinion of ſuch a man, but the way of doing it muſt be by cauſeing it, firſt, in particular men: and if thou ſuffer them to do it in thee, they have ſo far proſpered in their aim. And for thy own part thou doeſt a great injuſtice to thy neighbour, to believe ill of him without a juſt ground, which the accuſation of ſuch a perſon certainly is not. A third ſtep is the reporting to others, what is thus told thee; by which thou makeſt thy ſelf directly a party in the ſlander, and after thou haſt unjuſtly withdrawn from thy neighbour thy own good opinion, endeavoureſt to rob him alſo of that of others. This is very little below the guilt of the firſt whiſperer, and tends as much to the ruine of our neighbours credit. And theſe ſeveral degrees have ſo cloſe a dependance one upon another, that it will be very hard for him that allows himſelf the firſt, to eſcape the other, and indeed he that can take delight to hear his neighbour defamed, may well be preſumed of ſo malicious a humour, that 'tis not likely he ſhould ſtick at ſpreading the ſlander. He therefore that will preſerve his innocence in this matter, muſt never in the leaſt degree cheriſh or countenance any that brings theſe falſe reports. And it is not leſs neceſſary to his peace, than to his innocency; for he that once entertains them, muſt never expect quiet, but ſhall be continually incited, and ſtirred up even againſt his neareſt and deareſt relations; ſo that this whiſperer, and ſlanderer is to be lookt on by all, as a common

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mon enemy, he being ſo as well to thoſe to whom, as of whom he ſpeaks.

Deſpiſing and ſcoffing.

6. But beſides this groſſer way of ſlandering, there is another, whereby we may impair and leſſen the credit of our neighbour, and that is by contempt and deſpiſing, one common effect whereof is ſcoffing and deriding him. This is very injurious to a mans reputation. For the generality of men do rather take up opinions upon truſt, than judgement; and therefore if they ſee a man deſpiſed and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing and ſcorning others. There are ordinarily but three things which are made the occaſions of it, (unleſs it be with ſuch, with whom vertue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf, for whoſe ſake it is, that he is ſo deſpiſed) thoſe three are, firſt, the infirmities, ſecondly, the calamities, thirdly, the ſins of a man, and each of theſe are very far from being ground of our triumphing over him.

For infirmities.

7. Firſt, for infirmities, be they either of body or mind, the deformity and unhandſomneſs of the one, or the weakneſs and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellency of body and mind, as he pleaſes; and therefore to ſcorn a man, becauſe he hath them not, is in effect to reproach God who gave them not to him.

For calamities.

8. So alſo for the calamities and miſeries that befal a man, be it want or ſickneſs, or whatever elſe, theſe alſo come by the providence of God, who raiſeth up, and pulleth down, as ſeems good to him, and it belongs not to us to judge, what are the motives to him to do ſo, as many do, who upon any affliction that befals another, are preſently concluding, that ſure it is ſome extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This raſh judgement our Saviour reproves in the *Jews*, *Luke* 13. where on occaſion of the extraordinary ſufferings of the *Galilæans*, he asks them, verſe 2, 3. *Suppoſe ye that theſe Galilæans were ſinners above all the*

the Galilæans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish. When we see Gods hand heavy upon others, it is no part of our business to judge them, but our selves, and by repentance to prevent, what our own sins have deserved. But to reproach and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Psalmist*, as the height of wickedness, *Psalm* 69: 26. *They persecute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded*: In all the miseries of others, compassion becomes a debt to them; how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

For sins.

9. Nay, the very sins of men, though, as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things, which of all others make a man the most miserable. In all these cases, if we consider how subject we are to the like our selves, and that it is only Gods mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, than down on them with contempt and despising. Thus you see the direct injustice of scorning and contemning our brethren, to which when that other is added, which naturally follows, as a consequent of this, to wit, the begetting the like contempt in others, there can sure be no doubt of its being a great and horrible injustice to our neighbour in respect of his credit.

Destroying the credit, a great injury.

10. Now how great the injury of destroying a mans credit is, may be measured by these two things; first, the value of the thing he is robb'd of, and secondly, the difficulty of making reparations. For the first, 'tis commonly known, that a mans good name is a thing he holds most precious, oftentimes dearer than his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but 'tis sure, it is that, which hath even by sober men been esteemed one of the greatest happinesses of life: And to some sort of men, such especially as subsist by dealings in the world, 'tis so necessary, that it may well be reckoned as the means of their livelihood,

and

and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him.

And irreparable.

11 Secondly, the difficulty of making reparations encreaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, than a difficulty. For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out: ſo that the ſlanderer is herein like a young Conjurer, that raiſes a Devil he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it poſſible for him that makes even the moſt publick recantation of his ſlander, to be ſure that every man that hath come to the hearing of the one ſhall do ſo of the other alſo? And if there be but one perſon that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury.

Yet every guilty perſon muſt do all he can to repair the injury.

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt reparations they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it. And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one that do not perform the other. Whoſoever therefore ſets himſelf to repent of his faults of this kind, muſt by all prudent means endeavour to reſtore his neighbour to that degree of credit he hath deprived him of; and if that be not to be done without bringing the ſhame upon himſelf of confeſſing publickly the ſlander, he muſt rather ſubmit to that, than be wanting to this neceſſary part of juſtice, which he owes to the wronged party.

Juſtice in the thoughts.

13. Thus I have gone through theſe four branches of Negative Juſtice to our Neighbour; wherein we muſt yet further obſerve, that this juſtice binds us, not only in reſpect of our words and actions, but of our very thoughts and affections alſo; we are not only forbid to hurt, but to hate; not only reſtrained from bringing any of theſe evils forementioned upon him, but we

muſt

muſt not ſo much as wiſh them before, nor delight in them after they are befallen him: we muſt take no pleaſure either in the ſin of his Soul, or hurt of his Body: we muſt not envy him any good thing he enjoys, nor ſo much as wiſh to poſſeſs our ſelves of it; neither will it ſuffice us, that we ſo bridle our tongue, that we neither ſlander, nor revile, if we have that malice in our hearts, which makes us wiſh his diſcredit; or rejoyce, when we find it procured, though we have no hand in the procureing it. This is the peculiar property of Gods Laws, that they reach to the heart; whereas mens can extend only to the words and actions; and the reaſon is clear, becauſe he is the only Lawgiver, that can ſee what is in the heart; therefore if there were the perfecteſt innocency in our tongue and hands, yet if there be not this purity of heart, it will never ſerve to acquit us before him. The counſel therefore of *Solomon* is excellent, *Prov.* 4: 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* Let us ſtrictly guard that, ſo that no malicious unjuſt thought enter there; and that not only as it may be the means of betraying us to the groſſer act, but alſo as it is in it ſelf ſuch a pollution in Gods ſight, as will unfit us for the bleſſed viſion of God, whom none but the pure in heart have promiſe of ſeeing, *Matth.* 5: 8. *Bleſſed are the pure in heart for they ſhall ſee God.*

Poſitive Juſtice.

14. I come now to ſpeak of the poſitive part of Juſtice, which is the yielding to every man that which by any kind of right he may challenge from us. Of theſe dues there are ſome that are general to all mankind, others that are reſtrained within ſome certain conditions and qualities of men, and become due only by vertue of thoſe qualifications.

Speaking Truth a due to all men.

15. Of the firſt ſort, that is, thoſe that are due to all men, we may reckon firſt the ſpeaking Truth, which is a common debt we ow to all mankind; ſpeech is given us as the inſtrument of intercourſe and ſociety one with another, the means of diſcovering the mind which otherwiſe lies hid and concealed, ſo that were it not for this, our converſations would be but the ſame as of beaſts: Now this being intended for the good and advantage of mankind, 'tis a due to it, that it

it be used to that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to.

Lying expresly forbidden in Scripture.

16. There might much be said to shew the several sorts of Obligations we lye under to speak truth to all men; but supposing I write to Christians, I need not insist upon any other than the Commands we have of it in Scripture: thus *Eph.* 4. 25. the Apostle commands that *putting away lying, they speak every man truth with his neighbour*: And again, *Col.* 3: 9. *Lye not one to another*: And *Prov.* 6: 17. a lying tongue is mentioned as one of those things that are abominations to the Lord. Yea so much doth he hate a lye, that it is not the most pious and religious end that can reconcile him to it; the man that lies though in a zeal to Gods glory, shall yet be judged as a sinner *Rom.* 3: 7. What shall then become of those multitudes of men that lie on quite other ends? Some out of malice, to mischief others; some out of covetousness to defraud their neighbours; some out of pride, to set themselves out; and some out of fear, to avoid danger, or hide a fault. But of a yet strange sort than all these are those, that do it without any discernible temptation, that will tell lyes by way of story, take pleasure in telling incredible things, from which themselves reap nothing but the reputation of impertinent lyars.

The great commonness and folly of this sin.

17. Among these divers kinds of falsehood Truth is become such rarity among us, that it is a most difficult matter, to find such a man as *David* describes, *Psalm* 15: 2. *That speaketh the truth from his heart.* Men have so glibbed their tongues to lying, that they do it familiarly upon any or no occasion never thinking that they are observed either by God or Man. But they are extremely deceived in both; for there is scarce any sin (that is at all endeavoured to be hid) which is more discernible even to men: they that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn and reproach; a Lyar being by all accounted a title of the greatest infamy and shame. But as for God, 'tis madness to hope that all their Arts can disguise them from him

him, who needs none of thoſe caſual ways of diſcovery which men do, but ſees the heart, and ſo knows at the very inſtant of ſpeaking, the falſhood of what is ſaid: and then by his Title of the God of Truth, is tyed not only to hate, but puniſh it: and accordingly you ſee, *Rev.* 22. that the lyars are in the number of thoſe that are ſhut out of the new *Jeruſalem*; and not only ſo, but alſo have their *part in the lake that burneth with Fire and Brimſtone.* If therefore thou be not of the humour of that unjuſt judge Chriſt ſpeaks of, *Luke* 18: 2. *who neither feared God, not regarded man*, thou muſt reſolve on this part of Juſtice, the putting away lying, which is abhorred by both.

Courteous behaviour a due to all men.

18. A ſecond thing we ow to all is Humanity and Courteſie of behaviour, contrary to that ſullen churliſhneſs we find ſpoken of in *Nabal*, who was of ſuch a temper, *that a man could not ſpeak to him*, 1 *Sam.* 25: 17. There is ſure ſo much of reſpect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even in the perſon of the meaneſt; and therefore that crabbed and harſh behaviour to any that bears but the form of a man, is an injuſtice to that nature he partakes of. And when we conſider how much that nature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and conſequently the ſin of thus contemning it.

Not payed by the proud man.

19. This is the common guilt of all proud and haughty perſons, who are ſo buſie in admiring themſelves, that they over-look all that is valuable in others, and ſo think they ow not ſo much as common civility to other men, whileſt they ſet up themſelves, as *Nebuchadnezzar* did his Image, *to be worſhipped of all.* This is ſure very contrary to what the Apoſtle exhorts, *Rom*, 12: 10. *In honour prefer one another*; And again, *Phil.* 2: 4. *Look not every man on his own things, but every man alſo on the things of others*; and let ſuch remember the ſentence of our bleſſed Saviour, *Luke* 14: 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*, which we often find made good to us, in the ſtrange down-falls of proud men. And

it is

it is no wonder, for this ſin makes both God and men our enemies; God as the Scripture every where teſtifies, abhors it, and all that are guilty of it, and men are by means of it uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us; and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs a due to all men.

20. A third thing we ow to all is meekneſs; that is, ſuch a patience and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not only very uneaſie to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly teſtifie. That this duty of meekneſs is to be extended to all men, there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſ.* 5: 14. *Be patient towards all men*, and that it ſhould ſeem, in ſpite of all provocation to the contrary for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exerciſe this meekneſs even towards them who oppoſe themſelves againſt the Doctrine of the Goſpel, 2 *Tim.* 2: 25. which was a caſe, wherein ſome heat would probably have been allowed, if it might have been in any.

Brawling very inſufferable.

21. This vertue of meekneſs is ſo neceſſary to the preſerving the peace of the world, that it is no wonder, that Chriſt, who came to plant peace among men, ſhould enjoyn meekneſs to all. I am ſure the contrary effects of rage and anger are every where diſcernable; it breeds diſquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neareſt relations; 'tis ſuch a humour, that *Solomon* warns us never to enter a friendſhip with a man that is of it, *Prov.* 22: 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one inſufferable to all that have to do with him, as we are again taught by *Solomon*, Prov. 21: 19. Where he prefers the *dwelling in a wilderneſs, rather than with a contentious and angry woman*; and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the ſame unquietneſs of humour, there can ſcarce be a greater uneaſineſs, than to converſe with thoſe that

have

have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matth.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it, but alas! we daily out-go that which he there ſets as the higheſt ſtep of this ſin; the calling, *Thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

It leads to that great ſin of curſing.

22. Nay, we often go yet higher; reproaches ſerve not our turn, but we muſt curſe too. How common is it to hear men uſe the horridſt execrations and curſings upon every the ſlighteſt cauſe of diſpleaſure? Nay, perhaps without any cauſe at all; ſo utterly have we forgot the rule of the Apoſtle, *Rom.* 12: 14. *Bleſs and curſe not*; Yea, the precept of our bleſſed Saviour himſelf, *Matth.* 5: 44. *Pray for thoſe that deſpitefully uſe you.* Chriſts bids us pray for thoſe who do us all injury, and we are often curſing thoſe who do us none. This is a kind of ſaying our prayers backward indeed, which is ſaid to be part of the Ceremony the Devil uſes at the making of a Witch, and we have in this caſe alſo reaſon to look on it, as a means of bringing us into acquaintance and league with that accurſed ſpirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the New *Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the Apoſtle, *Eph.* 4: 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*

Particular dues.

23. Having ſpoken thus far of thoſe common dues, wherein all men are concerned and have a right, I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, by vertue of ſome ſpecial qualification. Theſe qualifications may be of three kinds, that of Excellency, that of Want, and that of Relation.

A reſpect due to men of extraordinary gifts.

24. By that of Excellency, I mean any extraordinary gifts, or endowments of a perſon; ſuch as wiſdom, learning, and the like, but eſpecially grace. Theſe being the ſingular gifts

of God, have a great value and reſpect due to him, whereſoever they are to be found; and this we muſt readily pay by a willing and glad acknowledgement of thoſe his gifts in any he has beſtowed them on, and bearing them a reverence and reſpect, anſwerable thereunto, and not out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do who will yield nothing to be reaſon, but what themſelves ſpeak, nor any thing piety, but what agrees with their own practice.

We are not to envy them.

25. Alſo we muſt not envy or grudge that they have thoſe gifts, for that is not only an injuſtice to them, but injurious alſo to God who gave them, as it is at large ſet forth in the parable of the labourers, *Matth.* 20. where he asks them who grumbled at the Maſters bounty to others, *Is it not lawful for me to do what I will with my own? Is thine eye evil becauſe mine is good?* This envying at Gods goodneſs to others, is in effect a murmuring againſt God, who thus diſpoſes it; neither can there be a greater, and more direct oppoſition againſt him, than for me to hate and wiſh ill to a man, for no other reaſon, but becauſe God has loved and done well to him. And then in reſpect of the man, 'tis the moſt unreaſonable thing in the World, to love him the leſs, meerly becauſe he has thoſe good qualities, for which I ought to love him more.

Nor detract from them.

26. Neither muſt we detract from the excellencies of others, we muſt not ſeek to eclipſe or darken them by denying either the kinds or degrees of them, by that means to take off that eſteem which is due to them. This ſin of detraction is generally the effect of the former, of envy; he that envies a mans worth, will be apt to do all he can to leſſen it in the opinions of others, and to that purpoſe will either ſpeak ſlightly of his excellencies, or if they be ſo apparent, that he knows not how to cloud them, he will try if he can by reporting ſome either real, or feigned infirmity of his, take off from the value of the other, and ſo by caſting in ſome dead flies, as the Wiſe man ſpeaks, *Eccleſ.* 10: 1. ſtrive to *corrupt the ſavour of the ointment.* This is a great injuſtice, and directly contrary to that duty we ow, of acknowledging and reverencing the gifts of God in our brethren.

27. And

27. And both thoſe ſins of envy and detraction do uſually prove as great follies, as wickedneſs; the envy conſtantly brings pain and torment to a mans ſelf, whereas if he could but chearfully and gladly look on thoſe good things of anothers, he could never fail to be the better for them himſelf; the very pleaſure of ſeeing them would be ſome advantage to him: but beſides that thoſe gifts of his brother may be many ways helpsful to him; his wiſdom and learning may give him inſtruction, his piety and vertue, example, &c. But all this the envious man loſeth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart.

The folly of both thoſe ſins.

28. And then for detraction, that can hardly be ſo managed, but it will be found out; he that is ſtill putting in Caveats againſt mens good thoughts of others, will quickly diſcover himſelf to do it out of envy, and then that will be ſure to leſſen their eſteem of himſelf, but not of thoſe he envies, it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying.

29. What hath been ſaid of the value and reſpect due to thoſe excellencies of the mind, may in a lower degree be applied to the outward advantages of honour, greatneſs, and the like. Theſe though they are not of equal value with the former (and ſuch for which no man is to prize himſelf) yet in regard that theſe degrees and deſtinctions of men are by Gods wiſe providence diſpoſed for the better ordering of the world, there is ſuch a civil reſpect due to thoſe, to whom God hath diſpens'd them, as may beſt preſerve that order, for which they were intended. Therefore all inferiours are to behave themſelves to their ſuperiors with modeſty and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the world, but according as our Church Catechiſm teaches, *Order themſelves lowly and reverently to all their betters.* And here the former caution againſt envy comes in moſt ſeaſonably; theſe outward advantages being things, of which generally men have more taſte, than of the other, and therefore will be more apt to envy and repine to ſee others exceed them therein; to this therefore all the former conſiderations againſt envy will be

A reſpect due to men in regard of their ranks and qualities.

very proper, and the more neceſſary to be made uſe of, by how much the temptation is in this caſe to moſt minds the greater.

Dues to thoſe that are in any ſort of want.

30. The ſecond qualification is that of want; whoever is in diſtreſs for any thing, wherewith I can ſupply him, that diſtreſs of his makes it a duty in me ſo to ſupply him, and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities not only for their own uſe, but for the advantage and benefit of others, and therefore what is thus given for their uſe, becomes a debt to them, whenever their need requires it. Thus he that is ignorant and wants knowledge, is to be inſtructed by him that hath it, and this is one ſpecial end why that knowledge is given him; *The tongue of the learned is given to ſpeak a word in ſeaſon*, *Eſay* 50: 4. He that is in ſadneſs and affliction, is to be comforted by him that is himſelf in chearfulneſs. This we ſee *S. Paul* makes the end of Gods comforting him, that he *might be able to comfort them that are in any trouble*, 2 *Cor.* 1: 4. He that is in any courſe of ſin, and wants reprehenſion and counſel, muſt have that want ſupplyed to him by thoſe who have ſuch abilities and opportunities, as may make it likely to do good. That this is a juſtice we ow to our neighbour, appears plainly by that Text, *Levit.* 19: 17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe reprove him, and not ſuffer ſin upon him*; where we are under the ſame obligation to reprove him, that we are not to hate him. He that lies under any ſlander, or unjuſt defamation, to be defended and cleared by him that knows his innocence, or elſe he makes himſelf guilty of the ſlander, becauſe he neglects to do that which may remove it; and how great an injuſtice that of ſlandering our neighbour is, I have already ſhewed.

To the poor.

31. Laſtly, he that is in poverty and need, muſt be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in juſtice. *Solomon* calls it a due, *Prov.* 3: 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next Verſe: *Say not to thy neighbour, Go and come again, and to morrow I will give, when thou*

haſt

haſt it by thee. It ſeems 'tis the withholding a due, ſo much as to defer giving to our poor neighbour. And we find God did among the *Jews* ſeparate a certain portion of every mans increaſe to the uſe of the poor, a tenth every third year (which is all one with a thirtieth part every year,) *Deut.* 14: 28, 29. And this was to be paid; not as a charity, or liberality; but as a debt, they were unjuſt, if they withheld it. And ſurely we have no reaſon to think, that Chriſtian juſtice is ſunk ſo much below the Jewiſh, that either nothing at all, or a leſs proportion is now required of us. I wiſh our practice were but at all anſwerable to our obligation in this point, and then ſurely we ſhould not ſee ſo many *Lazarus*'s lie unrelieved at our doors, they having a better right to our ſuperfluities, than we our ſelves have; and then what is it but arrant robbery to beſtow that upon our vanities, nay our ſins, which ſhould be their portion?

God withdraws thoſe abilities which are not thus imployed.

32. In all the foregoing caſes he that hath ability is to look upon himſelf, as Gods ſteward, who hath put it into his hands to diſtribute to them that want; and therefore not to do it, is the ſame injuſtice and fraud, that it would be in any ſteward to purſe up that money for his private benefit, which was intruſt to him, for the maintenance of the family; and he that ſhall do thus, hath juſt reaſon to expect the doom of the unjuſt ſteward, *Luk.* 16. *to be put out of his ſtewardſhip*, to have thoſe abilities taken from him, which he hath ſo unfaithfully employed. And as for all the reſt, ſo particularly for that of wealth, 'tis very commonly to be obſerved, that it is withdrawn from thoſe that thus defraud the poor of their parts, the griping Miſer coming often by ſtrange undiſcernible ways to poverty; and no wonder, he having no title to Gods bleſſing on his heap, who does not conſecrate a part to him in his poor members. And therefore we ſee the *Iſraelites* before they could make that challenge of Gods promiſe to bleſs them, *Deut.* 26: 15. *Look down from thy holy habitation and bleſs thy people Iſrael, &c.* they were firſt to pay the poor mans tithes, *verſe* 12. without which they could lay no claim to it. This withholding *more than is meet*, as *Solomon* ſays, *Prov.* 11: 24. *tends to poverty*; and therefore as thou wouldſt play the good husband for thy ſelf, be careful to perform this juſtice according to thy ability to all that are in want.

Duties in respect of relation.

33. The third qualification is that of Relation, and of that there may be divers ſorts, ariſing from divers grounds, and duties anſwerable to each of them. There is firſt a relation of a Debtor to a Creditor; and he that ſtands in that relation to any, whether by vertue of bargain, loan or promiſe, 'tis his duty to pay juſtly what he ows, if he be able (as on the other ſide, if he be not, 'tis the Creditors, to deal charitably and Chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already, by ſhewing you the ſin of withholding debts, informed you of this duty.

Gratitude to Benefactors.

34. There is alſo a relation of an obliged perſon to his Benefactor, that is, one that hath done him good, of what kind ſoever, whether ſpiritual or corporal; and the duty of that perſon is, firſt thankfulneſs, that is, a ready and hearty acknowledgement of the courteſie received: ſecondly, prayer for Gods bleſſings, and rewards upon him; and thirdly, an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turns back again. This duty of gratitude to Benefactors is ſo generally acknowledged by all, even the moſt barbarous and ſavageſt of men, that he muſt have put off much of his humane nature, that refuſes to perform it. The very *Publicans* and ſinners, as our Saviour ſays, *Do good to thoſe that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this? How frequent is it to ſee men, not only neglect to repay courteſies, but return injuries inſtead of them? It is too obſervable in many particulars, but in none more, than in the caſe of advice, and admonition, which is of all others, the moſt precious part of kindneſs, the realleſt good turn that can be done from one man to another. And therefore thoſe that do this to us, ſhould be look'd on, as our prime and greateſt benefactors. But alas! how few are there that can find gratitude, ſhall I ſay? nay, patience for ſuch a courteſie? Go about to admoniſh a man of a fault, or tell him of an Error, he preſently looks on you, as his enemy: you are, as St. *Paul* tells the *Galatians*, Chap. 4: 16. *Become his enemy, becauſe you tell him the truth*; ſuch a pride there is in mens hearts, that they muſt not be told of any thing amiſs,

amiſs, though it be with no other intent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the Wiſe man, *Prov.* 12: 1. *He that hateth reproof is brutiſh.* There cannot be in the world a more unhappy temper, for it fortifies a man in his ſins; raiſes ſuch Mounts and bulwarks about them, that no man can come to aſſault them, and if we may believe *Solomon*, deſtruction will not fail to attend it, *Prov.* 29: 1. *He that being often reproved hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again in reſpect of the admoniſher, 'tis the greateſt injuſtice, I may ſay, cruelty that can be: he comes in tenderneſs and compaſſion to reſcue thee from danger; and to that purpoſe puts himſelf upon a very uneaſie task; for ſuch the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to find, that inſtead of reforming the firſt fault, thou art run into a ſecond, to wit; that of cauſleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to benefactors, and ſo a great failing in that duty we ow to that ſort of relation. But perhaps theſe will be lookt on as remote relations, (yet 'tis ſure they are ſuch as challenge all that duty I have aſſigned to them) I ſhall in the next place proceed to thoſe relations, which are by all acknowledged to be of the greateſt nearneſs.

SUNDAY XIV.

Of duty to Magiſtrates, Paſtors. Of the duty of Parents to Children, &c. Of Childrens duty unto Parents, &c.

Sect. 1. THE firſt of thoſe nearer ſorts of relations, is that of a Parent; and here it will be neceſſary to conſider *Duty to Parents.*

the ſeveral ſorts of Parents, according to which the duty of them is to be meaſured. Thoſe are theſe three, the Civil, the Spiritual, the Natural.

Duties to the Supreme Magiſtrate.

2. The Civil Parent is he whom God hath eſtabliſht the Supreme Magiſtrate, who by a juſt right poſſeſſes the Throne in a Nation. This is the common Father of all thoſe that are under his authority. The duty we ow to this Parent, is firſt Honour and Reverence, looking on him, as upon one, on whom God hath ſtamped much of his own power and authority, and therefore paying him all honour and eſteem, never daring upon any pretence whatſoever, to *ſpeak evil of the Ruler of our people*, Acts 23: 5.

Honour.

Tribute.

3. Secondly, paying Tribute; This is expreſly commanded by the Apoſtle, *Rom.* 13: 6. *Pay ye Tribute alſo, for they are Gods Miniſters attending continually upon this very thing.* God has ſet them apart as Miniſters for the common good of the people, and therefore 'tis all juſtice, they ſhould be maintained and ſupported by them. And indeed when it is conſidered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reaſon to envy them theſe dues; and it may truly be ſaid, there is none of their poor laboring ſubjects that earns their living ſo hardly.

Prayers for them.

4. Thirdly, We are to pray for them: this is alſo expreſly commanded by the Apoſtle, 1 *Tim.* 2: 2. to be done for *Kings, and for all that are in authority.* The buſineſſes of that calling are ſo weighty, the dangers and hazards of it ſo great, that they of all others need prayers for Gods direction, aſſiſtance, and bleſſing, and the prayers that are thus poured out for them, will return into our own boſoms, for the bleſſings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the cloſe of the verſe foremention'd.

Obedience.

5. Fourthly, We are to pay them Obedience. This is likewiſe ſtrictly charged by the Apoſtle, 1 *Pet.* 2: 13. *Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the King as Supreme, or unto Governors as theſe that are ſent by him.* We ow ſuch an obedience

to

to the ſupreme power, that whoever is authorized by him we are to ſubmit to; and *S. Paul* likewiſe is moſt full to this purpoſe, *Rom.* 13: 1. *Let every ſoul be ſubjected to the higher powers*: And again, verſe 2. *Whoſoever reſiſteth the powers, reſiſteth the Ordinance of God.* And 'tis obſervable that theſe precepts were given at a time, when thoſe powers were Heathens, and cruel perſecutors of Chriſtianity; to ſhew us, that no pretence of the wickedneſs of our Rulers can free us of this duty. An obedience we muſt pay either Active or Paſſive: the active in the caſe of all lawful commands; that is, when ever the Magiſtrate commands ſomething, which is not contrary to ſome command of God, we are then bound to act according to that command of the Magiſtrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this active obedience; we may, nay we muſt refuſe thus to act, (yet here we muſt be very wel aſſured that the thing is ſo contrary, and not pretend conſcience for a cloak of ſtubbornneſs) we are in that caſe to *obey God rather than man.* But even this is a ſeaſon for the Paſſive obedience, we muſt patiently ſuffer, what he inflicts on us for ſuch a refuſal, and not, to ſecure our ſelves, riſe up againſt him. *For who can ſtretch his hand againſt the Lords anointed, and be guiltleſs?* ſays *David* to *Abiſhai*, 1 *Sam.* 26: 9. and that at a time when *David* was under a great perſecution from *Saul*, nay, had alſo the aſſurance of the Kingdom after him; and *S. Pauls* ſentence in this caſe is moſt heavy, *Rom.* 13: 2. *They that reſiſt ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful Magiſtrate, for though they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of Kings from whom no power can ſhelter them, and this damnation in the cloſe will prove a ſad prize of their Victories. What is on the other ſide the duty of the Magiſtrate to the people will be vain to mention here, none of that rank being like to read this Treatiſe, and it being very uſeleſs for the people to inquire, what is the duty of their Supreme, wherein the moſt are already much better read, than in their own; it may ſuffice them to know, that whatſoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can warrant them to fail of theirs.

Duties to our Paſtors. 6. The ſecond ſort of Parents are the ſpiritual; that is, the Miniſters of the Word, whether ſuch, as be Governours in the Church, or others under them, who are to perform the ſame offices to our Souls, that our natural parents do to our bodies. Thus S. *Paul* tells the *Corinthians*, that in *Chriſt Jeſus he had begotten them through the Goſpel*, 1 Cor. 4: 15. and the *Galatians*, Chap. 4: 19. that he *travails in birth of them, till Chriſt be formed in them*: and again, 1 *Cor.* 3: 2. *He had fed them with Milk*; that is, ſuch Doctrines as were agreeable to that infant ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them of full age*, *Heb.* 5: 14. All theſe are the offices of a Parent, & therefore they that perform them to us, may well be accounted as ſuch.

Love. 7. Our duty to theſe is firſt to love them, to bear them that kindneſs, which belongs to thoſe who do us the greateſt benefits. This is required by S. *Paul*, 1 Theſſ 5: 13. *I beſeech you brethren, mark them which labour among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake.* The work is ſuch as ought in all reaſon to procure them love, it being of the higheſt advantage to us.

Eſteem. 8. Secondly, 'tis our duty to value and eſteem them, as we ſee in the text now mentioned; and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that employs them. The nature of their work is of all others the moſt excellent. We uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no Merchandize of equal worth with a Soul, and this is their Traffick, reſcuing precious Souls from perdition. And if we conſider further, who it is that employs them, it yet adds to the reverence due to them. They are *Ambaſſadors for Chriſt*, 2 *Cor.* 5: 20. and Ambaſſadors are by the Laws of all Nations to be uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his Diſciples, when he ſends them out to preach, *He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me deſpiſeth him that ſent me*, *Luke* 10: 16. It ſeems there is more depends on the deſpiſing of Miniſters, than men ordinarily conſider, 'tis the deſpiſing of God and Chriſt both. Let thoſe

think

think of this, who make it their paſtime and ſport to affront and deride this calling. And let thoſe alſo, who dare preſume to exerciſe the Offices of it, without being lawfully called to it, which is a moſt high preſumption; 'tis as if a man of his own head ſhould go, as an Ambaſſador from his Prince. The Apoſtle ſays of the Prieſts of the Law, which yet are inferior to thoſe of the Goſpel, *That no man taketh this honour to himſelf, but he which was called of God, Heb.* 5: 4. How ſhall then any man dare to aſſume this greater honour to himſelf, that is not called to it? Neither will it ſuffice to ſay, they have the inward call of the ſpirit; for ſince God hath eſtabliſhed an order in the Church, for the admitting men to this Office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* 10. *Which come not in by the door.* Beſides, the ſad experience of theſe times ſhews, that many who pretend moſt to this inward call of the ſpirit, are called by ſome other ſpirit than that of God, the doctrines they vent, being uſually directly contrary to that word of his, on which all true Doctrines muſt be founded. Such are to be lookt on as thoſe ſeducers, thoſe falſe prophets, whereof we are ſo often warn'd in the Epiſtles of the Apoſtles. And whoſoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying ſin, that he made of the meaneſt of the people Prieſts; that is, ſuch as had by Gods inſtitutions no right to it: and whoever hearkens to theſe uncalled preachers, runs into that very ſin; for without the encouragement of being followed, they would not long continue in the courſe, and therefore they that give them that encouragement, have much to anſwer for, and are certainly guilty of the ſin of deſpiſing their true Paſtors, when they ſhall thus ſet up theſe falſe apoſtles againſt them. This is a guilt this age is too much concerned in, God in his mercy ſo timely convince us of it, as may put a ſtop to that confuſion and impiety, which breaks in ſo faſt upon us by it.

9. Thirdly, We ow to them maintenance: but of this I have ſpoken already in the firſt part of this Book, and ſhall not here repeat. Fourthly, We ow them obedience. *Obey them*, ſaith

Maintenance.

Obedience.

the Apoſtle, *that have the rule over you, and ſubmit your ſelves, for they watch for your Souls*, Heb. 13: 17. This obedience is to be paid them in ſpiritual things; that is, whatſoever they out of Gods word ſhall declare to us to be Gods Commands, theſe we are diligently to obey, remembring that it is not they but God requires it, according to that of Chriſt, *He that heareth you heareth me*, Luke 10: 6. And this, whether it be delivered by the way of publick preaching, or private exhortation, for in both, ſo long as they keep them to the rule, which is Gods word, they are the *Meſſengers of the Lord of Hoſts*, Mal. 2: 7. This obedience the Apoſtle inforceth from a double motive, one taken from their Miniſtery, another from themſelves. *They watch*, ſays he, *for your Souls, as they that muſt give an account, that they may do it with joy and not with grief.* The people are by their obedience to enable their Paſtors to give a comfortable account of their Souls; and it is a moſt unkind return of all their care and labours, to be put to grieve for the ill ſucceſs of them. But then in the ſecond place, 'tis their own concernment alſo; they may put their Miniſters to the diſcomfort of ſeeing all their pains caſt away, but themſelves are like to get little by it, that (ſays the Apoſtle, Heb. 13: 17.) *will be unprofitable for you*; 'tis your ſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards, which are offered, as the crown of this obedience; you get nothing but an addition to your ſin and puniſhment; for as our Saviour tells the *Phariſees, if he had not come and ſpoken to them, they had not had ſin*, John 15: 24. that is, in compariſon with what they then had; ſo certainly they that never had the Goſpel preached to them, are much more innocent than they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *That it ſhould be more tolerable for Tyre and Sidon*, which were heathen Cities, *than for them*, the ſame undoubtedly we may conclude for our ſelves.

Prayers for them.

10. Laſtly, we are to pray for them; This S. Paul every where requires of his ſpiritual children; thus Eph. 6: 7, 8. having commanded prayer for all Saints, he adds; *And for me that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel*; and ſo again, Col. 4: 3. And this remains ſtill a duty to theſe Spiritual Fathers, to

pray

pray for ſuch aſſiſtances of Gods ſpirit to them, as may enable them rightly to diſcharge that Holy Calling. I ſhall omit to ſet down here, what is the duty of Miniſters to the people, upon the ſame conſideration, on which I forbare to mention the duty of Magiſtrates.

Duties to our natural Parents.

11. The third ſort of Parent is the natural, the *fathers of our fleſh*, as the Apoſtle calls them, *Heb.* 12:9. And to theſe we ow ſeveral duties; as firſt, we ow them reverence and reſpect; we muſt behave our ſelves towards them with all humility and obſervance, and muſt not upon any pretence of infirmity in them deſpiſe or contemn them, either in outward behaviour, or ſo much as inwardly in our hearts. If indeed they have infirmities it muſt be our buſineſs to cover and conceal them; like *Shem* and *Japhet*, who, while curſed *Cham* publiſht and *diſcloſed the nakedneſs of their Father, covered it*, *Gen.*9:23. and that in ſuch a manner too, as even themſelves might not behold it. We are as much as may be to keep our ſelves from looking on thoſe nakedneſſes of our Parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publiſh and deride the infirmities of their Parents, but pretend they have thoſe infirmities they have not; there is ordinarily ſuch a pride and headineſs in youth that they cannot abide to ſubmit to the counſels and directions of their Elders, and therefore to ſhake them off, are willing to have them paſs for the effects of dotage, when they are indeed the fruits of ſobriety and experience. To ſuch the exhortation of *Solomon* is very neceſſary, *Prov.* 24:22. *Hearken to thy father that begat thee, and deſpiſe not thy mother when ſhe is old.* A multitude of texts more there are in that book to this purpoſe, which ſhews that the wiſeſt of men thought it neceſſary for children to attend to the counſel of their Parents. But the youth of our age ſet up for wiſdom the quite contrary way, and think they then become wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their Parents. Let ſuch, if they will not practiſe the exhortations, yet remember the threatning of the Wiſe man, *Prov.*30:17. *The eye that mocketh his father and deſpiſeth to obey his mother, the Ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it.*

Reverence.

Love. 13. A ſecond duty we ow to them is Love; we are to bear them a real kindneſs, ſuch as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve and diſquiet them. This will appear but common gratitude, when 'tis remembred what our parents have done for us, how they were not only the inſtruments of firſt bringing us into the world, but alſo of ſuſtaining and ſupporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expreſt ſeveral ways, firſt, in all kindneſs of behaviour, carrying our ſelves not only with an aw and reſpect, but with kindneſs and affection, and therefore moſt gladly and readily doing thoſe things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expreſt in praying for them. The debt a child ows to a parent is ſo great, that he can never hope himſelf to diſcharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, by multiplying his bleſſings upon them; what ſhall we then ſay to thoſe children, that inſtead of calling to Heaven for bleſſings on their parents, ranſack Hell for curſes on them, and pour out the blackeſt execrations againſt them? This is a thing ſo horrid, that one would think they needed no perſwaſion againſt it; becauſe none could be ſo vile as to fall into it; but we ſee God himſelf, who beſt knows mens hearts, ſaw it poſſible, and therefore laid the heavieſt puniſhment upon it. *He that curſeth Father or Mother, let him die the death*, *Exod.* 21: 17. And alas! our daily experience tells us, 'tis not only poſſible but common, even this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the wiſhing curſes, though fear or ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the Government or greedineſs of the poſſeſſions of the Parents, have wiſht their deaths? But whoever doth ſo, let him remember, that how ſliely and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight he aſſuredly paſſes for this hainous offender, a curſer of his Parents. And then let it be conſidered, that God

hath

hath as well the power of puniſhing, as of ſeeing, and therefore ſince he hath pronounced death to be the reward of that ſin, 'tis not unreaſonable to expect he may himſelf inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiſeth long life as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the puniſhment of the contrary, and ſure there is nothing more highly contrary to that duty, than this we are now ſpeaking of, the curſing our Parents.

Obedience.

14. The third duty we ow to them is Obedience; this is not only contained in the fifth Commandment, but expreſly injoyned in other places of Scripture, *Epheſ.* 6: 1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3: 20. *Children obey your Parents in all things, for this is well-pleaſing to the Lord.* We ow them an obedience in all things, unleſs where their commands are contrary to the commands of God, for in that caſe our duty to God muſt be preferred; and therefore if any parent ſhall be ſo wicked, as to require his child to ſteal, to lie, or to do any unlawful thing, the child then offends not againſt his duty, though he diſobey that command, nay, he muſt diſobey, or elſe he offends againſt a higher duty, even that he ows to God his Heavenly Father. Yet when 'tis thus neceſſary to refuſe obedience, he ſhould take care to do it in ſuch a modeſt, and reſpectful manner, that it may appear 'tis conſcience only, and not ſtubbornneſs moves him to it. But in caſe of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter. How little this duty is regarded is too manifeſt every where in the world, where Parents generally have their children no longer under command, than they are under the rod; when they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Worldly prudence. They fear to diſpleaſe their Parents, leſt they ſhould ſhorten their hands towards them, and ſo they ſhall loſe ſomewhat by it; but how few are they that obey purely upon conſcience of duty? This ſin of Diſobedience

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to Parents was by the Law of *Moſes* puniſhable with death, as you may read *Deut.* 21: 18. but if Parents now adays ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

Eſpecially in their Marriage.

15. But of all the acts of diſobedience, that of marrying againſt the conſent of the Parent is one of the higheſt. Children are ſo much the goods, the Poſſeſſions of their Parent, that they cannot, without a kind of theft, give away themſelves without the allowance of thoſe that have the right in them; and therefore we ſee under the Law, the *Maid that had made any vow, was not ſuffered to perform it, without the conſent of the Parent*, *Numb.* 30: 5. The right of the Parent was thought of force enough to cancel and make void the Obligation, even of a vow, and therefore ſurely it ought to be ſo much conſidered by us as to keep us from making any ſuch, whereby that right is infringed.

Miniſtring to their wants.

16. A fourth duty to the Parent, is to aſſiſt and miniſter to them in all their wants of what kind ſoever, whether weakneſs and ſickneſs of body, decayedneſs of underſtanding, or poverty and lowneſs in eſtate; in all theſe the child is bound, according to his ability to relieve and aſſiſt them: for the two former, weakneſs of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very ſame benefit from the Parents; the child had then no ſtrength to ſupport, no underſtanding to guide it ſelf; the care of the Parents was fain to ſupply both theſe to it, and therefore in common gratitude, whenever either of theſe becomes the Parents caſe, as ſometimes by great age, or ſome accident both do, the child is to perform the ſame offices back again to them. As for that of Relieving their poverty, there is the very ſame Obligation to that with the former, it being but juſt to ſuſtain thy Parent who has formerly ſuſtained thee: but beſides this, Chriſt himſelf teacheth us, that this is contained within the precept of honouring their Parents: for when *Mark* 7: 13. he accuſes the *Phariſees of rejecting the Commandment of God, to cleave to their own traditions*, he inſtances in this particular concerning the relieving of Parents, whereby 'tis manifeſt that this is a part of that duty which is enjoyned in the fifth Commandment, as you may ſee at large in the

Text,

Text, and ſuch a duty it is, that no pretence can abſolve, or acquit us of it. How then ſhall thoſe anſwer it, that deny relief to their poor Parents, that cannot part with their own exceſſes and ſuperfluities, which are indeed their ſins, to ſatisfie the neceſſities of thoſe to whom they ow their being? Nay, ſome there are yet worſe, who out of pride ſcorn to own their Parents in their poverty: thus it often happens, when the Child is advanced to dignity or wealth, they think it a diſparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the World the meanneſs of their birth, and ſo the poor Parent fares the worſe for the proſperity of his Child. This is ſuch a pride and unnaturalneſs together, as will ſurely find a ſharp vengeance from God; for if *Solomon* obſerve of Pride alone, that it is the *forerunner of deſtruction*, *Prov.* 16: 18. we may much rather conclude ſo of it, when it is thus accompanied.

Duty to be paid even to the worſt of Parents.

17. To this that hath been ſaid of the duty of Children to their Parents, I ſhall add only this: that no unkindneſs, no fault of the Parent, can acquit the Child of this duty; but as *S. Peter* tells ſervants, 1 *Pet.* 2: 18. that they *muſt be ſubject, not only to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only to the kind and vertuous, but even to the harſheſt, and wickedſt Parent. For though the gratitude due to a kind Parent, be a very forcible motive to make the Child pay his duty, yet that is not the only nor chiefeſt ground of it, that is laid in the Command of God, who requires us thus to honour our Parents; and therefore though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the Child (which can hardly be imagined) yet ſtill the Command of God continues in force, and we are in conſcience of that, to perform that duty to our Parents, though none of the other tye of gratitude ſhould lye on us.

Duty of Parents to Children.

But as this is due from the Child to the Parents, ſo on the other ſide there are other things alſo due from the Parents to the Child, and that throughout the ſeveral ſtates and Ages of it.

18. Firſt,

To nouriſh them. 18. Firſt, There is the care of nouriſhing and ſuſtaining it, which begins from the very birth, and continue a duty from the Parent, till the child be able to perform it to himſelf; this is a duty which nature teaches; even the ſavage beaſts have a great care and tenderneſs in nouriſhing their young, and therefore may ſerve to reproach and condemn all Parents, who ſhall be ſo unnatural as to neglect this. I ſhall not here enter into the queſtion, *Whether the Mother be obliged to give the child its firſt nouriſhment, by giving it Suck her ſelf*, becauſe 'twill not be poſſible to affirm univerſally in the Caſe, there being many circumſtances, which may alter it, and make it not only lawful, but beſt not to do it: all I ſhall ſay, is, that where no impediment of ſickneſs, weakneſs, or the like does happen, 'tis ſurely beſt for the Mother her ſelf to perform this office, there being many advantages to the Child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable.

Bring them to Baptiſm. But beſides this firſt care, which belongs to the body of the child, there is another, which ſhould begin near as early, which belongs to their Souls, and that is the bringing them to the Sacrament of Baptiſm, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, that they who have been inſtruments to conveigh the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides, the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of Gods mercy to thoſe poor children, who dye without Baptiſm, yet ſurely thoſe Parents commit a great fault by whoſe neglect it is that they want it.

Educate them. 19. Secondly, The Parents muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.* 22: 6. *Train up the child in the way he ſhould go.* As ſoon therefore as children come to the uſe of reaſon, they are to be inſtructed, and that firſt in thoſe things which concern their

their eternal well-being, they are by little and little to be taught all thoſe things which God hath commanded them as their duty to perform; as alſo what glorious rewards he hath provided for them, if they do it, and what grievous and eternal puniſhments, if they do it not. Theſe things ought as early as is poſſible, to be inſtilled into the minds of children, which (like new veſſels) do uſually keep the ſavour of that which is firſt put into them; and therefore it nearly concerns all Parents to look they be at firſt thus ſeaſoned with Vertue and Religion. 'Tis ſure if this be neglected, there is one ready at hand to fill them with the contrary: the Devil will be diligent enough to inſtil into them all wickedneſs and vice even from their cradles; and there being alſo in all our natures ſo much the greater aptneſs to evil, than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of Souls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to vertue, and a hatred of vice; that ſo when the temptations come they may be armed againſt them. This ſurely is above all things the duty of Parents to look after, and the neglect of it is a horrible cruelty; we juſtly look upon thoſe Parents, as moſt unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruines his Soul, makes him miſerable eternally; and God knows, multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be poſſeſt by the Devil, for want of an early acquainting them with the ways of God; nay indeed, how few there are that do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally among youth; the children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt as the meereſt Heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſays to the careleſs watchman, *Ezek.* 3: 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare with all Parents who have this office of watchmen intruſted to them by God over their own children. A ſecond part of education

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is the bringing them up to ſome employment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great ſnare of the Devil, Idleneſs: and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the Commonwealth, and able to get an honeſt living to themſelves.

Means towards the education of Children.

20. To this great duty of Educating of Children there is required as means, firſt, Encouragement; ſecondly, Correction. Encouragement is firſt to be tried, we ſhould endeavour to make Children in love with duty, by offering them rewards and invitations, and whenever they do well, take notice of it, and encourage them to go on. It is an ill courſe ſome Parents hold, who think they muſt never appear to their Children but with a face of ſowrneſs and auſterity; this ſeems to be that which *S. Paul* forewarns Parents of, when he bids *fathers* not to *provoke their Children to wrath*, *Col.* 3: 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apoſtle tells us in the ſame verſe, what will be the iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions, and encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tried in words, I mean not by railing and foul language, but in ſober, yet ſharp reproof; but if that fail too, then proceed to blows; and in this caſe, as *Solomon* ſays, *He that ſpareth his rod hateth his Son*, *Prov.* 13: 24. 'tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the Child that is left to himſelf. But then this correction muſt be given in ſuch a manner, as may be likely to do good; to which purpoſe it muſt firſt be given timely; the Child muſt not be ſuffered to run on in any ill, till it hath got a habit, and a ſtubbornneſs too. This is a great error in many Parents, they will let their Children alone for divers years, to do what they liſt, permit them to lie, to ſteal, without ever ſo much as rebuking them, nay, perhaps pleaſe themſelves to ſee the witty ſhifts of the Child,

Child, and think it matters not what they do while they are little: but alas! all that while the vice gets root, and that many times ſo deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the Child. Thirdly, it muſt not be given in rage, if it be, it will not only be in danger of being immoderate, but it will loſe its effects upon the Child, who will think he is corrected, not becauſe he has done a fault, but becauſe his Parent is angry, and ſo will rather blame the Parent than himſelf; whereas on the contrary, care ſhould be taken to make the Child as ſenſible of the fault, as of the ſmart, without which he will never be throughly amended.

The Parent to watch over their Souls even when they are grown up.

21. Thirdly, after Children are grown up, and are paſt the age of education, there are yet other offices for the Parent to perform to them; the Parent is ſtill to watch over them, in reſpect of their ſouls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they find occaſion.

To provide for their ſubſiſtence.

22. So alſo for their outward eſtate, they are to put them into ſome courſe of living in the World; if God have bleſt the Parent with wealth, according to what he hath, he muſt diſtribute to his Children, remembring that ſince he was the inſtrument of bringing them into the World, he is, according to his ability, to provide for their comfortable living in it; they are therefore to be lookt on as very unnatural Parents, who, ſo they may have enough to ſpend in their own riots and exceſs, care not what becomes of their Children, never think of providing for them. Another fault is uſual among Parents in this buſineſs; they defer all the proviſions for them, till themſelves be dead, heap up, perhaps, great matters for them againſt that time, but in the mean time afford them not ſuch a competency, as may enable them to live in the World. There are ſeveral miſchiefs come from this: Firſt, it leſſens the childs affection to his Parent, nay, ſometimes it proceeds ſo far, as to make him wiſh his death: which though it be ſuch a fault,

a fault, as no temptation can excuſe in a child, yet 'tis alſo a great fault in a Parent, to give that temptation. Secondly, it puts the child upon ſhifts and tricks, many times diſhoneſt ones, to ſupply his neceſſities; this is, I doubt not, a common effect of it, the hardneſs of Parents has often put men upon very unlawful courſes, which when they are once acquainted with, perhaps they never leave, though the firſt occaſion ceaſe; and therefore Parents ought to beware how they run them upon thoſe hazards. Beſides, the Parent loſes that contentment, which he might have in ſeeing his children live proſperouſly and comfortably, which none but an arrant Earthworm would exchange for the vain imaginary pleaſure of having money in his cheſt. But in this buſineſs of providing for children, there is yet another to be heeded, and that is, that the Parent get that wealth honeſtly, which he makes their portion; elſe 't is very far from being a proviſion: there is ſuch a curſe goes along with an ill gotten eſtate, that he that leaves ſuch a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put ſuch a canker in the bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the truth of it; would God it were as generally laid to heart, as it ſeems to be generally taken notice of: Then ſurely Parents would not account it a reaſonable motive to unjuſt dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to ſpoil them of whatever they have lawfully gathered for them; the leaſt mite of unlawful gain being of the nature of leaven, which ſowres the whole lump, bringing down curſes upon all a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children, as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion than the greateſt wealth unjuſtly gotten; according to that of *Solomon*, *Prov.* 16: 8. *Better is a little with righteouſneſs, than great revenue without right.*

To give them good example.

23. A fourth thing the Parent ows to the child is Good Example, he is not only to ſet him rules of vertue and godlineſs, but he muſt himſelf give him a pattern in his own practice; we ſee the force of example is infinitely beyond that of precept, eſpecially

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where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children, that their example may be a means of winning them to vertue. But alas! this age affords little of this care, nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed how can it be otherwise! While men give themselves liberty to all wickedness, 'tis not to be hoped but that the children which observe it, will imitate it; the child that sees his Father drunk, will surely think he may be so too, as well as his Father. So he that hears him swear, will do the like, and so for all other vices; and if any Parent that is thus wicked himself should happen to have so much more care of his childs Soul than his own, as to forbid him the things which himself practises, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himself freely does, and so he is never likely to be wrought upon by it. This consideration lays a most strict tye upon all Parents to live Christianly, for otherwise they do not only hazard their own Souls, but those of their children also, and as it were, purchase an estate of inheritance in Hell.

To bless them.

24. A fifth duty of Parents is blessing their children; the way of doing that is double, first, by their prayer; they are by daily and earnest prayers to commend them to Gods protection and blessing, both for their spiritual and temporal estate; and secondly, by their piety; they are to be such persons themselves as that a blessing may descend from them upon their posterity. This is often promised in Scripture to Godly men, that their *seed shall be blessed.* Thus in the second Commandment, God promises *to shew mercy to the thousandth generation of them that love him and keep his Commandments.* And it is very observable in the *Jews*, that though they were a stiff-necked generation, and had very grievously provoked God, yet the godliness of their forefathers, *Abraham Isaac* and *Jacob*, did many times move God to save them from destruction; on the other side, we see that even good men have fared the worse for the iniquities of their fathers; thus when *Josiah* had destroyed Idolatry, restored Gods service, and done

done good beyond all the Kings that were before him, yet there was an old arrear of *Manasseh* his Grandfather, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, and real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

To give no unreasonable commands.

25. Sixthly, Parents must take heed, that they use their power over their children with equity and moderation, not to oppress them with Unreasonable Commands, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things which Parents ought especially to consider in the matching their children; the first, how they may live Christianly; and to that purpose to chuse a vertuous and pious person to link them with; the second is, how they may live chearfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after; that which much more tends to the happiness of that state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition, and therefore no Parent ought to thrust a child into it. I have now done with the first sort of Relation, that of a Parent.

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SUNDAY XV.

Of duty to our Brethren, and Relations, Husband, Wife, Friends, Maſters, Servants.

Sect. 1. THE ſecond ſort of Relation is that of a Brother; now brotherhood may be twofold, either natural, or ſpiritual; the latter may in the largeſt extent contain under it all mankind, all that partake of the ſame nature; but I ſhall not conſider it ſo in this place, having already mentioned thoſe general duties which belong to all as ſuch. I now ſpeak of that natural brotherhood that is between thoſe that are the Children of the ſame immediate Parent; and the duty of theſe is to have united hearts and affections: this nature points out to them, they partaking in a more eſpecial manner of each others ſubſtance, and therefore ought to have the greateſt tenderneſs and kindneſs, each to other; thus we ſee *Abraham* makes it an argument, why there ſhould be *no contention between him and Lot, becauſe they were brethren*, *Gen.* 13: 8. And though by brethren there is meant only couſins, yet that helps the more ſtrongly to conclude that this nearer relation is in reaſon to be a greater bar to ſtrife, as alſo that this kindneſs is in ſome degree to be extended to all that have any nearneſs of bloud to us.

Dues to Brethren.

Natural.

2. This Kindneſs and Love between Brethen and Siſters ought to be very firmly grounded in their hearts; if it be not, they will be of all others in moſt danger of diſagreeing; for the continual converſation that is amongſt them whileſt they are at home in the fathers houſe, will be apt to miniſter ſome occaſion of jar. Beſides, the equality that is among them in reſpect of birth, often makes them inclinable to envy each other, when one is in any reſpect avanced above the other. Thus we ſee *Joſephs* brethren envied him, becauſe he had moſt of his fathers love, and *Rachel* envied her ſiſter *Leah*, becauſe ſhe was fruitful; therefore for the preventing

The neceſſity of Love among Brethren.

of ſuch temptations, let all who have brethren and ſiſters, poſſeſs their mind with a great and real kindneſs to them, look on them as parts of themſelves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the ſame body, but will ſtrive to advance and help forward the good of each other.

Spiritual brotherhood.

3. The ſecond kind of Brotherhood is ſpiritual; that contains all thoſe who profeſs the ſame Faith with us: the Church in our Baptiſm becomes a mother to each baptized perſon; and then ſurely, they that have the relation of Children to her, muſt have alſo the relation of brethren to each other; and to this ſort of brethren alſo we ow a great deal of tenderneſs and affection; the ſpiritual bond of Religion ſhould of all others the moſt cloſely unite our hearts. This is the Brotherhood which *S. Peter* exhorts us to love. 1 *Pet.* 2: 17. And to it we are in an eſpecial manner bound to do all good offices, *Do good*, ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith*, *Gal.* 6: 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward*, *Matth.* 10: 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight.

Our duty to hold communion with theſe brethren.

4. Several duties there are required of us to theſe brethren; one principal, is the holding Communion with them, and that firſt in Doctrine; we are conſtantly to continue in the belief and profeſſion of all thoſe neceſſary truths, by which we may be mark'd out as followers and Diſciples of Chriſt. This is that faith which *S. Jude* ſpeaks of, which was *once delivered to the Saints*, *Jude* 3. by keeping whereof we continue ſtill united to this ſpiritual brotherhood, in reſpect of profeſſion, which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, *Heb.* 10: 22. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we are alſo, as opportunity ſerves, to communicate with them in all holy offices; we muſt be diligent in frequenting the aſſemblies of the Saints, which is

as it were the badge of our profeſſion, and therefore he that willingly withdraws himſelf from theſe, gives ground to ſuſpect he will be apt to renounce the other alſo. But theſe parts of communion we find ſtrictly maintained by the firſt Chriſtians, *Acts* 2: 24. *They continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* They continued, and that ſtedfaſtly, they were not frighted from it by any perſecutions, though that were a time wherein they were tried with the ſharpeſt ſufferings; which may teach us that it is not the danger that attends this duty, can acquit us of it.

To bear with their infirmities.

5. Secondly, We are to bear with the infirmities of our Chriſtian brethren, according to the advice of *S. Paul*, *Rom.* 15: 1. *We that are ſtrong ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian truths, happen yet to be in ſome error, we are not for this, either to forſake his communion, or deſpiſe his perſon. This *S. Paul* teaches us in the caſe of that weak brother, *Who by error made a cauſleſs ſcruple about meats*, *Rom.* 14. where he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an error, yet to receive him nevertheleſs, and not to deſpiſe him; as on the other ſide, he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other.

To reſtore them after falls.

6. Thirdly, we are to endeavour the reſtoring of any fallen brother, that is, to bring him to repentance, after he hath fallen into any ſin. Thus *S. Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves leſt they were alſo tempted.* We are not to look on him as a caſt-away, to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the proud *Phariſee* over the poor *Publican*, *Luke* 18: 11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls.

To Sympathize with them.

7. Fourthly, We are to have a Sympathy and fellow-feeling with theſe brethren, to be

nearly toucht with whatſoever befals them, either as they are conſidered in ſociety or in ſingle perſons. In ſociety firſt, and ſo they make up a Church; and that either the univerſal, which is made up of all Believers throughout the World, or any particular Church, which is made up of all the believers in that particular Nation; and whatever happens to either of theſe, either the whole Church in general, or any ſuch ſingle part of it, eſpecially that whereof our ſelves are members, we are to be much affected and moved with it, to rejoyce in all the proſperities, and to mourn and bewail all the breaches and deſolations thereof, and daily and earneſtly to pray with *David*, Pſal. 51: 18. O *be favourable and gracious unto* Sion, *build thou the walls of* Jeruſalem; and that eſpecially when we ſee her in diſtreſs and perſecution. Whoſoever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for as in the natural body every member is concerned in the proſperity of the whole, ſo certainly 'tis here: It was the obſervation of the Pſalmiſt, that *Gods Servants think upon the ſtones of* Sion, *and pity to ſee her in the duſt*, *Pſal.* 102: 14. and ſurely all his ſervants are ſtill of the ſame temper, cannot look on the ruines and deſolations of the Church, without the greateſt ſorrow and lamentation. Secondly, we are to have this fellow-feeling with our brethren, conſidered as ſingle perſons; We are to account our ſelves concerned in every particular Chriſtian, ſo as to partake with him in all his occaſions either of joy or ſorrow. Thus the Apoſtle exhorts, *Rom.* 12: 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the ſimilitude of the natural body he urges this duty, *Whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoyce with it.* All theſe ſeveral effects of love, we ow to theſe ſpiritual brethren. And this love is that, which Chriſt hath made the badge of his Diſciples, *John* 13: 35. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*; ſo that if we mean not to caſt off diſcipleſhip to Chriſt, we muſt not forſake this love of the brethren.

The Wife ows to the Husband obedience.

8. The third relation is that between Husband and Wife; This is yet much nearer than either of the former, as appears by that Text, *Epheſ.* 5: 31. *A man ſhall leave Father and*

and

and Mother, and cleave to his Wife, and they two shall be one flesh. Several duties there are owing from one of these persons to the other: and first for the Wife, she ows Obedience. This is commanded by the Apostle, *Col.* 3: 18. *Wives submit your selves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is, in all lawful commands, for otherwise 'tis here, as in the case of all other superiors, God must be obeyed rather than man, and the Wife must not upon her Husbands command do any thing which is forbidden by God. But in all things which do not cross some command of Gods, this precept is of force, and will serve to condemn the peevish stubbornness of many Wives who resist the lawful commands of their Husband, only because they are impatient of this duty of subjection, which God himself requires of them. But it may here be asked, What if the Husband command something, which though it be not unlawful, is yet very inconvenient and imprudent, must the Wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the inconveniences thereof and to perswade him to retract that command; but in case she cannot win him to it by fair intreaties, she must neither try sharp language, nor yet finally refuse to obey, nothing but the unlawfulness of the command being sufficient warrant for that.

Fidelity.

9. Secondly, The Wife ows Fidelity to the Husband, and that of two sorts; first, that of the bed, she must keep her self pure and chast from all strange embraces, and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man that has once made such a motion to her, the least opportunity to make a second. Secondly, She ows him likewise Fidelity in the managing those worldly affairs he commits to her, she must order them so, as may be most to her Husbands advantage; and not by deceiving and couzening of him employ his Goods to such uses as he allows not of.

Love.

10. Thirdly, She ows him Love, and together with that all friendliness and kindness of conversation: she is to endeavour to bring him as much assistance,

and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the womans creation, the being *a help to her husband*, Gen. 2: 13. and this in all conditions, whether health or ſickneſs, wealth or poverty, whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him as ſhe can. To this all ſullenneſs and harſhneſs, and brawling and unquietneſs is directly contrary, for that makes the wife the burden and plague of the man, inſtead of a help and comfort: And ſure if it be a fault to behave ones ſelf ſo to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing?

The faults of the husband acquit not from theſe duties.

11. Nor let ſuch wives think that any faults, or provocations of the husband can juſtifie their frowardneſs; for they will not, either in reſpect of religion or diſcretion. Not in Religion, for where God has abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor diſcretion, for the worſe a husband is, the more need there is for the wife to carry her ſelf with that gentleneſs and ſweetneſs, that may be moſt likely to win him. This is the advice *S. Peter* gave the wives of his time, 1 Pet. 3: 1. *Likewiſe ye wives be in ſubjection to your own husbands, that if any obey not the word, they may without the word be won by the converſation of the wives.* It ſeems the good behaviour of the wives was thought a powerful means to win men from Heatheniſm to Chriſtianity; and ſure it might now adays have ſome good effects, if women would have but the patience to try it: At the leaſt, 'twould have this, that it would keep ſome tolerable quiet in Families, whereas on the other ſide, the ill fruits of the wives unquietneſs are ſo notorious, that there are few neighbourhoods, but can give ſome inſtance of it. How many men are there, that to avoid the noiſe of a froward wife, have fallen to company-keeping, and by that to drunkenneſs, poverty, and a multitude of miſchiefs? Let all wives therefore beware of adminiſtring that temptation. But whenever there happens any thing, which, in kindneſs to her husband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs, that it may appear 'tis love, and not anger that makes her ſpeak.

12. There

The Husband ows to the wife love.

12. There are alſo on the Husbands part ſeveral duties; there is firſt Love, which *S. Paul* requires to be very tender and compaſſionate towards the wife, as appears by the ſimilitudes he uſeth in that matter, *Eph.* 5. The one, that of the love a man bears to his natural body. *No man*, ſays he, Verſe 29. *ever hateth his own fleſh, but nouriſheth it, and cheriſheth it.* The other love is that Chriſt bears to his Church; which is far greater, *verſe* 25. both which he ſets as patterns of this love of Husbands towards their Wives. This utterly forbids all harſhneſs and roughneſs to them; men are to uſe them as parts of themſelves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gaſh their own fleſh. Let thoſe husbands that tyrannize over their wives, that ſcarce uſe them like humane creatures, conſider whether that be to love them as their own bodies.

Faithfulneſs.

13. A ſecond duty of the Husband, is Faithfulneſs to the bed. This is by God as well required of the husband, as the wife; and though the world do ſeem to look on the breach of this duty with leſs abhorrence in the husband, yet ſure before that juſt Judge, the offence will appear no leſs on the mans ſide, than the womans. This is certain, 'tis in both a breach of the vow made to each other at their Marriage, and ſo beſides the uncleanneſs, a down-right perjury, and thoſe differences in the caſe, which ſeem to caſt the ſcale, are rather in reſpect of civil and worldly conſideration, than merely of the ſin.

Maintenance.

14. A third part of the Husband is to maintain and provide for the Wife. He is to let her partake with him in thoſe outward good things, wherewith God hath bleſt him, and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the Husband, who being as hath been ſaid, to account his wife as a part of his own body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the wife from her part of labour & induſtry, when that is requiſite, it being unreaſonable the husband ſhould toil to maintain the wife in idleneſs.

Inſtruction. 15. Fourthly, The Husband is to inſtruct the Wife, in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus *S. Paul* bids the *Wives learn of their Husbands at home*, 1 *Cor.* 14: 36. which ſuppoſes that the Husband is to teach her. Indeed it belongs to every Maſter of a Family to endeavour that all under his charge be taught all neceſſary things of this kind, and then ſure more eſpecially his Wife, who is ſo much nearer to him than all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they ow to others.

Husbands and Wives mutually to pray for, and aſſiſt each other in all good.

16. Laſtly, Husbands and Wives are mutually to pray for each other, to beg all bleſſings from God both ſpiritual and temporal, and to endeavour all they can to do all good to one another, eſpecially all good to each others Souls, by ſtirring up to the performance of duty, and diſſwadeing and drawing back from all ſin, and by being like true yoke-fellows, helpful and aſſiſtant to each other in the doing of all ſorts of good, both to their own family and all others within their reach. This is of all other the trueſt aud moſt valuable love. Nay, indeed, how can it be ſaid they do love at all, who contentedly let each other run on in a courſe that will bring them to eternal miſery? And if the love of Husbands and Wives were thus grounded in vertue and Religion, 'twould make their lives a kind of Heaven on earth; 'twould prevent all thoſe contentions and brawlings, ſo common among them, which are the great plagues of Families, and the leſſer Hell in paſſage to the greater: and truly where it is not thus founded, there is little comfort to be expected in marriage.

The vertue of the perſon the chief conſideration in Marriage.

17. It ſhould therefore be the care of every one that means to enter upon that ſtate to conſider adviſedly before-hand, and to chuſe ſuch a perſon with whom they may have this ſpiritual friendſhip, that is, ſuch a one as truly fears God. There are many falſe ends of Marriage lookt upon in the world: ſome marry for Wealth, others for Beauty, and generally they are only worldly reſpects that are at all conſidered; but certainly he that would marry as he ought, ſhould contrive

trive to make his Marriage uſeful to thoſe better ends of ſerveing God, and ſaving his own Soul; at leaſt he muſt be ſure it be no hinderance to them, and to that purpoſe the vertue of the perſon choſen is more conducing than all the Wealth in the World, though I deny not, but that a competency of that may likewiſe be conſidered.

Vnlawful Marriages.

18. But above all things let all take heed, that they make not ſuch marriages, as may not only be ill in their effects, but are actual ſins at the time; ſuch are the Marriages of thoſe that were formerly promiſed to ſome other, in which caſe 'tis ſure they rightly belong to thoſe, to whom they paſt the firſt promiſe; and then for any other to marry them, during the life of that perſon, is to take the Husband or Wife of that other, which is direct adultery, as *S. Paul* tells us, *Rom.* 7: 3. The like unlawfulneſs there is alſo in the marriage of thoſe, who are within thoſe degrees of kindred forbidden by God, the particulars whereof are ſet down in the 18. and 20. of *Levit.* and whoever marries any that is within any of thoſe degrees of nearneſs, either to himſelf, or to his deceaſed Wife, which is as bad, commits that great ſin of Inceſt, and ſo long as he continues to live with ſuch his unlawful Wife, remains in that fearful guilt. This warineſs in the choice of the perſon to be married, would prevent many ſad effects, which we daily ſee follow ſuch raſh or unlawful matches. It were well therefore if people would look on marriage, as our Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfie mens carnal luſts and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt, a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between Husband and Wife.

Friendſhip.

19. The next is that between Friends; and this relation if it be rightly founded, is of great nearneſs and uſefulneſs; but there is none more generally miſtaken in the World; men uſually call them their friends, with whom they have an intimacy and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The Drunkard thinks him his friend that will keep him company; the deceitful perſon,

him that will aid him in his cheats; the proud man, him that will flatter him; And ſo generally in all vices, they are look'd on as friends that advance and further us in them. But God knows this is far from friendſhip; ſuch a friend as this, the Devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice: in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil.

Its duties. The general duty of a friend then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained.

Faithfulneſs. 20. As firſt, faithfulneſs in all truſt committed to him by his friend, whether that of goods or ſecrets; he that betrays the truſt of a friend in either, is by all men lookt upon with abhorrence, it being one of the higheſt falſeneſſes and treacheries, and for ſuch treacherous wounds the Wiſe man tells us, *Every friend will depart*, Eccles. 22: 22.

Aſſiſtance. 21. Secondly, 'tis the duty of a Friend to be aſſiſting to his friend in all his outward needs; to counſel him when he wants advice; to chear him when he needs comfort; to give him when he wants relief; and to endeavour his reſcue out of any trouble or danger. An admirable example we have of this friendſhip in *Jonathan* to *David, he loved him as his own ſoul,* and we ſee he not only contrives for his ſafety when he was in danger, but runs hazards himſelf to reſcue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

Admonition. 22. The third and higheſt duty of a friend is to be aiding and aſſiſting to the ſoul of his friend, to endeavour to advance that in piety and vertue, by all means within his power, by exhortations and incouragements to all vertue, by earneſt and vehement diſſwaſions from all ſin, and not only thus in general, but by applying to his particular wants, eſpecially by plain and friendly reproofs, where he knows or reaſonably believes there is any fault committed.

This

This is of all others the moſt peculiar duty of a friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into ſecurity; his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a flatterer, ſooths and cheriſhes him in his ſin; when yet farther it is conſidered how great need all men have at ſome time or other of being admoniſhed, 'twill appear moſt unfriendly, yea, a cruel thing to omit it. We have that natural partiality to our ſelves that we cannot ſo readily diſcern our own miſcarriages, as we do other mens, and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and the doing this at the firſt may prevent the multiplying of more: whereas if we be ſuffered to go unreproved, it often comes to ſuch a habit, that reproofs will do no good. And then how ſhall that perſon be able to anſwer it either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief! 'Tis the expreſſion of God himſelf ſpeaking of a friend, *Thy friend which is as thine own ſoul*, *Deut.* 13: 6. And ſure we ſhould in this reſpect accoumt our friends as our own ſouls, by having the ſame jealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit for all that have entred any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſoriouſneſs or unkindneſs.

Prayer.

23. Fourthly, to theſe ſeveral parts of kindneſs muſt be added that of Prayer; we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighties aid to them, recommending them earneſtly to God for all his bleſſings, both temporal and ſpiritual.

Conſtancy. 24. Laſtly, we muſt be conſtant in our friendſhips, and not out of a lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who, if he have behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tried friend. The wiſeſt of men gives warning of it, *Prov.* 27: 16. *Thine own friend, and thy fathers friend forſake not.* Nay, farther, 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

Servants ow to their Maſters obedience. 25. The laſt relation is that between Maſters and Servants, both which ow duty to each other. That of the Servant is firſt obedience to all lawful commands; this is expreſly required by the Apoſtle, *Eph.* 6:6. *Servants obey in all things your Maſters,* &c. And this obedience muſt not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, Verſe 7. *with good will doing ſervice*; and to help them herein, they are to conſider, that it is to the Lord, and not unto men. God has commanded Servants thus to obey their Maſters; and therefore the obedience they pay is to God which may well make them do it chearfully, how harſh or unworthy ſoever the Maſter be, eſpecially if what the Apoſtle farther urgeth, Verſe 8. be conſidered, *That there is a reward to be expected from God for it.*

Fidelity. 26. The ſecond duty of the Servant is faithfulneſs, and that may be of two ſorts; one as appoſed to eye-ſervice, the other to purloining or defrauding. The firſt part of faithfulneſs is the doing of all true ſervice to his Maſter, not only when his eye is over him, and he expects puniſhment for the omiſſion, but at all times, even when his Maſter is not likely to diſcern his failing; and that Servant that doth not make conſcience of this, is far from being a faithful Servant, this eye-ſervice being by the Apoſtle ſet

ſet oppoſite to that ſingleneſs of heart, which he requires of ſervants, *Eph.* 6:5. The ſecond ſort of faithfulneſs conſiſts in the honeſt managery of all things intruſted to him by his Maſter, the not waſting his goods (as the unjuſt Steward was accuſed to have done, *Luke* 16.) whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that pourloining of which the Apoſtle warns ſervants, *Tit.* 2:10. and is indeed no better than arrant theft; of this kind are all thoſe ways, that the ſervant hath of gaining to himſelf, by the loſs and damage of his Maſter, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe than common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of waſting, though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as the other, and then what odds is it to him, whether he be robb'd by the covetouſneſs or negligence of his Servant? And it is ſtill the ſame breach of truſt with the former; for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant: for 't would be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whileſt in the mean time he would by his careleſneſs give opportunity to others to do it: therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that unjuſtly provides for his own.

Submiſſion to rebuke.

27. A third duty of a ſervant is patience and meekneſs under the reproofs of his Maſter, *not anſwering again*, as the Apoſtle exhorts, *Tit.* 2:9. that is, not making ſuch ſurly and rude replies, as may increaſe the Maſters diſpleaſure, a thing too frequent among ſervants, even in the juſteſt reprehenſions; whereas *S. Peter* directs them patiently to ſuffer even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2:20. But the patient ſuffering of rebuke is not all that is required of ſervants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough, when they have (though never ſo dutifully) given the Maſter the hearing.

Diligence. 28. A fourth duty of a ſervant is Diligence: he muſt conſtantly attend to all thoſe things, which are duties of his place, and not give himſelf to idleneſs and ſloth, nor yet to company keeping, gaming, or any other diſorderly courſe, which may take him off from his Maſters buſineſs. All theſe are neceſſary duties of a ſervant, which they are carefully and conſcionably to perform, not ſo much to eſcape the Maſters anger as Gods, who will certainly call every one of them to an account, how they have behaved themſelves towards their earthly Maſters.

Maſters ow to their Servants Juſtice. 29. Now on the other ſide, there are ſome things alſo owing from the Maſters to their ſervants: As firſt, the Maſter is bound to be juſt to them, in performing thoſe conditions on which they were hired; ſuch are commonly the giving them food and wages, and that Maſter that withholds theſe, is an oppreſſor.

Admonition. 30. Secondly, the Maſter is to admoniſh and reprove the Servant in caſe of fault, and that not only in faults againſt them, wherein few Maſters are backward, but alſo and more eſpecially in faults againſt God, whereat every Maſter ought to be more troubled than at thoſe which tend only to his own loſs, or inconvenience; the diſhonour of God, and the hazard of the meaneſt mans ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore when Maſters are preſently on fire for any little negligence or fault of a ſervant towards themſelves, and yet can without trouble ſee them run into the greateſt ſins againſt God, 'tis a ſign they conſider their own concernments too much, and Gods glory and their ſervants ſouls too little. This is too commonly the temper of Maſters, they are generally careleſs how their ſervants behave themſelves towards God, how diſordered and prophane their families are, and therefore never beſtow any exhortation, or admonition, to perſwade them to vertue, or draw them from vice; ſuch Maſters forget that they muſt one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance Piety & Godlineſs among all thoſe that are under his charge, and that as well in this leſſer dominion of a Family, as in the greater

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of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psalm* 101: 7. *That no deceitful person should dwell in his house, that he that told lies should not tarry in his sight*; so much he thought himself bound to provide, that his family might be a kind of Church, and Assembly of godly upright persons: and if all Masters would endeavour to have theirs so, they would besides the eternal reward of it hereafter, find a present benefit by it, their wordly business would thrive much the better; for if their servants were brought to make conscience of their ways, they would then not dare either to be negligent or false.

31. But as it is the duty of Masters to admonish and reprove their servants, so they must also look to do it in a due manner, that is, so as may be most likely to do good, not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kind desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

Good example.

32. A third duty of the Master is to set good example of honesty and godliness to his servants, without which 'tis not all the exhortations or reproofs he can use will ever do good; or else he pulls down more with his example, than 'tis possible for him to build with the other, and 'tis madness for a drunken or prophane Master to expect a sober and godly family.

Means of Instruction.

33. Fourthly, the Master is to provide that his servants may not want means of being instructed in their duty, as also that they may daily have constant times of worshipping God publickly, by having prayers in the family: but of this I have spoken before under the head of Prayer, and therefore shall here say no more of it.

Moderation in Command.

34. Fifthly, the Master in all affairs of his own, is to give reasonable and moderate Commands, not laying greater burthens on his servants, than they are able to bear, particularly not requiring so much work, that they shall have no time to bestow on their souls; as on the other side he is not to permit them

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to live ſo idly as may make them either uſeleſs to him, or may betray themſelves to any ill.

Encouragement in welldoing.

35. Sixthly, The Maſter is to give his ſervants encouragement in well-doing, by uſing them with that bounty and kindneſs which their faithfulneſs and diligence and piety deſerves; and finally in all his dealing with them, he is to remember that himſelf hath, as the Apoſtle ſaith, *Epheſ.* 6: 9. *a Maſter in Heaven*, to whom he muſt give an account of the uſage of his meaneſt ſervant on earth. Thus have I briefly run through thoſe ſeveral relations to which we ow particular Duty, and ſo have done with that firſt branch of Duty to our neighbours, that of Juſtice.

SUNDAY XVI.

Other Branches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Credit.

Sect. 1. *Charity.*

THE ſecond branch of Duty to our Neighbours, is Charity or Love. This is the great Goſpel duty ſo often enjoyned us by Chriſt; the *New Commandment*, as himſelf calls it, *John* 13: 34. *that ye love one another*, and this is again repeated twice in one Chapter, *John* 15: 12, 17. and the firſt Epiſtle of *S. John* is almoſt wholly ſpent in the perſwaſion of this one duty; by which we may ſee it is no matter of indifference, but moſt ſtrictly required of all that profeſs Chriſt. Indeed himſelf has given it as the badge and livery of his Diſciples, *John* 13: 35. *By this ſhall all men know ye are my Diſciples, if ye have love one to another.*

In the Affections.

This Charity may be conſidered two ways; firſt, in reſpect of the Affections, ſecondly, of the Actions; Charity in the affections is a ſincere kindneſs, which diſpoſes us to wiſh all good to others, and that in all their capacities, in the ſame manner that Juſtice obligeth us to wiſh no hurt to any man, in reſpect either of his

his Soul, his Body, his Goods, or his Credit; ſo this firſt part of Charity binds us to wiſh all good to them in all theſe.

To mens Souls.

And firſt for the Soul. If we have any the leaſt ſpark of Charity, we cannot but wiſh all good to mens Souls; thoſe precious things which Chriſt thought worth the ranſoming with his own bloud, may ſurely well challenge our kindneſs, and good wiſhes; and therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for 't was the Souls of men which he loved ſo tenderly, and both did and ſuffered ſo much for. Of this love of his to Souls there are two great and ſpecial effects: the firſt, the purifying them here by his Grace, the ſecond, the making them everlaſtingly happy in his Glory; and both theſe we are ſo far to copy out in our kindneſs, as to be earneſtly deſirous that all men ſhould arrive to that purity and holineſs here, which may make them capable of eternal happineſs hereafter. It were to be hoped, that none, that himſelf carried a Soul about him, could be ſo cruel to that of another mans, as not ſincerely to wiſh this; did not experience ſhew us there are ſome perſons, whoſe malice is ſo deviliſh, as to reach even to the direct contrary, the wiſhing not only the ſin, but the damnation of others. Thus may you have ſome, who, in any injury or oppreſſion they ſuffer, make it their only comfort, that their enemies will damn themſelves by it; when alas! that ſhould to a Chriſtian be much more terrible, than any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satan, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves.* For it is ſure, no man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; be he never ſo fond of the ways that lead to it, yet he wiſhes that may not be his journeys end; and therefore by that rule of Charity ſhould as much dread it for his Neighbour.

To their Bodies, Goods and Credit.

Secondly, We are to wiſh all good to the Bodies of men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill, that can befal them: Now Charity, by vertue of the forementioned precept, extends this tenderneſs to all others: and whatever

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we apprehend as grivous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves*.

Effects of this Charity. This Charity of the affections, if it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo moſt ſtrictly required of us; Firſt, it will keep the mind in a peaceable and meek temper towards others, ſo far from ſeeking occaſion of contentions, that no provocation ſhall draw us to it; for where we have kindneſs we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is *not eaſily provoked*, 1 *Cor.* 13: 5. And therefore whoever is unpeaceable, ſhews his heart is deſtitute of this Charity. Secondly, it will breed compaſſion towards all the miſeries of others; every mis-hap that befalls where we wiſh well, is a kind of defeat and diſaſter to our ſelves; and therefore if we wiſh well to all, we ſhall be thus concerned in the calamities of all, have a real grief and ſorrow to ſee any in miſery, and that according to the proportion of the ſuffering. Thirdly, it will give us joy in the proſperities of others. *Solomon* obſerves, *Prov.* 13: 19. that *the deſire accompliſhed is ſweet to the ſoul*; and then whoever has this real deſire of his neighbours welfare, his deſire is accompliſhed in their proſperity, and therefore he cannot but have contentment and ſatisfaction in it. Both theſe are together commanded by *S. Paul*, Rom. 12: 12. *Rejoyce with them that rejoyce, weep with them that weep.* Fourthly, it will excite and ſtir up our prayers for others; we are of our ſelves impotent, feeble creatures, unable to beſtow bleſſings, where we moſt wiſh them, therefore if we do indeed deſire the good of others, we muſt ſeek it on their behalf from him, whence every *good and perfect gift cometh*, *James* 1: 17. This is ſo neceſſary a part of Charity, that without it our kindneſs is but an unſignificant thing, a kind of empty complement. For how can he be believed to wiſh well in carneſt, who will not thus put life and efficacy into his wiſhes by forming them into prayers, which will otherwiſe be vain and fruitleſs? The Apoſtle thought not fit to

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leave men to their bare wiſhes, but exhorts that ſupplications, prayers and giving of thanks *be made for all men*, 1 *Tim.* 2: 1. which precept all that have this true charity of the heart, will readily conform to. Theſe ſeverals are ſo naturally the fruits of this Charity, that it is a deceit for any man to perſwade himſelf he hath it, who cannot produce theſe fruits to evidence it by.

It caſts out Envy.

But there is yet a farther excellency of this grace; it guards the mind, and ſecures it from ſeveral great and dangerous vices; as firſt from Envy: this is by the Apoſtle taught us to be the property of Charity, 1 *Cor.* 13: 4. *Charity envieth not*; and indeed common reaſon may confirm this to us, for envy is a ſorrow at the proſperity of another, and therefore muſt needs be directly contrary to that deſire of it, which we ſhewed before was the effect of love; ſo that if love bear ſway in the heart, 'twill certainly chaſe out Envy. How vainly then do thoſe pretend to this vertue, that are ſtill grudging, and repining at every good hap of others?

Pride.

Secondly, it keeps down Pride and Haughtineſs. This is alſo taught us by the Apoſtle in the foremention'd place, *Charity vaunteth not it ſelf, is not puffed up*; and accordingly we find, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3: 12. *Put on therefore bowels of Mercies, Kindneſs, Humbleneſs of mind*, and *Rom.* 12: 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you ſee how cloſe an attendant Humility is of love. Indeed it naturally flows from it, for love always ſets a price and value upon the thing beloved, makes us eſteem and prize it; thus we too conſtantly find it in ſelf-love, it makes us think highly of our ſelves, that we are much more excellent than other men. Now if love thus plac'd on our ſelves, beget pride, let us but divert the courſe, and turn this love on our brethren, and it will as ſurely beget humility, for then we ſhould ſee and value thoſe gifts and excellencies of theirs, which now our pride, or our hatred make us to over-look and neglect, and not think it reaſonable either to deſpiſe them, or vaunt and magnifie our ſelves upon ſuch a compariſon; we ſhould certainly find cauſe to put the Apoſtles exhortation in

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practice, *Phil.* 2: 4. That we ſhould *eſteem others better than our ſelves*: Whoever therefore is of ſo haughty a temper, as to vilifie and diſdain others, may conclude, he hath not this charity rooted in his heart.

Cenſoriouſneſs. Thirdly, it caſts out cenſoriouſneſs and raſh judging; Charity, as the Apoſtle ſaith, 1 *Cor.* 13: 5. *thinketh no evil*; is not apt to entertain ill conceits of others, but on the contrary, as it follows, Verſe 7. *Believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all men; and ſurely our own experience tells us the ſame, for where we love we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own) and therefore ſhall certainly not be like to create them, where they are not, or to aggravate them beyond their true ſize and degree: And then to what ſhall we impute thoſe unmerciful cenſures and raſh judgements of others, ſo frequent among men, but to the want of this Charity?

Diſſembling. Fourthly, It caſts out Diſſembling and feigned kindneſs; where this true and real love is, that falſe and counterfeit one flies from before it, and this is the love we are commanded to have, ſuch as *is without diſſimulation*, *Rom.* 12: 9. Indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation, becauſe this is in truth all that the falſe one would ſeem to be, and ſo is as far beyond it as Nature is beyond Art; nay indeed as a divine vertue is beyond a foul ſin; for ſuch is that hypocritical kindneſs; and yet 'tis to be feared, that does too generally uſurp the place of this real charity; the effects of it are too viſible among us, there being nothing more common than to ſee men make large profeſſions to thoſe whom, as ſoon as their backs are turned, they either deride or miſchief.

Self-ſeeking. Fifthly, It caſts out all mercenarineſs, and ſelf-ſeeking: 'tis of ſo noble and generous a temper, that it deſpiſes all projectings for gain or advantage, *Love ſeeketh not her own*, 1 *Cor.* 13: 5. And therefore that huckſtering kind of love ſo much uſed in the World, which places it ſelf only there, where it may fetch in benefit, is very far from this charity.

Laſtly,

Laſtly, It turns out of the heart all malice and deſire of Revenge, which is ſo utterly contrary to it, that it is impoſſible they ſhould both dwell in the ſame breaſt; 'tis the property of love to *bear all things*, 1 *Cor.* 13: 7. to endure the greateſt injuries, without thought of making any other return to them than prayers and bleſſings, and therefore the malicious revengeful perſon is of all others the greateſt ſtranger to this charity. *Revenge.*

'Tis true, if this vertue were to be exerciſed but towards ſome ſort of perſons, it might conſiſt with malice to others, it being poſſible for a man that bitterly hates one to love another: but we are to take notice that this Charity muſt not be ſo confined, but muſt extend and ſtretch it ſelf to all men in the world, particularly to Enemies, or elſe it is not that divine Charity commended to us by Chriſt. The loving of friends and benefactors is ſo low a pitch that the very Publicans and ſinners, the worſt of men were able to attain to it, *Matth.* 5: 46. And therefore 'tis not counted rewardable in a Diſciple of Chriſt; no, he expects we ſhould ſoar higher, and therefore hath ſet us this more ſpiritual and excellent precept of loving of enemies, *Matth.* 4: 44. *I ſay unto you, love your enemies, bleſs them that curſe you, and pray for them which deſpitefully uſe you, and perſecute you*, and whoſoever does not thus will never be owned by him for a Diſciple. We are therefore to conclude, that all which hath been ſaid concerning this Charity of the Affections, muſt be underſtood to belong as well to our ſpitefulleſt enemy, as our moſt obliging friend; but becauſe this is a duty to which the froward nature of man is apt to object much, 'twill not be amiſs to inſiſt a little on ſome conſiderations which may enforce it on us. *This charity to be extended even to enemies.*

And firſt, conſider what hath been already toucht on; that it is the Command of Chriſt, both in the Texts above mentioned, and multitudes of others; there being ſcarce any precept ſo often repeated in the New Teſtament, as this of loving and forgiving of our enemies. Thus *Epheſ.* 4: 32. *Be ye kind one to another, tenderhearted, forgiving one another*; And again, *Col.* 3: 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave* *Motives thereunto. Command of Chriſt.*

gave you, so also do ye. So also 1 *Pet.* 3: 9. *Not rendring evil for evil, nor railing for railing, but contrarywise Blessings.* A whole Volume of Texts might be brought to this purpose, but these are certainly enough to convince any man, that this is strictly required of us by Christ, and indeed I think, there are few that ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not only so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, and no consideration of Christs command can at all move them from their purpose. Certainly these men understand not what is meant by the very word Christian, which signifies a Servant and Disciple of Christ, and this Charity is the very badge of the one, and lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master,* saith God, *where is my fear, Mal.* 1: 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a Master, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things I say?* saith Christ, *Luke* 6: 46. The whole World is divided into two great Families, Christs and Satans, and the obedience each man pays, signifies to which of these Masters he belongs; if he obey Christ, to Christ; if Satan, to Satan. Now this sin of malice and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entred themselves of Satans Family, to pretend to be the servants of Christ? Let such know assuredly, that they shall not be owned by him, but at the great day of account, be turned over to their proper Master, to receive their wages in fire and brimstone.

Example of God. A second consideration is the example of God; this is an argument Christ himself thought fit to use, to impress this duty on us, as you may see, *Luke* 6: 35, 36. Where after having given the Command of

loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the higheſt* (that is, 'twill give us a likeneſs and reſemblance to him, as children have to their Parents) *for he is kind to the unthankful and the evil*; And to the ſame purpoſe you may read, *Matth.* 5: 45. *He maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt*; and ſure this is a moſt forcible conſideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him, is the ſum of all we can wiſh for; and though it was *Lucifers* fall, his ambition to be like the moſt high, yet had the likeneſs he affected been only that of Holineſs and goodneſs, he might ſtill have been an Angel of light; This deſire of imitating our Heavenly Father is the eſpecial mark of a Child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies which he indifferently beſtows on all, his *Sun and rain on the unjuſt*, as in the Text forementioned, but chiefly in his ſpiritual Mercies. We are all by our wicked works, *Coloſſ.* 1: 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves; God had no motive beſides that of his pity to us, to wiſh a reconciliation; yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that he deſigns and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it; He ſent his own Son from Heaven to work it, and that not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable Creatures, that he thought us not too dear bought with the bloud of his Son. The like example of mercy and patience we have in Chriſt, both in *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2: 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make *S. Johns* inference; *Beloved, if God ſo loved us, we ought alſo to love one another*, 1 *John* 4: 11. How ſhameful a thing is it for us to retain diſpleaſures againſt our brethren, when God thus lays by his toward us, and that when we have ſo highly provoked him?

This

The disproportion between our offences against God, and mens against us.

This directs to a third consideration, the comparing our sins against God, with the offences of our brethren against us, which we no sooner shall come to do, but there will appear a vast difference between them, and that in several respects: For first, there is the Majesty of the person against whom we sin, which exceedingly encreases the guilt, whereas between man and man, there cannot be so great a distance; for though some men are by God advanced to such eminency of dignity as may make an injury offered to them the greater, yet still they are but men of the same nature with us, whereas he is God blessed for ever. Secondly, there is his soveraignty and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepest manner bound to perfect obedience; whereas all the soveraignty that one man can possibly have over another, is but imparted to them by God, and for the most part there is none of this neither in the case, quarrels being most usual among equals. Thirdly, there is his infinite bounty and goodness to us; all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, and so there is the foulest ingratitude added to our other crimes; in which respect also 'tis impossible for one man to offend against another in such a degree, for though one may be (and too many are) guilty of unthankfulness towards men, yet because the greatest benefits that man can bestow, are infinitely short of those which God doth, the ingratitude cannot be near so great as towards God it is. Lastly, there is the greatness and multitude of our sins against God, which do infinitely exceed all that the most injurious man can do against us, for we all sin much oftner and more hainously against him, than any man, be he never so malicious, can find opportunities of injuring his brethren. This inequality and disproportion our Saviour intimates in the parable, *Matth.* 18. where our offences against God are noted by the ten thousand talents, whereas our brethrens against us are described by the hundred pence; a talent hugely outweighs a penny, and then thousand out-numbers a hundred, yet so and much more does the weight and number of our sins exceed all the offences of others against us.

Much

Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this I ſuppoſe may ſuffice to ſilence all the objections of cruel and revengeful perſons, againſt this kindneſs to enemies. They are apt to look upon it as an abſurd and unreaſonable thing, but ſince God himſelf acts it in ſo much an higher degree, who can without blaſphemy ſay 'tis unreaſonable? If this, or any other ſpiritual duty appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* 2: 14. *The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him*; 'tis the carnality and fleſhlineſs of our hearts that makes it ſeem ſo, and therefore inſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true which the ſpiritual Wiſdom affirms of her Doctrines, *Prov.* 8: 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

Pleaſantneſs of this Duty.

Nay, this loving of enemies is not only a reaſonable, but a pleaſant duty, and that I ſuppoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that 'tis the enjoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it: he muſt firſt actually taſte of: and ſure 'tis no more ſo in ſpiritual pleaſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time how very unjuſt, yea and fooliſh is it, to pronounce ill of it before trial? For men to ſay, This is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt delightful duty, and paſſes currant among men, whereas in all juſtice the teſtimony of it ſhould be taken only from thoſe who have tried it: and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet methinks even thoſe

who look at it but at a distance may discern somewhat of amiableness in it, if no other way, yet at least by comparing it with the uneasiness of its contrary. Malice and Revenge are the most restless, tormenting passions that can possess the mind of a man, they keep men in perpetual study and care how to effect their mischievous purposes, it disturbs their very sleep, as *Solomon* observes, *Prov.* 4: 16. *They sleep not except they have done mischief, and their sleep is taken away, except they cause some to fall*: Yea, it imbitters all the good things they enjoy, so that they have no taste or relish of them. A remarkable example of this we have in *Haman*, who though he abounded in all the greatness and felicity of the World, yet the malice he had to a poor despicable man, *Mordecai*, kept him from tasting contentment in all this, as you may see, *Esther* 5. where after he had related to his friends all his prosperities, *vers.* 11. he concludes thus, *vers.* 12. *Yet all this availeth me nothing, so long as I see* Mordecai *the Jew sitting in the Kings gate.* On the other side, the peaceable spirit, that can quietly pass by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no storms or winds can move, when the furious and revengeful man is like a wave, which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengeful men they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which 'tis ordinary to see men sacrifice Goods, Ease, Credit, Life, nay, Soul it self, not caring what they suffer themselves, so they may spite their enemy; so strangely does this wretched humour besot and blind them. On the contrary, the meek person he often melts his adversary, pacifies his anger; *A soft answer turneth away wrath*, saith *Solomon*, *Prov.* 15: 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For first, he gains an opportunity of exercising that most Christian grace of charity and forgiveness; and so at once of obeying the command, and imitating the example of

of his Saviour, which is to a true Chriſtian ſpirit a moſt valuable advantage; and then ſecondly, he gains an acceſſion and increaſe to his reward hereafter. And if it be objected, that that is not to be reckoned in to the preſent pleaſure of the duty: I anſwer, that the expectation and belief of it is, and that alone is a delight infinitely more raviſhing than the preſent enjoyment of all ſenſual pleaſure can be.

If we forgive not, God will not forgive us.

The fourth conſideration is, the dangers of not performing this Duty; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and that is the forfeiting of our own pardons from God, the having our ſins againſt him kept ſtill on his ſcore and not forgiven. This is a conſideration, that methinks ſhould affright us into good nature; if it do not, our malice is greater to our ſelves than to our enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thy ſelf, in loſing the pardon of thy ſins? which is ſo unſpeakable a miſchief, that the Devil himſelf with all his malice cannot wiſh a greater. 'Tis all he aims at, firſt, that we may ſin, and then that thoſe ſins may never be pardoned, for then he knows he has us ſure enough; Hell, and damnation being certainly the portion of every unpardoned ſinner, beſides all other effects of Gods wrath in this life. Conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever actedſt upon another. 'Tis a Deviliſh phraſe in the mouth of men, *that revenge is ſweet*: but is it poſſible there can be (even to the moſt diſtemperate palate) any ſuch ſweetneſs in it, as may recompence that everlaſting bitterneſs that attends it? 'Tis certain no man in his wits can upon ſober judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurried away with the heat of an angry humour, never conſidering how dear we muſt pay for it: like the ſilly Bee, that in anger leaves at once her ſting and life behind her; the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the Bee has the worſt of it, that pays her life for ſo poor a revenge: So it is in the greateſt act of our malice, we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that compared with the hurt redounds to our

ſelves by it, is no more than that inconſiderable pain is to death; Nay, not ſo much, becauſe the miſchiefs that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a revenge, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God, though he give none to his brethren. For he that is truth it ſelf has aſſured us the contrary, *Matth.* 6: 15. *If ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, he hath inſerted it in our daily prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſays this Prayer? He does in effect beg God not to forgive him; and 'tis too ſure that part of his Prayer will be heard, he ſhall be forgiven juſt as he forgives, that is, not at all. This is yet farther ſet out to us in the Parable of the Lord and the Servant, *Matth.* 18. The Servant had obtained of his Lord the forgiveneſs of a vaſt debt, ten thouſand talents, yet was ſo cruel to his fellow-ſervant, as to exact a poor trifling ſum of an hundred pence, upon which his Lord recals his former forgiveneſs, and charges him again with the whole debt: and this Chriſt applies to our preſent purpoſe, *Verſ.* 35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture for the truth of this; theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it as may make us avoid it.

Gratitude to God.

The Laſt conſideration I ſhall mention, is that of Gratitude. God has ſhewed wonderful mercies to us. Chriſt has ſuffered heavy things to bring us into a capacity of that mercy and pardon from God:

God: And ſhall we not then think our ſelves obliged to ſome returns of thankfulneſs? If we will take the Apoſtles judgement, he tells us, 2 *Cor.* 5: 15. *That ſince Chriſt died for us all, 'tis but reaſonable that we ſhould not henceforth live unto our ſelves, but into him that died for us.* Indeed were every moment of our life conſecrated to his immediate Service, 'twere no more than common gratitude requires, and far leſs than ſuch ineſtimable benefits deſerve; what a ſhameful unthankfulneſs is it then to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Suppoſe a man that were ranſomed either from death or ſlavery, by the bounty and ſufferings of another, ſhould upon his releaſe be charg'd by him that ſo freed him, in return of that kindneſs of his, to forgive ſome ſlight debt, which was owing him by ſome third perſon, would you not think him the unthankfulleſt wretch in the world, that ſhould refuſe this ſo great a benefactor? Yet ſuch a wretch and much worſe is every revengeful perſon: Chriſt hath bought us out of eternal ſlavery, and that not with *corruptible things, as ſilver and gold*, 1 Pet. 1: 10. *but with his own moſt precious bloud*, and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments, drawn from the greatneſs of his love to us; and if we ſhall obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? And yet this we do down right, if we keep any malice or grudge to any perſon whatſoever. Nay farther, this is not barely an unthankfulneſs, but there is alſo joyned with it a horrible contempt and deſpiſing of him. This Peace and unity of brethren was a thing ſo much prized and valued by him, that when he was to leave the World, he thought it the moſt precious thing he could bequeath, and therefore left it by way of legacy to his Diſciples, *Joh.* 14: 27. *Peace I leave with you.* We uſe to ſet a great value on the ſlighteſt bequeſts of our dead friends, to be exceeding careful not to loſe them; and therefore if we wilfully bangle away this ſo precious a Legacy of Chriſt, 'tis a plain ſign we want that Love and eſteem of him, which we have of our earthly friends, and that we deſpiſe him as well as his Legacy. The great prevailing of this ſin of uncharitableneſs has made me ſtand thus long on theſe conſiderations, for the ſubduing it,

God grant they may make such impression on the Reader, as may be available to that purpose.

I shall add only this one advice that these, or whatsoever other remedies against this sin, must be used timely: 'Tis oft-times the frustrating of bodily medicines, the applying them too late; and 't is much oftner so in spiritual: therefore if it be possible, let these and the like considerations be so constantly and habitually fixt in thy heart, that they may frame it to such meekness, as may prevent all risings of rancour or revenge in thee, for it is much better they should serve as armour to prevent, than as balsom to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the fore-going considerations, and withal, that this is a time and season of trial to thee, wherein thou mayest shew thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, betimes, before thou be enflamed, for if this fire be throughly kindled, it will cast such a smoak, as will blind thy reason, and make thee unfit to judge even in this so very plain a case, whether it be better by obeying God, to purchase to thy self eternal bliss; or by obeying Satan, eternal torments. Whereas, if thou put the question to thy self before this commotion and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thou wilt be so perverse that thou wilt deliberately chuse death, thou wilt surely practise according to that sentence of thy understanding. I shall add no more on this first part of Charity, that of the Affections.

The first riseing of rancour to be suppresst.

Charity in the actions.

I proceed now to that of the Actions; And this indeed is it, whereby the former must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as *S. James* doth of the Faith he speaks of, *that*

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it is dead, *Jam.* 2: 20. It is the Loving in deed, that muſt *approve our hearts before God*, 1 *John* 3: 18. Now this love in the Actions may likewiſe fitly be diſtributed, as the former was, in relation to the four diſtinct capacities of our brethren, their Souls, their Bodies, their Goods and Credit.

Towards the mind of our Neighbour.

The Soul, I formerly told you, may be conſidered either in a Natural or Spiritual ſence, and in both of them Charity binds us to do all the good we can. As the Soul ſignifies the Mind of a man, ſo we are to endeavour the comfort and refreſhment of our brethren, deſire to give them all true cauſe of joy and chearfulneſs; eſpecially when we ſee any under any ſadneſs or heavineſs, then to bring out all the cordials we can procure, that is, to labour by all Chriſtian and fit means to chear the troubled ſpirits of our brethren, to *comfort them that are in any heavineſs*, as the Apoſtle ſpeaks, 2 *Cor.* 1: 4.

His Soul.

But the Soul in the Spiritual ſence is yet of greater concernment, and the ſecuring of that is a matter of much greater moment, than the refreſhing of the mind only, in as much as the eternal ſorrows and ſadneſſes of Hell exceed the deepeſt ſorrows of this life; and therefore though we muſt not omit the former, yet on this we are to employ our moſt zealous charities; wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our brethren, this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: no, we muſt add alſo our endeavour to make them that we wiſh them; to this purpoſe it were very reaſonable to propound to our ſelves in all our converſings with others, that one great deſign of doing ſome good to their Souls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh ignorance of one would call upon thee to endeavour his inſtruction; the open ſin of another, to reprehend and admoniſh him: the faint and weak vertue of another, to confirm and encourage him. Every ſpiritual want of thy brother may give thee ſome occaſion of exerciſing ſome part of this Charity; or if thy circumſtances be ſuch, that upon ſober judging thou

think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayeſt probably find out ſome other inſtrument, by whom to do it more ſucceſsfully. There cannot be a nobler ſtudy than how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure to continue ſtill to exhort by thy example. Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them, but with the Prophet, *Jer.* 13: 17. *Let thy Soul weep in ſecret for them*; and with the *Pſalmiſt*, *Let rivers of waters run down thy eyes, becauſe they keep not Gods Law*, Pſal. 119: 136. Yea with Chriſt himſelf, weep over them, *who will not know the things that belong to their peace*, *Luk.* 19: 42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf. Thus we ſee *Samuel*, when he could not diſſwade the people from that ſinful purpoſe they were upon, yet he profeſſes notwithſtanding, that he will not ceaſe praying for them; nay, he lookt on it as ſo much a duty, that it would be ſin for him to omit it, *God forbid*, ſays he, *that I ſhould ſin againſt the Lord in ceaſing to pray for you*, 1 *Sam.* 12: 23. Nor ſhall we need to fear that our prayers will be quite loſt, for if they prevail not for thoſe for whom we pour them out, yet however they will return into our own boſoms, *Pſal.* 35: 13. we ſhall be ſure not to miſs of the reward of that Charity.

Charity in reſpect of the Body.

In the ſecond place, we are to exerciſe this Active Charity toward the bodies of our Neighbours; we are not only to compaſſionate their pains and miſeries, but alſo to do what we can for

for their eaſe and relief. The good *Samaritan*, *Luk.* 10. had never been propoſed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wiſhes, no nor good words neither that avail in ſuch caſes, as *S. James* tells us, *If a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be ye warmed and filled, notwithſtanding ye give him not thoſe things that are needful for the body; what doth it profit? Jam.* 2: 15, 16. No ſure, it profits them nothing in reſpect of their bodies, and it will profit thee as little in reſpect of thy Soul, it will never be reckoned to thee as a Charity. This relieving of the bodily wants of our brethren, is a thing ſo ſtrictly required of us, that we find it ſet down, *Matth.* 25. as the eſpecial thing we ſhall be tried by at the Laſt day, on the omiſſion whereof is grounded that dreadful ſentence, *verſe* 41. *Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* And if it ſhall now be asked what are the particular acts of this kind which we are to perform? I think we cannot better inform our ſelves for the frequent and ordinary ones than from this Chapter, where are ſet down theſe ſeverals, *the giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, clothing the naked, and viſiting the ſick and impriſoned*; by which viſiting is meant not a bare coming to ſee them, but ſo coming as to comfort and relieve them; for otherwiſe it will be but like the *Levite* in the Goſpel, *Luk.* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. Theſe are common and ordinary exerciſes of this charity, for which we cannot want frequent opportunities But beſides theſe there may ſometimes by Gods eſpecial providence fall into our hands, occaſions of doing other good offices to the bodies of our neighbours; we may ſometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may ſometimes find an innocent perſon condemned to death, as *Suſanna* was, and then are with *Daniel* to uſe all poſſible endeavour for their deliverances. This caſe *Solomon* ſeems to refer to, *Prov.* 24: 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be ſlain; if thou ſayeſt, Behold we know it not; doth not he that pondereth the heart conſider? and he that keepeth thy ſoul, doth not he know it? ſhall not he render to every man according to his deeds?* We are not lightly to put of

the matter with vain excuſes, but to remember that God, who knows our moſt ſecret thoughts, will ſeverely examine, whether we have willingly omitted the performance of ſuch a charity. Sometimes again (nay, God knows often now adays) we may ſee a man that by a courſe of intemperance is in danger to deſtroy his health, to ſhorten his days, and then it is a due charity not only to the ſoul, but to the body alſo, to endeavour to draw him from it. It's impoſſible to ſet down all the poſſible acts of this corporal charity, becauſe there may ſometimes happen ſuch opportunities as none can foreſee; we are therefore always to carry about us a ſerious reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for, and then whenever that occaſion is offered, we are to look on it as a call, as it were from Heaven, to put that reſolution in practice. This part of charity ſeems to be ſo much implanted in our natures as we are men, that we generally account them not only unchriſtian, but inhumane that are void of it; and therefore I hope there will not need much perſwaſion to it, ſince our very nature enclines us; but certainly that very conſideration will ſerve hugely to increaſe the guilt of thoſe that are wanting in it: For ſince this command is ſo agreeable even to fleſh and bloud, our diſobedience to it can proceed from nothing but a ſtubbornneſs and reſiſtance againſt God who gives it.

SUNDAY XVII.

Of Charity; Alms-giving, &c. Of Charity in reſpect of our Neighbours Credit, &c. Of Peace-making: Of going to Law: Of Charity to our Enemies, &c.

Sect. 1.

Charity in reſpect of the Goods.

THE third way of expreſſing this Charity is towards the Goods or Eſtate of our Neighbour; we are to endeavour his thriving and proſperity in theſe outward good things; and to that end; be willing to aſſiſt and further him in all honeſt ways of improving of preſerving them, by any neighbourly and friendly office; Opportunities of

of this do many times fall out. A man may ſometimes by his power or perſwaſion deliver his neighbours Goods out of the hands of a Thief or oppreſſor; ſometimes again by his advice and counſel, he may ſet him in a way of thriving, or turn him from ſome ruinous courſe; and many other occaſions there may be of doing good turns to another, without any loſs or damage to our ſelves; and then we are to do them, even to our rich neighbours, thoſe that are as wealthy (perhaps much more ſo) as our ſelves; for though Charity do not bind us to give to thoſe that want leſs than our ſelves, yet whenever we can further their profit without leſſening our own ſtore, it requires it of us: Nay, if the damage be but light to us in compariſon of the advantage to him, it will become us rather to hazard that light damage, than loſe him that greater advantage.

Towards the Rich.

2. But towards our poor brother, Charity ties us to much more; we are there only to conſider the ſupplying of his wants, and not to ſtick at parting with what is our own, to relieve him, but as far as we are able give freely what is neceſſary to him. This duty of Alms-giving is perfectly neceſſary for the approving our love not only to men, but even to God himſelf, as *S. John* tells us, 1 *John* 3: 17. *Whoſo hath this worlds Goods; and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his money ſo much better, that he will ſee his poor brother (who is a man, and bears the image of God) ſuffer all extremities, rather than part with any thing to relieve him. On the other ſide, the performance of this duty is highly acceptable with God, as well as with men.

Towards the Poor.

3. 'Tis called, *Heb.* 13: 16. *A ſacrifice wherewith God is well pleaſed*, *Phil.* 4: 18. *S. Paul* calls their Alms to him, *A Sacrifice acceptable, well-pleaſing to God*, and the Church hath always look'd on it as ſuch; and therefore joyned it with the ſolemneſt part of worſhip, the holy Sacrament. But becauſe even Sacrifices themſelves under the Law, were often made unacceptable by being maimed & blemiſhed, it will here be neceſſary to enquire what are the due qualifications of this ſacrifice.

Motives of Alms-giving.

4. Of these are some that respect the motive, some the manner of our giving. The motive may be threefold, respecting God, our neighbour, and our selves. That which respects God is obedience and thankfulness to him: he has commanded we should give alms, and therefore one special end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the propereſt way of expressing our thankfulness for it, for, as the *Psalmist* saith, *our goodness extendeth not unto God*, *Psalm* 16: 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxy and receivers, and therefore whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it. Secondly, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. Thirdly, in respect of our selves the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us *Lay up our treasure in Heaven*, Matth. 6: 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, *Luke* 16: 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in Heaven, to gain a title to those endless felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sow in these works of mercy, which will be so rich as would abundantly recompence us, though we should as the Apostle speaks, 1 *Cor.* 13: 3. *Bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not instead of this, propose to our selves the praise of men, as the motive of our charity, that will rob us of the other; this is expresly told us by Christ, *Matth.* 6. They that set their hearts on the credit they shall gain with men must take that as their portion, *ve.* 3. *Verily I say unto you, they have their reward*; they chuse it seems, rather to have men their Pay-masters, than God, and to them they are turn'd off; that little airy praise they get from them, is all the reward they must expect: *To have no reward of my Father which is in Heaven*, *verse* 1. We have there-

therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and befool us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joys of Heaven.

Manner of Alms-giving.

5. In the second place we must take care of our Alms giving, in respect of the manner; and in that, first, we must give chearfully; men usually value a small thing that is given chearfully and with a good heart, more than a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves a chearful giver, 2 *Cor.* 9: 7. which the Apostle makes the reason of the fore-going exhortation, of not *giving grudgingly, or as of necessity:* vers. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? How it revives and puts new spirits in him, that was even sinking? Certainly the most sensual creature alive knows not how to bestow his money on any thing, that shall bring him in so great a delight, and therefore methinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and chearfulness, it being the fetching in of pleasure to our selves.

Chearfully.

The Fear of impoverishing our selves by it vain and impious.

6. There is but one Objection can be made against this, and that is, that the danger of impoverishing ones self by what one gives, may take off that pleasure, and make men either not give at all, or not so chearfully. To this I answer: That first, were this hazard never so apparent, yet it being the Command of God that we shall thus give, we are yet to obey chearfully, and be as well content to part with our Goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all that he hath, cannot be his Disciple.*

7. But secondly, this is sure a vain supposition, God having particularly promised the contrary to the Charitable; that

it ſhall bring bleſſings on them, even in theſe outward things. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf*, Prov. 11: 25. *He that giveth to the poor ſhall not lack*, *Prov.* 28: 27. And many the like Texts there are, ſo that one may truly ſay, this objection is grounded in direct unbelief. The ſhort of it is, we dare not truſt God for this. Giving to the poor is directly the putting our wealth into his hands; *He that giveth to the poor lendeth to the Lord*, *Prov.* 19: 17. and that too on ſolemn promiſe of repayment as it follows in that verſe, *That which he hath given will he pay him again.* It is amongſt men thought a great diſparagement, when we refuſe to truſt them; it ſhews we either think them not ſufficient, or not honeſt. How vile an affront is it then to God thus to diſtruſt him? Nay indeed, how horrid blaſphemy, to doubt the ſecurity of that, for which he has thus expreſly paſt his word, who is Lord of all, and therefore cannot be inſufficient, and who is the God of truth, and therefore will not fail to make good his promiſe? Let not then that infidel fear of future want, contract and ſhut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will moſt aſſuredly pay thee with increaſe. Therefore it is ſo far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuſe to put his money in ſome ſure hand, where he may both improve, and be certain of it at his need, than to let it lye unprofitable by him, eſpecially if he be in danger of thieves, or other accidents, by which he may probably loſe it. Now alas! all that we poſſeſs is in minutely danger of loſing; innumerable accidents there are, which may in an inſtant bring a rich man to beggery; he that doubts this, let him but read the ſtory of *Job*, and he will there find an example of it: And therefore what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe accidents, by thus lending it to God, where we may be ſure to find it ready at our greateſt need, and that too with improvement and increaſe? In which reſpect it is that the Apoſtle compares alms to Seed, 2 *Cor.* 9: 10. We know it is the nature of Seed that is ſown, to multiply and increaſe, and ſo do all our acts of mercy, they return not ſingle and naked to us, but bring in their ſheaves with them, a moſt plenteous and bountiful harveſt. God deals not with our Alms, as

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we too often do with his graces, wrap them up in a napkin, ſo that they ſhall never bring in any advantage to us, but makes us moſt rich returns: and therefore we have all reaſon moſt chearfully, yea, joyfully to ſet to this duty, which we have ſuch invitations to, as well in reſpect of our own intereſts, as our neighbours needs.

Give ſeaſonably.

8. Secondly, We muſt give ſeaſonably: it is true indeed there are ſome ſo poor, that an Alms can never come unſeaſonably, becauſe they always want, yet even to them there may be ſome ſpecial ſeaſons of doing it, to their greater advantage; for ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, but by the right timing of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterward. And for the moſt, I preſume it is a good Rule, to diſpenſe what we intend to any, as ſoon as may be, for delays are hurtful oftentimes both to them and our ſelves; firſt, as to them, it is ſure, the longer we delay, the longer they groan under the preſent want, and after we have deſigned them a relief, it is in ſome degree a cruelty to defer beſtowing of it, for ſo long we prolong their ſufferings. You will think him a hard-hearted Phyſician that having a certain cure for a man in pain, ſhould, when he might preſently apply it, make unneceſſary delays, and ſo keep the poor man ſtill in torture: and the ſame it is here; we want of the due compaſſion, if we can be content our poor brother ſhould have one hour of unneceſſary ſuffering, when we have preſent opportunity of relieving him: or if he be not in ſuch an extremity of want, yet whatever we intend him for his greater comfort, he loſes ſo much of it, as the time of the delay amounts to. Secondly, in reſpect of our ſelves, 'tis ill to defer; for thereby we give advantage to the temptations either of Satan or our own covetous humour, to diſſwade us from it. Thus it fares too often with many Chriſtian duties; for want of a ſpeedy execution, our purpoſes cool, and never come to act; ſo many reſolve they will repent, but becauſe they ſet not immediately upon it, one delay ſucceeds another and keeps them from ever doing it at all; and ſo 'tis very apt to fall out in this caſe, eſpecially with men who are of a covetous temper, and therefore they of all others ſhould not truſt themſelves thus to delay.

9. Thirdly,

Prudently. 9. Thirdly, we ſhould take care to give prudently, that is, to give moſt, where it is moſt needed, and in ſuch a manner, as may do the receiver moſt good. Charities do often miſcarry for want of this care, for if we give at all adventures to all that ſeem to want, we may ſometimes give more to thoſe, whoſe ſloth and lewdneſs is the cauſe of their want, than to thoſe who beſt deſerve it, and ſo both encourage the one in their idleneſs, and diſable our ſelves from giving to the other. Yet I doubt not ſuch may be the preſent wants even of the moſt unworthy, that we are to relieve them, but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch as are thoſe who either are not able to labour, or elſe have a greater charge than their labour can maintain, and to thoſe our alms ſhould be given alſo in ſuch manner as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition; it may to ſome be beſt perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and ſometimes a ſeaſonable loan may do as well as a gift, and that may be in the power ſometimes of thoſe who are able to give but little: But when we thus lend our charity, we muſt lend freely without Uſe, and alſo with a purpoſe, that if he ſhould prove unable to pay, we will forgive ſo much of the Principal as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty, to make another miſerable, when nothing is gained to our ſelves by it.

10. Fourthly, We ſhould give liberally, we muſt not be ſtrait-handed in our alms, and give by ſuch pitiful ſcantlings, as will bring almoſt no relief to the receiver, for that is a kind of mockery; 'tis as if one ſhould pretend to feed one that is almoſt famiſhed by giving him a crumb of bread; ſuch Doles as that would be moſt ridiculous, yet I fear 'tis too near the proportion of ſome mens alms; ſuch men are below thoſe Diſciples we read of, who knew only the Baptiſm of *John*, for 'tis to be obſerved, that *John* Baptiſt, who was but the forerunner of Chriſt, makes it a ſpecial part of his doctrine, that he *that hath two coats ſhould impart to him that hath none*, *Luke* 3: 11. He ſays not, He that hath ſome great Ward robe, but even he that

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hath but two coats muſt part with one of them; from whence we may gather, that whatſoever is above (not our vanity but) our need, ſhould thus be diſpoſed of, when our brethrens neceſſity requires it. But if we look into the firſt time of the Goſpel, we ſhall find Chriſtianity far exceeded this proportion of *Johns*; the converts aſſigned not a part only, but frankly *gave all to the uſe of the brethren*, *Acts* 4. And though that being upon an extraordinary occaſion, will be no meaſure of our conſtant practice, yet it may ſhew us how prime and fundamental a part of Chriſtianity, this of Charity is, that at the very firſt founding of the Church, ſuch vaſt degrees of it were practiſed; and if we farther conſider what precepts of love are given us, in the Goſpel, even to the *laying down our lives for the brethren*, 1 *John* 3: 16. we cannot imagine our goods are in Gods account ſo much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be ſparing of the other.

11. A multitude of Arguments might be brought to recommend this bounty to all that profeſs Chriſt; I ſhall mention only two, which I find uſed by *S. Paul* to the *Corinthians* on this occaſion. The firſt is the example of Chriſt, 2 *Cor.* 8: 9. *For ye know the grace of our Lord Jeſus Chriſt, who though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Chriſt emptied himſelf of all that glory and greatneſs he enjoyed in Heaven with his Father, and ſubmitted himſelf to a life of much meanneſs and poverty, only to enrich us. And therefore for ſhame, let us not grudge to empty our Coffers, to leſſen ſomewhat of our heaps to relieve his poor members. The ſecond, is the expectation of reward, which will be more or leſs, according to the degrees of our Alms, 2 *Cor.* 9: 6. *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very improvident husband-man that to ſave a little ſeed at preſent, ſows ſo thin, as to ſpoil his crop; and the ſame folly 'twill be in us, if by the ſparingneſs of our alms, we make our ſelves a lank harveſt hereafter, loſe either all, or a great part of thoſe rewards which God hath provided for the liberal Alms-giver. What is the proportion which may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even in liberality; one may give liberally,

liberally, and yet another give more liberally than he; beſides, liberality is to be meaſured, not ſo much by what is given, as by the ability of the giver. A man of a mean ſtate may give leſs than one of a great, and yet be the more liberal perſon, becauſe that little may be more out of his, than the greater is out of the others. Thus we ſee Chriſt pronounces the poor Widow to *have given much more to the Treaſury, than all the rich men*, Luke 21: 3. not that her two mites were more than their rich gifts, but that it was more for her, ſhe having left nothing behind, whereas they gave out of their abundance what they might eaſily ſpare. Every man muſt herein judge for himſelf; we ſee the Apoſtle, though he earneſtly preſs the *Corinthians* to bounty, yet preſcribes not to them how much they ſhall give; but leaves that to their own breaſts, 2 *Cor.* 9: 7. *Every man according as he purpoſeth in his heart, ſo let him give.* But let us ſtill remember, that the more we give (provided we do not thereby fail in the ſupport of thoſe, that moſt immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to ſecure the performance of the duty of Alms-giving (whatever the proportion be) we may do very well to follow the advice *S. Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16: 2. *Upon the firſt day of the week let every one of you lay by him in ſtore as God hath proſpered him.* if men would do thus, lay by ſomewhat weekly in ſtore for this work of Charity, it were the ſureſt way not to be unprovided of ſomewhat to give, when an occaſion offered it ſelf, and by giving ſo by little and little, the expence would become leſs ſenſible, and ſo be a means to prevent thoſe grudgings and repinings, which are apt to attend men in greater diſburſements; and ſure this were in other reſpects alſo a very proper courſe, for when a Tradeſman caſts up his weekly account, and ſees what his gains have been, 'tis of all others the moſt ſeaſonable time to offer this tribute to God out of what he hath by His bleſſing gained. If any will ſay they cannot ſo well weekly reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe time, let it be done monthly or quarterly, ſo it be done. But that ſomewhat ſhould ſtill be laid by in bank for theſe uſes, rather than left looſe to our ſudden Charities, is ſure very expedient; and I doubt not, whoever will make trial of it, will upon experience acknowledge it to be ſo.

12. The

12. The fourth exerciſe of our Charity is towards the credit of our neighbour: and of this we may have many occaſions, ſometimes towards the innocent, and ſometimes alſo towards the guilty. If one whom we know to be an innocent perſon, be ſlandered, and traduced, Charity binds us to do what we may for the declaring his innocency, and delivering him from that falſe imputation, and that not only by witneſſing when we are called to it, but by a voluntary offering our teſtimony on his behalf, or if the accuſation be not before a Court of Juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander toſt from one to another, yet even there we are to do what we can to clear him, by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome Charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch that no other part of Charity to others make it neceſſary to diſcover it, or it be not ſo notorious, as that it will be ſure to betray it ſelf. The wounds of Reputation are of all others the moſt incurable, and therefore it may well become Chriſtian Charity to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to Repentance, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition: But if the fault be ſuch, that it be not to be concealed, yet ſtill there may be place for this Charity in extenuating and leſſening it as far as the circumſtances will bear: As if it were done ſuddenly and raſhly, Charity will allow ſome abatement of the Cenſure, which would belong to a deſigned and deliberate Act; and ſo proportionably in other circumſtances. But the moſt frequent exerciſes of this Charity happen toward thoſe, of whoſe either innocency or guilt we have no knowledge, but are by ſome doubtful actions brought under ſuſpicion: And here we muſt remember, that it is the property of love, not to think evil, to judge the beſt; and therefore we are both to abſtain from uncharitable concluſions of them our ſelves, and as much as lies in us, to keep others from them alſo, and ſo endeavour to preſerve the credit of our neighbour; which is oftentimes as much ſhaken by unjuſt ſuſpicions, as it would be by the trueſt accuſation. To theſe caſes, I ſuppoſe, belongs that precept of Chriſt

Charity in reſpect of the Credit.

Matth.

Matth. 7: 1. *Judge not*; and when we consider how that is backt in the following words, *That ye be not judged*, we shall have cause to believe it no such light matter as the World seems to account it; our unmerciful judging of others will be paid home to us, in the strict and severe Judgement of God.

The acts of Charity in some respects acts of Justice also.

13. I have now gone through this Active Charity, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it improper, that the same acts should be made part of Justice and Charity too, I shall desire them to consider, that Charity being by Christs command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of Justice, since 'tis sure, paying of debts is a part of that: yet because in our common use we do distinguish between the offices of Justice and Charity, I have chose to enlarge on them in particular reference to Charity. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against Charity, but Justice too, if we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common error in this point. Men look upon their Acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withal a very natural fruit of the former perswasion. If there be any Charities, wherein justice is not concerned, they are those which for the height and degrees of them are not made matter of strict Duty, that is, are not in those degrees commanded by God: and even after these, 'twill be very reasonable for us to labour: but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

The great rule of Charity.

14. To help us wherein there will be no better means, than to keep before our eyes that grand rule of *Loving our Neighbours as our Selves*: this

this the Apoſtle makes the ſum of our whole duty to our Neighbours, *Rom.* 13: 9. Let this therefore be the ſtandard, whereby to meaſure all thy actions, which relate to others; whenever any neceſſity of thy Neighbours preſents it ſelf to thee, ask thy ſelf, whether, if thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for relief, and then reſolve thy love to thy Neighbour muſt have the ſame effect for him. This is that Royal Law, as *S. James* calls it, *James* 2: 8. which all that profeſs themſelves ſubjects to Chriſt, muſt be ruled by; and whoſoever is ſo, will not fail of performing all Charities to others, becauſe 'tis ſure he would upon the like occaſions have all ſuch performed to himſelf. There is none but wiſhes to have his good name defended, his poverty reliev'd, his bodily ſuffering ſuccoured, only it may be ſaid, that in the ſpiritual wants, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply, they deſire no reproofs, no inſtructions, nay, are angry when they are given them; it may therefore ſeem that ſuch men are not by vertue of this rule tied to thoſe ſorts of Charities. To this I anſwer, That the love of our ſelves, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood to be that reaſonable love, which men ought to have, and therefore, though a man fail of that due love he ows himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves; and ſuch I am ſure is this care of our ſpiritual eſtate, and therefore 'tis not our deſpiſing our own Souls, that will abſolve us from Charity to other mens: yet I ſhall not much preſs this duty in ſuch men, it being neither likely that they will be perſwaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitful.

15. There is yet one Act of Charity behind. *Peace-making.* which does not properly fall under any one of the former heads, and yet may relate to them all, and that is, the making peace and amity among others: by doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our brethren; for all theſe are in danger by ſtrife and contention. The reconciling of enemies is a moſt

bleſſed

bleſſed work, and brings a bleſſing on the Actors: We have Chriſts word for it, *Bleſſed are the Peace-makers*, *Matth.* 5: 9. and therefore we may be encourag'd diligently to lay hold of all opportunities of doing this office of Charity, to uſe all our Art and endeavour to take up all grudges and quarrels we diſcern among others; neither muſt we only labour to reſtore peace where it is loſt, but to preſerve it where it is: Firſt, generally, by ſtriving to beget in the hearts of all we converſe with, a true value of that moſt precious Jewel, Peace; Secondly, particularly, by a timely prevention of thoſe jars and unkindneſſes, we ſee likely to fall out. It may many times be in the power of a diſcreet friend or neighbour, to cure thoſe miſtakes and miſapprehenſions, which are the firſt beginnings of quarrels and contentions; and it will be both more eaſie and more profitable, thus to prevent, than pacifie ſtrifes. 'Tis ſure 'tis more eaſie, for when a quarrel is once broken out, 'tis like a violent flame, which cannot ſo ſoon be quencht, as it might have been, whileſt it was but a ſmothering fire. And then 'tis alſo more profitable, for it prevents many ſins, which in the progreſs of an open contention, are almoſt ſure to be committed. *Solomon* ſays, *In the multitude of words there wanteth not ſin*, *Prov.* 10: 19. which cannot more truly be ſaid of any ſorts of words, than thoſe that paſs in anger, and then, though the quarrel be afterwards compoſed, yet thoſe ſins will ſtill remain on their account; and therefore it is a great Charity to prevent them.

He that undertakes it, muſt be peaceable himſelf.

16. But to fit a man for this ſo excellent an Office of Peace-making, 'tis neceſſary that he be firſt remarkably peaceable himſelf; for with what face canſt thou perſwade others to that which thou wilt not perform thy ſelf? or how canſt thou expect thy perſwaſions ſhould work? 'Twill be a ready reply in every mans mouth, *Thou Hypocrite caſt out firſt the beam out of thine own eye*, *Matth.* 7: 5. and therefore be ſure thou qualifie thy ſelf for the work. There is one point of Peaceableneſs which ſeems to be little regarded among men,

Of going to Law.

and that is in the Caſe of legal treſpaſſes; Men think it nothing to go to Law about every petty trifle, and as long as they have but Law on their ſide never think they are to blame: but ſure had we that true

peace-

peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly unchriſtian, but ſuch kind of Suits eſpecially, as are upon contentiouſneſs, and ſtoutneſs of humor, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm, or which is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewh his Right for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreeably to the advice of the Apoſtle, 1 *Cor.* 6: 7. *Rather to take wrong, and ſuffer our ſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace: firſt by carrying ſtill a friendly and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; ſecondly, by being willing to yield to any reaſonable terms of agreement whenever they ſhall be offered; and truly if we carry not this temper of mind in our Suits, I ſee not how they can be reconcilable with that peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their Neighbour, or their trade to ſtir up others to do it. This tender regard of Peace both in our ſelves and others, is abſolutely neceſſary to be entertained of all thoſe, who own themſelves to be the ſervants of him, whoſe title it is to be the *Prince of Peace*, Iſa. 9: 6.

This Charity of the actions muſt reach to enemies.

17. All that remains to be toucht on concerning this Charity of the Actions, is the extent of it, which muſt be as large as the former of the affections, even to the taking in, not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the Obligation we are under to forgive them, that I ſhall not here ſay any thing of that, but that being ſuppoſed a Duty, 't will ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo 'twill be no hard matter even to fleſh and bloud to do all kind things to them. And indeed this is the way, by which we muſt try the ſincerity of our forgiveneſs. 'Tis eaſie to ſay, I forgive ſuch a man, but if when an opportunity of doing him

good

good is offered, thou declineſt it, 'tis apparent there yet lurks the old malice in thy heart, where there is a through forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend, nay, perhaps in ſome reſpects a greater, a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, by *doing good to them that hate him*, *Matth.* 5: 44. Let us therefore reſolve that all actions of kindneſs are to be performed to our enemies, for which we have not only the command but alſo the example of Chriſt, who had not only ſome inward relentings towards us his obſtinate and moſt provoking enemies, but ſhewed it in acts, and thoſe no cheap, or eaſie ones, but ſuch as coſt him his deareſt bloud. And ſurely we can never pretend to be either obeyers of his Command, or followers of his Example, if we grudge to teſtifie our love to our Enemies, by thoſe ſo much cheaper ways *of feeding them in hunger*, and the like; recommended to us by the Apoſtle, *Rom.* 12: 20. But if we could perform theſe acts of kindneſs to enemies in ſuch a manner as might draw them from their enmity, and win them to Peace, the Charity would be doubled; And this we ſhould aim at, for that we ſee the Apoſtle ſets as the end of the fore-mentioned acts of feeding, *&c.* that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderneſs towards us; and this were indeed the moſt complete way of imitating Chriſts example, who in all he did and ſuffered for us, deſigned the reconciling of us to himſelf.

Self-love an hinderance to this Charity.

18. I have now ſhewed you the ſeveral parts of our duty to our Neighbour, towards the performance whereof I know nothing more neceſſary, than the turning out of our hearts that ſelf-love which ſo often poſſeſſes them, and that ſo wholly, that it leaves no room for Charity, nay, nor juſtice neither to our Neighbour. By this ſelf-love I mean not that true love of our ſelves, which is the love and care of our Souls (for that would certainly help not hinder us in this duty) but I mean that immoderate love of our own worldly intereſts and advantages, which is apparently the root of all both injuſtice and uncharitableneſs towards others. We find this ſin of ſelf-love ſet by the Apoſtle in the head of a whole troop of ſins, 2 *Tim.* 3: 2.

3: 2. as if it were ſome principal officer in Satans camp; and certainly, not without reaſon, for it never goes without an accurſed train of many other ſins, which like the Dragons tail, *Rev.* 22: 4. ſweeps away all care of duty to others. We are by it made ſo vehement and intent upon the pleaſing our ſelves, that we have no regard to any body elſe, contrary to the direction of *S. Paul*, *Rom.* 15: 2. which is, not to pleaſe our ſelves, *But every man to pleaſe his Neighbour for his good to edification*; which he backs with the example of Chriſt, verſ. 3. *For even Chriſt pleaſed not himſelf*: If therefore we have any ſincere deſire to have this vertue of Charity rooted in our hearts, we muſt be careful to weed out this ſin of ſelf-love, for 'tis impoſſible they can proſper together.

Prayer a means to procure it.

19. But when we have removed this hinderance, we muſt remember that this, as all other graces, proceeds not from our ſelves, it is the gift of God, and therefore we muſt earneſtly pray to him to work it in us, to ſend his holy Spirit, which once appeared in the form of a Dove, a meek and gall-leſs creature, to frame our hearts to the ſame temper, and enable us rightly to perform this duty.

Chriſtian duties both poſſible and pleaſant.

20. I Have now paſt through thoſe ſeveral Branches I at firſt propoſed, and ſhewed you what is our Duty to God, our ſelves, and our Neighbour: Of which I may ſay as it is, *Luke* 10: 28. *This do and thou ſhalt live.* And ſurely 'tis no impoſſible task to perform this in ſuch a meaſure, as God will graciouſly accept, that is, in Sincerity, though not in Perfection, for God is not that auſtere Maſter, *Luke* 19: 20. *That reaps where he has not ſown*, he requires nothing of us, which he is not ready by his Grace to enable us to perform, if we be not wanting to our ſelves, either in asking it by Prayer, or in uſing it by Diligence. And as it is not impoſſible, ſo neither is it ſuch a ſad melancholy task, as men are apt to think it. 'Tis a ſpecial policy of Satans, to do as the ſpies did, *Numb.* 23: 28. *Bring up an ill report upon this good Land*, this ſtate of Chriſtian life, thereby to diſcourage us from entring into it,

to fright us with I know not what Gyants we ſhall meet with; but let us not thus be cheated, let us but take the courage to try, and we ſhall indeed find it a *Canaan*, *a Land flowing with milk and honey*: God is not in this reſpect to his people *a wilderneſs, a Land of darkneſs*, *Jer.* 2: 31. His Service does not bereave men of any true joy, but helps them to a great deal: Chriſts yoke is an eaſie, nay, a pleaſant yoke, his burden a light, yea, a gracious burden. There is in the practice of Chriſtian Duties a great deal of preſent pleaſure, and if we feel it not, it is becauſe of the reſiſtance our vicious and ſinful cuſtoms make, which by the contention raiſes an uneaſineſs. But then firſt, that is to be charged only on our ſelves, for having got thoſe ill cuſtoms, and thereby made that hard to us, which in it ſelf is moſt pleaſant, the Duties are not to be accuſed for it. And then ſecondly, even there the pleaſure of ſubduing thoſe ill habits, overcoming thoſe corrupt cuſtoms is ſuch, as hugely outweigheth all the trouble of the combate.

Even when they expoſe us to outward ſufferings.

21. But it will perhaps be ſaid, that ſome parts of piety are of ſuch a nature, as will be very apt to expoſe us to perſecutions and ſufferings in the World, and that thoſe are not joyous but grievous.

I anſwer, that even in thoſe there is matter of joy. We ſee the Apoſtles thought it ſo, *They rejoyced that they were counted worthy to ſuffer for Chriſts name*, Acts 4: 41. and *S. Peter* tells us, *That if any ſuffer as a Chriſtian, he is to glorifie God for it*, 1 *Pet.* 4: 16. There is ſuch a force and vertue in the teſtimony of a good Conſcience, as is able to change the greateſt ſuffering into the greateſt triumph, and that teſtimony we can never have more clear and lively, than when we ſuffer for rightouſneſs ſake; ſo that you ſee Chriſtianity is very amiable even in its ſaddeſt dreſs, the inward comforts of it do far ſurpaſs all the outward tribulations that attend it, and that even in the inſtant while we are in the ſtate of warfare upon earth. But then if we look forward to the crown of our victories, thoſe eternal rewards in Heaven, we can never think thoſe tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch recompences await them at the end; were our labours never ſo heavy, we could have no cauſe to faint under them Let us therefore whenever we meet with any diſcouragements in our courſe, fix our

eye

eye on this rich prize, and then *run with patience the race which is set before us, Hebr.* 12: 2. follow the Captain of our ſalvation through the greateſt ſufferings, yea, even through the ſame red ſea of blood which he hath waded, whenever our Obedience to him ſhall require it; for though our fidelity to him ſhould bring us to death it ſelf we are ſure to be no loſers by it, for to ſuch he hath promiſed a Crown of life, the very expectation whereof is able to keep a Chriſtian more chearful in his fetters and dungeon, than a worldling can be in the midſt of his greateſt proſperities.

The danger of delaying our turning to God.

22. All that remains for me farther to add, is earneſtly to intreat and beſeech the Reader, that without delay he put himſelf into this ſo pleaſant and gainful a courſe, by ſetting ſincerely to the practice of all thoſe things, which either by this Book, or by any other means he diſcerns to be his Duty: and the further he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long journey to go, and finds he hath loſt a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at: nay, which will certainly bring them to the place they moſt fear and abhor; much of their day is ſpent, how much will be left to finiſh their journey in, none knows, perhaps the next hour, the next minute, the night of death may overtake them; what a madneſs is it then for them to defer one moment to turn out of that path which leads to certain deſtruction, and to put themſelves in that, which will bring them to bliſs and glory? Yet ſo are men bewitched, and enchanted with the deceitfulneſs of ſin, that no intreaty, no perſwaſion can prevail with them, to make this ſo reaſonable, ſo neceſſary a change: not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleaſures of ſin as long as they live, and then they hope at their death, or ſome little time before it, to do all the buſineſs of their Souls. But, alas! Heaven is too high to be thus jumpt into, the way to it is a long and leiſurely aſcent, which requires time to

walk. The hazards of ſuch deferring are more largely ſpoken of in the Diſcourſe of Repentance: I ſhall not here repeat them, but deſire the Reader ſeriouſly to lay them to heart, and then ſurely he will think it ſeaſonable Counſel that is given by the Wiſe man, *Eccles.* 5: 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

FINIS.

PRIVATE
DEVOTIONS
For several
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Chriſtian Reader.

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon* ſeveral occaſions: *If it be thought an omiſſion that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family as the Cloſet; but becauſe the Providence of God and the Church hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean the* PUBLICK LITURGY *or* COMMON-PRAYER, *which for all publick addreſſes to God (and ſuch are Family-prayers) are ſo excellent and uſeful, that we may ſay of it, as* David *did of* Goliahs *ſword,* 1 *Sam.* 21: 9. There is none like it.

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the morning, liſt up thy heart to God in this or the like ſhort Prayer.

LORD, as thou haſt awaked my Body from ſleep, ſo by thy grace awaken my Soul from ſin; and make me ſo to walk before thee this day, and all the reſt of my life, that when the laſt trumpet ſhall awake me out of my grave, I may riſe to the life immortal through Jeſus Chriſt.

WHen thou haſt thus begun, ſuffer not (without ſome urgent neceſſity) any worldly thoughts to fill thy mind, till thou haſt alſo paid thy more ſolemn Devotions to Almighty God, and therefore during the time thou art dreſſing thy ſelf, (which ſhould be no longer than common decency requires) exerciſe thy mind in ſome ſpiritual thoughts: As for example, conſider to what Temptations *thy* buſineſs *or* company *that day are moſt like to lay thee open, and arm thy ſelf with Reſolutions againſt them; or again, conſider what* occaſions of doing ſervice *to God, or good to thy neighbour are that day moſt likely to preſent themſelves, and reſolve to embrace them; and alſo contrive how thou mayeſt improve them to the uttermoſt. But eſpecially it will be fit for thee to examine whether there have any ſin eſcaped thee ſince thy laſt nights examination. If after theſe conſiderations any further*

leiſure remain, thou mayeſt profitably employ it in meditating on the general Reſurrection (*whereof our riſing from our beds is a repreſentation*) *and of that dreadful* Judgement *which ſhall follow it, and then think with thy ſelf in what preparation thou art for it, and reſolve to husband carefully every minute of thy time towards the fitting thee for that great account. As ſoon as thou art ready, retire to ſome private place, and there offer up to God thy morning Sacrifice of Praiſe and Prayer.*

Prayers for the Morning.

At thy firſt kneeling down, ſay,

O Holy, bleſſed and glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable to thee by Jeſus Chriſt.

A Thankſgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live and move and have my being: thou firſt madeſt me to be, and then that I might not be miſerable but happy, thou ſendeſt thy Son out of thy boſom to Redeem me from the power of my ſins by his Grace, and from the puniſhment of them by his Bloud, and by both to bring me to his glory. Thou haſt by thy mercy cauſed me to be born within thy peculiar fold, the Chriſtian Church, where I was early conſecrated to thee in Baptiſm, and have been partaker of all thoſe ſpiritual helps which might aid me to perform that Vow I there made to thee; and when by my own wilfulneſs or negligence I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience haſt attended and not cut me off in the acts of thoſe many damning ſins I have committed, as I

have

have moſt juſtly deſerved. It is, O Lord, thy Reſtraining grace alone by which I have been kept back from any the greateſt ſins, and it is thy Inciting and Aſſiſting grace alone, by which I have been enabled to do any the leaſt good; therefore not unto me, not unto me, but unto thy Name be the praiſes. For theſe and all other thy ſpiritual bleſſings, my ſoul doth magnifie the Lord, and all that is within me praiſe his holy Name. I likewiſe praiſe thee for thoſe many outward Bleſſings I enjoy, as health, friends, food and raiment, the comforts as well as the neceſſaries of this life, for thoſe continual Protections of thy hand, by which I and mine are kept from dangers, and thoſe gracious Deliverances thou haſt often afforded out of ſuch as have befallen me, and for that mercy of thine whereby thou haſt ſweetned and allayed thoſe troubles thou haſt not ſeen fit wholly to remove: for thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life; that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for thoſe that love thee, and that for his ſake, whom thou haſt made the Author of Eternal Salvation to all that obey him, even Jeſus Chriſt.

A Confeſſion.

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt my ſelf at thy feet, acknowledging that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee; for I have drunk iniquity like water, gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt; mine heart, which ſhou'd be an habitation for thy ſpirit, is become a cage of unclean birds, of foul and diſordered affections; and out of this abundance of the heart my mouth ſpeaketh, my hands act, ſo that in thought, word and deed, I continually tranſgreſs againſt thee. (*Here mention the greateſt of thy ſins.*) Nay, O Lord, I have deſpiſed that goodneſs of thine which ſhould lead me to Repentance, hardning my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee but judgement

and fiery indignation, that is indeed the due reward of my ſins? But, O Lord, there is mercy with thee that thou mayeſt be feared. O fit me for that mercy by giving me a deep and hearty Repentance, and then according to thy Goodneſs let thine anger and thy wrath be turned away from me; look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee, by the power of thy grace ſo to renew and purifie my heart, that I may become a new creature, utterly forſaking every evil way; and living in conſtant, ſincere, univerſal obedience to thee all the reſt of my days, that behaving my ſelf as a good and faithful ſervant, I may by thy mercy at the laſt be received into the joy of my Lord. Grant this for Jeſus Chriſt his ſake.

A Prayer for Grace.

O Moſt gracious God from whom every good and perfect gift cometh, I wretched creature that am not able of my ſelf ſo much as to think a good thought, beſeech thee to work in me both to Will and Do according to thy good pleaſure. Inlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord work in my heart a true Faith, a purifying Hope, and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend Thee, Thankful for thy mercies, Humble under thy corrections, Devout in thy Service, Sorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator, a ſervant to his Lord; enable me likewiſe to perform that Duty I ow to my ſelf; give me that Meekneſs, Humility, and Contentedneſs whereby I may always poſſeſs my ſoul in Patience and Thankfulneſs; make me diligent in all my duties, watchful againſt all temptations, perfectly pure and Temperate, and ſo moderate in my moſt lawful enjoyments, that they may never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal Law of thine, of Loving him as my ſelf, grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch bowels of mercy and compaſſion, that I may never

never fail to do all acts of Charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctifie me throughout, that my whole ſpirit and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; to whom with thee and the Holy Ghoſt be all honour and glory for ever. *Amen.*

Interceſſion.

O Bleſſed Lord, whoſe mercy is over all thy works, I beſeech thee to have mercy upon all men, and grant that the precious ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy inlightning Grace to thoſe that are in darkneſs, and thy converting grace to thoſe that are in ſin; look with thy tendereſt compaſſions upon the Univerſal Church. O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem:* unite all thoſe that profeſs thy Name to thee, by purity, and holineſs; and to each other by brotherly love. Have mercy on this deſolate Church, and ſinful Nation; thou haſt moved the Land and divided it, heal the ſores thereof for it ſhaketh; make us ſo truly to repent of thoſe ſins which have provoked thy Judgements, that thou alſo mayeſt turn, and repent, and leave a bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our Governours, whether in Church or State: ſo rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction; be a Father to the Fatherleſs, and plead the cauſe of the Widow, comfort the feeble-minded, ſupport the weak, heal the ſick, relieve the needy, defend the oppreſſed, and adminiſter to every one according to their ſeveral neceſſities; let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary either to their Bodies or their Souls. (*Here name thy neareſt Relations.*) Reward all thoſe that have done me good, and pardon all thoſe that have done or wiſht me evil, and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preſervation.

O Merciful God, by whoſe bounty alone it is, that I have this day added to my life, I beſeech thee ſo to guide me in it by thy Grace, that I may do nothing which may diſhonour thee, or wound my own ſoul, but that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in; and, Lord, I beſeech thee, give thy Angels charge over me, to keep me in all my ways; that no evil happen unto me, nor any plague come nigh my dwelling, but that I and mine may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord pardon the wandrings and coldneſs of theſe petitions, and deal with me, not according either to my prayers or deſerts, but according to my needs and thine own rich mercies in Jeſus Chriſt, in whoſe bleſſed name and words, I conclude theſe my imperfect prayers; ſaying, *Our Father*, &c.

Directions for Night.

AT NIGHT, *when it draws towards the time of reſt, Bethink thy ſelf how thou haſt paſſed the day; examine thine own heart what ſin either of thought, word, or deed thou haſt committed, what opportunity of doing good thou haſt omitted, and whatſoever thou findeſt to accuſe thy ſelf of, confeſs humbly and penitently to God, renew thy purpoſes and reſolutions of amendment, and beg his pardon in Chriſt, and this not ſlightly, and only as of courſe, but with all devout earneſtneſs and heartineſs as thou wouldeſt do, if thou wert ſure thy death were as near approaching as thy ſleep, which for ought thou knoweſt may be ſo indeed, and therefore thou ſhouldeſt no more venture to ſleep unreconciled to God, than thou wouldeſt dare to die ſo. In the next place conſider what ſpecial and extraordinary mercies thou haſt that day received, as if thou hadſt had any great deliverance, either in thy inward man, from ſome dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praiſe for the ſame; or if nothing extraordinary have ſo hapned, and thou haſt been kept even from the approach of danger, thou haſt not the leſs, but the greater cauſe to magnifie God, who hath by his protection ſo guarded*

thee,

thee, that not ſo much as the fear of evil hath aſſaulted thee. And therefore omit not to pay him the tribute of humble thankfulneſs, as well for his uſual and daily preſervations, as his more extraordinary deliverances. And above all endeavour ſtill by the conſideration of his mercies to have thy heart the more cloſely knit to him, remembring that every favour received from him is a new engagement upon thee to love and obey him.

Prayers for Night.

O Holy, bleſſed and glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual Sacrifice, acceptable unto thee by Jeſus Chriſt.

A Confeſſion.

O MOST Holy Lord God, who art of purer eyes than to behold iniquity, how ſhall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardneſs to all good, and a readineſs to all evil; but I have defiled my ſelf yet much worſe by my own actual ſins and wicked cuſtoms: I have tranſgreſt my duty to Thee, my Neighbour, and my Self, and that both in thought, in word, and in deed, by doing thoſe things which thou haſt expreſly forbidden, and by neglecting to do thoſe things thou haſt commanded me. And this not only through ignorance and frailty, but knowingly and wilfully againſt the motions of thy Spirit, and the checks of my own conſcience to the contrary. And to make all theſe out of meaſure ſinful, I have gone on in a daily courſe of repeating theſe provocations againſt thee, notwithſtanding all thy calls to, and my own purpoſes and vows of amendment; yea, this very day I have not ceaſed to add new ſins to all my former guilts. (*Here name the particulars.*) And now, O Lord, what ſhall I ſay, or how ſhall I open my mouth, ſeeing I have done theſe thing? I know that the wages of theſe ſins is death; but O thou who willeſt not the death of a ſinner, have mercy upon me; work in me, I beſeech thee,

a ſincere contrition, and a perfect hatred of my ſins: and let me not daily confeſs, and yet as daily renew them: but Grant, O Lord, that from this inſtant I may give a bill of Divorce to all my moſt beloved luſts, and then be thou pleaſed to marry me to thy ſelf in truth, in righteouſneſs and holineſs. And for all my paſt ſins, O Lord, receive a reconciliation; accept of that ranſom thy bleſſed Son hath paid for me, and for his ſake whom thou haſt ſet forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou haſt thus ſpoken peace to my ſoul, Lord keep me that I turn not any more to folly, but ſo eſtabliſh me with thy Grace, that no temptation of the World, the Devil, or my own fleſh may ever draw me to offend thee; that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end everlaſting life, through Jeſus Chriſt our Lord.

A Thankſgiving.

O Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my ſelf to have abundantly experimented that gracious property of thine; for notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercy and loving kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours have not yet made thee withdraw them, but in the riches of thy goodneſs and long-ſuffering thou ſtill continueſt to me the offers of grace and life in thy Son. And all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, but art ſtill pleaſed to afford me a liberal portion of them. The ſins of this day thou haſt not repayed, as juſtly thou might'ſt, by ſweeping me away with a ſwift deſtruction, but haſt ſpared and preſerved me according to the greatneſs of thy mercy. (*Here mention the particular mercies of that day.*) What ſhall I render unto the Lord, for all theſe benefits he hath done unto me? Lord, let this goodneſs of thine lead me to repentance, and grant that I may not only offer thee thanks and praiſe, but may alſo order my converſation aright, that ſo I may at the laſt ſee the ſalvation of God, through Jeſus Chriſt.

Here

Here uſe the Prayer for Grace, and that of Interceſſion appointed for the Morning.

For Preſervation.

O Bleſſed Lord, the Keeper of *Iſrael*, that neither ſlumberſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers, grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I ſhall lye down in the duſt; and becauſe I know neither the day nor the hour of my Maſters coming, grant me grace that I may be always ready, that I may never live in ſuch a ſtate as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding Prayer as in the Morning.

AS thou art putting off thy clothes, think with thy ſelf that the time approaches that thou muſt put off thy body alſo, and then thy Soul muſt appear naked before Gods Judgement Seat; *and therefore thou hadſt need be careful to make it ſo clean and pure by repentance and holineſs, that he who will not look on iniquity may graciouſly behold and accept it.*

Let thy Bed put thee in mind of thy Grave, and when thou lyeſt down, ſay,

O Bleſſed Saviour, who by thy precious death and burial didſt take away the ſting of death and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my reſt; for it is thou, Lord, only that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit; for thon haſt redeemed it, O Lord, thou God of truth.

IN

IN the ANCIENT CHURCH *there were beſides Morning and Night, four other times every day which were called* HOURS OF PRAYER, *and the zeal of thoſe firſt Chriſtians was ſuch, as made them conſtantly obſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoyn the like frequency: Yet I cannot but mention the example, and ſay, that for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private thoſe* FOUR TIMES *of* PRAYER, *beſides the* OFFICES *already ſet down for* MORNING *and* NIGHT, *and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers* COLLECTS *for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him, adding, if he pleaſe, one of the Confeſſions appointed for morning and night, and never omitting the* LORDS PRAYER.

But if any mans ſtate of life be really ſo buſie, as will not allow him time for ſo long and ſolemn devotions; yet certainly there is no man ſo overlaid with buſineſs, but that he may find leiſure oftentimes in a day to ſay the LORDS PRAYER *alone: and therefore let him uſe that, if he cannot more. But becauſe it is the Character of a Chriſtian,* Phil. 3: 20. That he hath his converſation in Heaven, *it is very fit that beſides theſe ſet times of Prayer, he ſhould divers times in a day by ſhort and ſudden* EJACULATIONS *dart up his ſoul thither. And for this ſort of devotion no man can want leiſure, for it may be performed in the midſt of buſineſs; the Artificer at his work, the Husbandman at his plough may practiſe it. Now as he cannot want time, ſo that he may not want matter for it, I have thought it not unuſeful out of that rich ſtore-houſe, the* BOOK *of* PSALMS, *to furniſh him with ſome texts, which may very fitly be uſed for this purpoſe; which being learned by heart will always be ready at hand to employ his devotion; and the matter of them being various, ſome for pardon of ſin, ſome for Grace, ſome for the light of Gods countenance, ſome for the Church, ſome for Thankſgiving, &c. every man may fit himſelf according to the preſent need and temper of his ſoul. I have given theſe not as a full collection, but only a taſte, by which the Readers appetite may be raiſed to ſearch after more in that Book, and other parts of Holy Scripture.*

COL-

COLLECTS *for ſeveral* GRACES.

For Faith.

O Bleſſed Lord, whom without Faith it is impoſſible to pleaſe, let thy Spirit, I beſeech thee, work in me ſuch a Faith, as may be acceptable in thy ſight, even ſuch as worketh by love. O let me not reſt in a dead ineffectual Faith, but grant that it may be ſuch as may ſhew it ſelf by my works, that it may be that victorious Faith which may enable me to overcome the world, and conform me to the Image of that Chriſt, on whom I believe; that ſo at the laſt I may receive the end of my Faith, even the Salvation of my Soul, by the ſame Jeſus Chriſt.

For Hope.

O Lord, who art the hope of all the ends of the Earth, let me never be deſtitute of a well-grounded hope, nor yet poſſeſt with a vain preſumption, ſuffer me not to think thou wilt either be reconciled to my ſins, or reject my repentance: but give me, I beſeech thee, ſuch a hope as may be anſwerable to the only ground of hope, thy promiſes, and ſuch as may both encourage and enable me to purifie my ſelf from all filthineſs both of fleſh and ſpirit, that ſo it may indeed become to me an anchor of the ſoul both ſure and ſtedfaſt, entring even within the vail; whither the forerunner is for me entred, even Jeſus Chriſt my High Prieſt and bleſſed Redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thy ſelf, and infinitely bountiful and compaſſionate towards me, I beſeech thee ſuffer not my heart to be ſo hardned through the deceitfulneſs of ſin, as to reſiſt ſuch charms of love, but let them make deep and laſting impreſſions on my ſoul. Lord thou art pleaſed to require my heart, and thou only haſt right to it. O let me not be ſo ſacrilegiouſly unjuſt as to alienate any part of it, but enable me to render it up

whole

whole and entire to thee. But, O my God, thou ſeeſt it is already uſurped, the World with its vanities hath ſeized it, and like a ſtrong man armed keeps poſſeſſion. O thou who art ſtronger come upon him, and take this unworthy heart of mine as thine own ſpoil, refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, if thou ſee it fit, be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy love, wherewith thy Saints have been ſo tranſported. But if in this I know not what I ask, if I may not chuſe my place in thy Kingdom, yet, O Lord, deny me not to drink of thy cup, let me have ſuch a ſincerity and degree of love, as may make me endure any thing for thy ſake, ſuch a perfect love as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do in obedience to thee; that ſo expreſſing my love by keeping thy Commandments, I may by thy mercy at laſt obtain that Crown of Life, which thou haſt promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

For Sincerity.

O Holy Lord, who requireſt truth in the inward parts, I humbly beſeech thee to purge me from all hypocriſie and unſincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts: O thou who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purifie me even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, but I may moſt eaſily deceive my ſelf. I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any daring luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace, but grant I may judge of my ſelf as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace with thee, and by purity of heart be qualified to ſee thee in thy Kingdom, through Jeſus Chriſt.

For devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures, to preſent our petitions to thee, grant I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs, it is the greateſt honour and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my prophane heart, that it ſhuns or fruſtrates the opportunities of it. My Soul, O Lord, is poſſeſt with a ſpirit of infirmity, it is bowed together, and can in no wiſe lift up it ſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to enſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee; that I may ſet a true value on this moſt valuable priviledge, and take delight in approaching to thee: and that my approaches may be with a reverence ſome way anſwerable to that awful Majeſty I come before; with an importunity and earneſtneſs anſwerable to thoſe preſſing wants I have to be ſupplied; and with ſuch a fixedneſs and attention of mind, as no wandring thoughts may interrupt: that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin; but may ſo ask that I may receive, ſeek that I may find, knock that it may be opened unto me; that from praying to thee here, I may be tranſlated to the praiſing thee eternally in thy glory through the Merits and interceſſion of Jeſus Chriſt.

For Humility.

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord, convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo in all thy diſpenſations towards me, I may lay my hand upon my

my mouth, and heartily acknowledge that I am leſs than the leaſt of thy mercies, and greater than the greateſt of thy judgements. And, O Lord, grant me not only to walk humbly with my God, but even with men alſo, that I may not only ſubmit my ſelf to thy rebukes, but even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtrife and vain glory; and to that end grant, that in lowlineſs of mind I may eſteem every other man better than my ſelf: and be willing that others ſhould eſteem them ſo alſo: that I neither nouriſh any high opinion of my ſelf, nor covet one among others, but that deſpiſing the vain praiſe of men, I may ſeek that praiſe which cometh from thee only. That ſo inſtead of thoſe mean ſervile Arts I have uſed to recommend me to the eſteem of men, I may now imploy all my induſtry and care to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble: grant this, O Lord for his ſake, who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

For the Fear of God.

O Glorious Majeſty, who only art high and to be feared, poſſeſs my ſoul with a holy aw and reverence of thee, that I may give thee the honour due unto thy Name, and may bear ſuch a reſpect to all things which relate to thee, that I may never prophane any holy thing, or ſacrilegiouſly invade what thou haſt ſet apart to thy ſelf. And O Lord, ſince thou art a God that wilt not clear the guilty, let the dread of thy juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my fear, as to be afraid of a man that ſhall die, and of the ſon of man, who ſhall be made as graſs, and forget the Lord my maker; but repleniſh my ſoul with that fear of the Lord, which is the beginning of wiſdom, which may be as a bridle to all my brutiſh appetites, and keep me in a conſtant conformity to thy holy will. Hear me, O Lord, I beſeech thee, and put this fear in my heart, that I may not depart from thee, but may with fear and trembling work out my own ſalvation, through Jeſus Chriſt.

For

For Truſt in God.

O Almighty Lord, who never faileſt them that truſt on thee, Give me grace, I beſeech thee, in all my difficulties and diſtreſſes, to have recourſe to thee, to reſt and depend on thee: thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee, O let me always reſt on this firm Pillar, and never exchange it for the broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat, or drink, or where-withal I ſhall be cloathed, but grant that having by honeſt labour and induſtry done my part, I may chearfully commit my ſelf to thy providence, caſting all my care upon thee; and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for, even ſuch as keep thy Teſtimonies, and think upon thy Commandments to do them. That ſeeking firſt thy Kingdom and the righteouſneſs thereof, all theſe outward things may be added unto me in ſuch a meaſure as thy wiſdom knows beſt for me; grant this, O Lord, for Jeſus Chriſt his ſake.

For Thankfulneſs.

O Moſt gracious and bountiful Lord, who filleſt all things living with good, and expecteſt no other return, but praiſe and thankſgiving; let me, O Lord, never defraud thee of that ſo eaſie tribute, but let my heart be ever filled with the ſenſe, and my mouth with the acknowledgement of thy mercies. It is a joyful and pleaſant thing to be thankful; O ſuffer me not, I beſeech thee, to loſe my part in that Divine pleaſure; but grant that as I daily receive bleſſings from thee, ſo I may daily from an affectionate and devout heart offer up thanks to thee; and grant that not only my lips, but my life may ſhew forth thy praiſe, by conſecrating my ſelf to thy ſervice, and walking in holineſs and righteouſneſs before thee all the days of my life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a conſuming fire towards obſtinate ſinners;

ſinners; how ſhall I approach thee, who have ſo many provoking ſins to inflame thy wrath, and ſo little ſincere repentance to incline thy mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; ſtrike this rock, O Lord, that the waters may flow out, even flouds of tears to waſh my polluted conſcience. My drowzy Soul hath too long ſlept ſecurely in ſin; Lord, awake it, though it be with thunder, and let me rather feel thy terrors than not feel my ſin. Thou ſendeſt thy bleſſed ſon to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it that it may be capable of this healing vertue; and grant, I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it as from the face of a Serpent, and bring forth fruits of Repentance in amendment of life, to the praiſe and glory of thy grace in Jeſus Chriſt our bleſſed Redeemer.

For Meekneſs.

O Bleſſed Jeſu, who waſt led as a ſheep to the ſlaughter, let I beſeech thee, that admirable example of Meekneſ quench in me all ſparks of anger and revenge, and work i me ſuch a gentleneſs and calmneſs of Spirit, as no provocations may ever be able to diſturb. Lord, grant I may be ſ far from offering the leaſt injury, that I may never return th greateſt, any otherwiſe than with prayers and kindneſs: tha I who have ſo many talents to be forgiven by thee, may neve exact pence of my brethren; but that putting on bowels o mercy, meekneſs, long ſuffering, thy peace may rule i my heart, and make it an acceptable habitation to thee, wh art the Prince of peace, to whom with the Father and hol Spirit be all honour and glory for ever.

For Chaſtity.

O Holy and immaculate Jeſus, whoſe firſt deſcent wa into the Virginswomb, and who doſt ſtill love to in habit only in pure and virgin hearts, I beſeech thee ſend th Spirit of purity to cleanſe me from all filthineſs both of fle and ſpirit; my body, O Lord, is the Temple of the Hol Ghoſt

Ghoſt; O let me never pollute that temple with any uncleanneſs. And becauſe out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there: but enable me I beſeech thee, to keep both body and ſoul pure and undefiled, that ſo I may glorifie thee here both in body and ſpirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who haſt in thy bounty to mankind offered to us the uſe of thy good creatures for our corporal refreſhment: grant that I may always uſe this liberty with thankfulneſs and moderation. O let me never be ſo enſlaved to that brutiſh pleaſure of taſte, that my table become a ſnare to me; but give me, I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe ends, and according to thoſe meaſures which thou haſt aſſigned me, for health and not for luxury. And Lord, grant that my purſuits may be not after the meat that periſheth, but after that which endureth to everlaſting life; that hungring and thirſting after righteouſneſs I may be filled with thy grace here, and thy glory hereafter, through Jeſus Chriſt.

For Contentedneſs.

O Merciful God, thy wiſdom is infinite to chuſe, and thy love forward to diſpenſe good things to us; O let me always fully and entirely reſign my ſelf to thy diſpoſals, have no deſires of my own, but a perfect ſatisfaction in thy choices for me; that ſo in whatſoever eſtate I am, I may be therein content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beſeech thee, purge my heart of all covetous affections. O let me never yield up any corner of my ſoul to Mammon, but give me ſuch a contempt of theſe fading riches; that whether they increaſe or decreaſe, I may never ſet my heart upon them, but that all my care may be to be rich towards God, to lay up my treaſure in Heaven; that I may ſo ſet my affections on things above, that when Chriſt

who

who is my life ſhall appear, I may alſo appear with him in glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

For Diligence.

O Lord, who haſt in thy wiſdom ordained that man ſhould be born to labor, ſuffer me not to reſiſt thy deſign of thine, by giving my ſelf up to ſloth and idleneſs; but grant I may ſo imploy my time, and all other talents thou haſt intruſted me with, that I may not fall under the ſentence of the ſlothful and wicked ſervant. Lord, if it be thy will, make me ſome way uſeful to others, that I may not live an unprofitable part of mankind; but however, O Lord, let me not be uſeleſs to my ſelf, but grant I may give all diligence to make my calling and election ſure. My ſoul is beſet with many and vigilant adverſaries; O let me not fold my hands to ſleep in the midſt of ſo great dangers, but watch and pray that I enter not into temptation; enduring hardneſs as a good Souldier of Jeſus Chriſt, till at the laſt from this ſtate of warfare, thou tranſlate me to the ſtate of triumph and bliſs in thy Kingdom, through Jeſus Chriſt.

For Juſtice.

O Thou King of Righteouſneſs, who haſt commanded us to keep judgement and do juſtice, be pleaſed by thy Grace to cleanſe my heart and hands from all fraud and injuſtice, and give me a perfect integrity and uprightneſs in all my dealings. O make me ever abhor to uſe my power to oppreſs or my skill to deceive my brother; and grant I may moſt ſtrictly obſerve that ſacred rule, of doing as I would be done to; that I may not diſhonour my Chriſtian profeſſion by an unjuſt and fraudulent life, but in ſimplicity and godly ſincerity, have my converſation in the world, never ſeeking to heap up treaſures in this life; but preferring a little with righteouſneſs before great revenues without right. Lord, make me exactly careful to render to every man what by any ſort of obligation becomes his due, that I may never break the bond of any of thoſe relations that thou haſt placed me in, but may ſo behave my ſelf towards all, that none may have any evil thing

to

to ſay of me; that ſo if it be poſſible, I may have peace with all men, or however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the laſt, even peace with thee, through Jeſus Chriſt our Lord.

For Charity.

O Merciful Lord, who haſt made of one bloud, and redeemed by one ranſome all Nations of men, let me never harden my bowels againſt any that partake of the ſame nature and redemption with me, but grant me an univerſal charity towards all men. Give me, O thou father of compaſſions, ſuch a tenderneſs and meltingneſs of heart; that I may be deeply affected with all the miſeries and calamities outward or inward of my brethren, and diligently employ all my abilities for their ſuccour and relief. O let not an unchriſtian ſelf-love poſſeſs my heart, but drive out that accurſed ſpirit, and let thy ſpirit of love enter and dwell there, and make me ſeek, not to pleaſe my ſelf, but my Neighbour for his good to edification, even as Chriſt pleaſed not himſelf. Lord make me a faithful ſteward of all thoſe Talents thou haſt committed to me for the benefit of others, that ſo when thou ſhalt call me to give an account of my Stewardſhip, I may do it with joy, and not with grief Grant this, merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday, and to day, and for ever; Be thou pleaſed to communicate ſome ſmall ray of that Excellence, ſome degree of that ſtability to me thy wretched creature, who am light and unconſtant, turned about with every blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy truth, keep it from the ſnares of ſeducing ſpirits, that I may not be led away with the error of the wicked, and fall from my own ſtedfaſtneſs: my Will alſo, O Lord, is irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and confirm me, and whatever good work

thou haſt wrought in me, be pleaſed to accompliſh and perform it until the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with, O leave me not to my ſelf, but cover thou my head in the day of battel, and in all ſpiritual combates make me more than Conqueror through him that loved me. O let no terrors or flatterers either of the world or my own fleſh ever draw me from my obedience to thee, but grant that I may continue ſtedfaſt, unmoveable, always abounding in the work of the Lord, and by patient continuing in well-doing ſeek and at laſt obtain Glory, and Honour, and Immortality, and Eternal life, through Jeſus Chriſt our Lord.

A brief Paraphraſe *of the*

LORDS PRAYER,

To be uſed as a Prayer.

[*Our Father which art in Heaven.*]

O Lord, who dwelleſt in the higheſt Heavens, thou art the Author of our being, thou haſt alſo begotten us again unto a lively hope, and carryeſt towards us the tenderneſs and bowels of a compaſſionate Father. O make us to render to thee the love and obedience of children; and that we may reſemble thee *our Father in Heaven* (that place of true delight and purity) give us a holy diſdain of all the deceitfull pleaſures and foul pollutions of this world, and ſo raiſe up our minds, that we may always have our converſation in Heaven, from whence we look for our Saviour the Lord Jeſus Chriſt.

[1. *Hallowed be thy Name.*]

STrike ſuch an awe in our hearts, that we may humbly reverence thee in *Thy Name*, which is great, wonderful and holy; and carry ſuch a ſacred reſpect to all things that re-

late

late to thee and thy worſhip, as may expreſs our reverence to thy great Majeſty. Let all the people praiſe thee, O God, let all the people praiſe thee.

[*Thy Kingdom come.*]

EStabliſh thy Throne and rule for ever in our ſouls, and by the power of thy grace ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee: they are thoſe enemies of thine which would not thou ſhould'ſt reign over them. O let them be brought forth and ſlain before thee; and make us ſuch faithful ſubjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jeſus come quickly.

[3. *Thy will be done in Earth, &c.*]

ENable us by thy grace chearfully to ſuffer *thy Will* in all thy afflictions and readily perform it in all thy commands: give us of that heavenly zeal to thy Service, wherewith the bleſſed Angels of thy preſence are inſpired, that we may obey thee with the like fervor and alacrity, and that following them in their obedience, we may be joyned with them to ſing eternal praiſes in thy Kingdom, to God, and to the Lamb for ever.

[4. *Give us this day, &c.*]

GIve us that continual ſupply of thy grace, which may ſuſtain and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly Pilgrimage; and make us chearfully to reſt on thee for them, firſt ſeeking thy Kingdom and the righteouſneſs thereof, and then not doubting but all theſe things ſhall be added unto us.

[5. *Forgive us our treſpaſſes, &c.*]

HEal our Souls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us, in

the *forgiveneſs of all our offences*; And grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren, but give us thoſe bowels of compaſſion to others which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and finally upon Chriſts command, as we deſire to be *forgiven*, for his merits and interceſſion.

[*6. Lead us not into Temptation, &c.*]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee; O be thou pleaſed either to reſtrain them, or aſſiſt us, and in thy faithfulneſs ſuffer us not to be *tempted* above that we are able, but in all our temptations make us a way to eſcape, that we be not overcome by them, but may when thou ſhalt call us to it, reſiſt even unto bloud, ſtriving againſt ſin, that being faithful unto death, thou mayeſt give us the crown of life.

[*For thine is the Kingdom, &c.*]

HEar us; and graciouſly anſwer our Petitions, for thou art the great *King* over all the earth, whoſe *Power* is infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the *Glory* of all that good thou workeſt in us or for us. Therefore bleſſing, honour, glory and power be unto him that ſitteth upon the throne, to our God for ever and ever. *Amen.*

Pious EJACULATIONS *taken out of the Book of* PSALMS.

For Pardon of Sin.

HAve mercy on me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

Turn thy face from my ſins, and put out all my miſdeeds.

My miſdeeds prevail againſt me; O be thou merciful unto my ſins.

Enter not into Judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified.

For thy Names ſake, O Lord, be merciful unto my ſin, for it is great.

Turn thee, O Lord, and deliver my ſoul. O ſave me for thy mercies ſake.

For Grace.

TEach me to do the thing that pleaſeth thee, for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right ſpirit within me.

O let my heart be ſound in thy Statutes, that I be not aſhamed.

Incline my heart unto thy Teſtimonies, and not to covetouſneſs.

Turn away mine eyes leſt they behold vanity, and quicken thou me in thy way.

I am a ſtranger upon earth, O hide not thy Commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wiſdom.

For the Light of Gods Countenance.

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving kindneſs is better than life it ſelf.

Lord lift thou up the light of thy Countenance upon me.

Comfort the ſoul of thy ſervant, for unto thee, O Lord do I lift up my ſoul.

Thankſgiving.

I Will always give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee, thou art my God, and I will praiſe thee.

I will ſing unto the Lord, as long as I live, I will praiſe my God whilſt I have my being.

Praiſed be God, which hath not caſt out my Prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which only doth wondrous things:

And bleſſed be the Name of his Majeſty for ever, and all the Earth ſhall be filled with his Majeſty. *Amen, Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge until theſe calamities be over-paſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

Mine eyes are ever looking unto the Lord, for he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my Troubles.

For the Church.

O Be favourable and gracious unto Sion, build thou the walls of Jeruſalem.

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture?

O think upon thy Congregation, whom thou haſt purchaſed and Redeemed of old.

Look

Look upon the Tribe of thine Inheritance, and Mount Sion where thou haſt dwelt.

It is time for thee Lord to lay to thy hand, for they have deſtroyed thy Law.

Ariſe, O God, and maintain thine own cauſe: deliver Iſrael, O God, out of all his troubles.

Brief Heads of Self-Examination, eſpecially before the Sacrament, collected out of the foregoing Treatiſe, concerning the breaches of our Duty.

To GOD.

FAITH.

NOt believing there is a God.
Not believing his Word.
Not believing it practically, ſo as to live according to our belief.

HOPE.

DEſpairing of Gods Mercy, ſo as to neglect duty.
Preſuming groundleſly on it, whilſt we go on in wilful ſin.

LOVE.

NOt loving God for his own Excellencies.
Not loving him for his Goodneſs to us.
Not labouring to pleaſe him.
Not deſiring to draw near to him in his Ordinances.
Not longing to enjoy him in Heaven.

FEAR.

NOt fearing God ſo as to keep from offending him.
Fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.

TRUST.

NOt trusting on God in dangers and distresses.
Using unlawful means to bring us out of them.
Not depending on God for supply of our Wants.
Immoderate Care for outward things.
Neglecting to labour, and expecting God should support us in our idleness.
Not looking up to God for a blessing on our honest Endeavours.

HUMILITY.

NOt having a high esteem of God.
Not submitting obediently to act his Will.
Not patiently suffering it, but murmuring at his Corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his Wisdom in chusing for us, but having eager and impatient desires of our own.

HONOUR.

NOt honouring God by a reverent usage of the things that relate to him.
Behaving our selves irreverently in his House.
Robbing God by taking things that are consecrated to him.
Profaning Holy times, the Lords Day, and the Feasts and Fasts of the Church.
Neglecting to read the Holy Scriptures, not marking when we do read.
Being careless to get knowledge of our duty, chusing rather to continue ignorant, than put our selves to the pains or charge of learning.
Placing Religion in hearing of Sermons, without Practice.
Breaking our Vow made at Baptism.
By resorting to Witches and Conjurers, i.e. *to the Devil.*
By loving the Pomps and Vanities of the World, and following its sinful customs.
By fulfilling the lusts of the flesh.

Pro-

Prophaning the Lords Supper.
By coming to it ignorantly, without Examination, Contrition, and purposes of New life.
By behaving our selves irreverently at it, without Devotion and spiritual Affection.
By neglecting to keep the Promises made at it.
Profaning Gods Name, by blaspemous thoughts, or Discourse.
Giving others occasion to Blaspheme him by our vile and wicked lives.
Taking unlawful OATHS.
Perjury.
Swearing in ordinary Communication.

WORSHIP.

NOt Worshipping God.
Omitting Prayers, publick or private, and being glad of a pretence to do so.
Asking unlawful things, or to unlawful ends.
Not purifying our hearts from sin before we pray.
Not praying with Faith and Humility.
Coldness and deadness in Prayer.
Wandring thoughts in it.
Irreverent gestures of body in Prayer.

REPENTANCE.

NEglecting the duty of Repentance.
Not calling our selves to daily account for our sins.
Not assigning any set or Solemn times for Humiliation, and Confession, or too seldom.
Not deeply considering our sins, to beget contrition.
Not acting revenge upon our selves, by Fasting, and other acts of Mortification.

IDOLATRY.

OUtward Idolatry in Worshipping of Creatures.
Inward Idolatry, in placing our love, and other affections more on Creatures, than the Creator.

To our SELVES.

HUMILITY.

BEing puft up with high conceits of our ſelves.
In reſpect of Natural parts, as Beauty, Wit, &c.
Of worldly riches and honours.
Of Grace.
Greedily ſeeking the praiſe of men.
Directing Chriſtian Actions, as Prayers, Alms, &c. to th
end.
Committing ſins to avoid reproach from wicked men.

MEEKNES.

DIſturbing our minds with Anger and peeviſhneſs.

CONSIDERATION.

NOt carefully Examining what our eſtate towards God is.
Not trying our ſelves by the true Rule, i. e. our obedience t
Gods Commands.
Not weighing the Lawfulneſs of our Actions before we venture t
them.
Not examining our paſt Actions, to Repent of the ill, to give G
the glory of the good.

CONTENTEDNES.

UNcontentedneſs in our eſtates.
Greedy deſires after Honour and Riches.
Seeking to gain them by ſinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNES.

BEing Negligent in obſerving and reſiſting temptations.
Not improving Gods gifts, outward, or inward, to his Honour.

Abuſing

Abuſing our natural parts, as Wit, Memory, &c. to ſin.
Neglecting or reſiſting the motions of Gods Spirit.

CHASTITY.

Uncleanneſs, adultery, fornication, unnatural luſts, &c.
Uncleanneſs of the Eye and Hand.
Filthy and obſcene Talking.
Impure Fancies and Deſires.
Heightning of Luſt by pampering the body.
Not labouring to ſubdue it by Faſting, or other ſeverities.

TEMPERANCE.

Eating too much.
Making pleaſure, not health, the end of Eating.
Being too curious or coſtly in Meats.
Drunkenneſs.
Drinking more than is uſeful to our bodies, though not to Drunkenneſs.
Waſting the Time or Eſtate in good Fellowſhip.
Abuſing our ſtrength of brain to the making others Drunk.
Immoderate Sleeping.
Idleneſs and Negligence in our Callings.
Uſing unlawful Recreations.
Being too vehement upon Lawful ones.
Spending too much time at them.
Being drawn by them to Anger or Covetouſneſs.
Being proud of Apparel.
Striving to go beyond our rank.
Beſtowing too much time, care or coſt about it.
Abſtaining from ſuch Exceſſes, not out of conſcience but covetouſneſs.
Pinching our bodies to fill our Purſes.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

BEing injurious to our Neighbour.
Delighting cauſleſly to grieve his mind.
Enſnaring his ſoul in ſin, by Command, Counſel, Enticement or Example.
Affrighting him from godlineſs, by our ſcoffing at it.
Not ſeeking to bring thoſe to Repentance whom we have led into ſin.

MURDER.

MUrder open or ſecret.
Drawing men to intemperance or other vices, which may bring diſeaſes or death.
Stirring men up to quarrelling and fighting.
Maiming or hurting the body of our Neighbour.
Fierceneſs and Rage againſt him.

ADULTERY.

COveting our Neighbours Wife.
Actually defiling her.

MALICE.

SPoiling the Goods of others upon ſpight and malice.

COVETOUSNES.

COveting to gain them to our ſelves.

OPPRESSION.

OPpreſſion by violence and force, or colour of Law.

THEFT.

THEFT.

NOt paying what we borrow.
Not paying what we have voluntarily promiſed.
Keeping back the Wages of the Servant and hireling.

DECEIT.

UNfaithfulneſs in Truſts, whether to the Living or Dead.
Uſing arts of Deceit in Buying and Selling.
Exacting upon the neceſſities of our Neighbours.

FALSE-WITNES.

BLaſting the credit of our Neighbour.
By falſe Witneſs.
By railing.
By Whiſpering.
Incouraging others in their Slanders.
Being forward to believe all ill reports of our Neighbour.
Cauſleſs ſuſpicions.
Raſh judging of him.
Deſpiſing him for his Infirmities.
Inviting others to do ſo, by ſcoffing and deriding him.
Bearing any Malice in the heart.
Secret wiſhing of death or hurt to our Neighbour.
Rejoycing when any Evil befals him.
Neglecting to make what Satisfaction we can, for any ſort of injury done to our Neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

CHurliſh and proud behaviour to others.
Froward and peeviſh Converſation.
Bitter and reproachful language.
Curſing.
Not paying the reſpect due to the qualities or gifts of others.
Proudly over-looking them.
Seeking to leſſen others eſteem of them.

Not employing our Abilities, whether of Mind or Estate, in admini-
string to those whose wants require it.

GRATITUDE.

UNthankfulness to our Benefactors.
Especially those that admonish us.
Not amending upon their reproof.
Being angry at them for it.
Not reverencing our Civil Parent, the lawful Magistrate.
Judging and speaking evil of him,
Grudging his just Tributes.
Sowing sedition among people.
Refusing to obey his lawful Commands.
Rising up against him, or taking part with them that do.
Despising our Spiritual Fathers.
Not loving them for their works sake.
Not obeying those commands of God they deliver to us.
Seeking to with-hold from them their just maintenance.
Forsaking our lawful Pastors to follow factious Teachers.

PARENTS.

STubborn and irreverent behaviour to our natural Parents.
Despising and publishing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their Counsels.
Murmuring at their Government.
Coveting their Estates, though by their death.
Not ministring to them in their wants of all sorts.
Neglecting to pray for Gods Blessing on the several sorts of Parents.
Want of natural affection to Children.
Mothers refusing to Nurse them without a just impediment.
Not bringing them timely to Baptism.
Not early instructing them in the ways of God.
Suffering them for want of timely correction to get customs of sin.
Setting them evil Examples.
Discouraging them by harsh and cruel usage.
Not providing for their subsistence according to our ability.
Consuming their portions in our own riot.

Resp-

Reſerving all till our death, and letting them want in the mean time.
Not ſeeking to entail a bleſſing on them by our Chriſtian lives.
Not heartily praying for them.
Want of affection to our Natural brethren:
Envyings and heart-burnings towards them.

DUTY to BRETHREN.

NOt loving our ſpiritual brethren, i. e. our fellow-Chriſtians.
Having no fellow-feeling of their ſufferings.
Cauſleſly forſaking their Communion in Holy Duties.
Not taking deeply to heart the Deſolations of the Church.

MARRIAGE.

MArrying within the degrees forbidden.
Marrying for undue ends, as covetouſneſs, luſt, &c.
Unkind, froward, and unquiet behaviour towards the Husband or Wife.
Unfaithfulneſs to the Bed.
Not bearing with the infirmities of each other.
Not endeavouring to advance one anothers good, ſpiritual or temporal.
The Wife reſiſting the lawful commands of her Husband.
Her ſtriving for Rule and Dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulneſs to a Friend.
Betraying his ſecrets.
Denying him aſſiſtance in his needs.
Neglecting lovingly to admoniſh him.
Flattering him in his faults.
Forſaking his Friendſhip upon ſlight or no cauſe.
Making leagues in ſin inſtead of vertuous friendſhip.

SER-

SERVANTS.

SErvants disobeying the lawful commands of their Masters.
Purloining their goods.
Carelesly wasting them.
Murmuring at their rebukes.
Idleness.
Eye-service.

MASTERS.

MAsters using servants tyrannically and cruelly.
Being too remiss, and suffering them to neglect their duty.
Having no care of their Souls.
Not providing them means of instruction in Religion.
Not admonishing them when they commit Sins.
Not allowing them time and opportunity for Prayer, and the worship of God.

CHARITY.

VVAnt of bowels and Charity to our Neighbours.
Not heartily desiring their good, spiritual or temporal.
Not loving and forgiving enemies.
Taking actual Revenges upon them.
Falseness, professing kindness and acting none.
Not labouring to do all the good we can to the soul of our Neighbour.
Not assisting him to our power in his bodily distresses.
Not defending his good Name, when we know him slander'd.
Denying him any neighbourly office to preserve or advance his estate.
Not defending him from oppression, when we have power.
Not relieving him in his poverty.
Not giving liberally, or chearfully.

GOING TO LAW.

NOt loving PEACE.
Going to Law upon slight occasions.
Bearing inward Enmity to those we sue.
Not labouring to make peace among others.

The

THE use of this Catalogue *of* Sins *is this*, *Upon days of* Humiliation, *especially before the* Sacrament, *read them considerngly over, and at every particular ask thine own heart*, Am I guilty f this? *And whatsoever by such Examination thou findest thy self aulty in, Confess particularly, and humbly to God, with all the heightning circumstances, which may any way increase their guilts, and make erious resolutions against every such Sin for the future; after which hou mayest use this Form following.*

O LORD, I am ashamed, and blush to lift up my face to thee, for my iniquities are increased over my head, and ny trespass is grown up even unto Heaven. I have wrought ll these great provocations, and that in the most provoking nanner; they have not been only single, but repeated acts of in: for, O Lord, of all this black Catalogue which I have now rought forth before thee, how few are there which I have ot often committed? Nay, which are not become even haitual and customary to me? And to this frequency, I have dded both a greediness, and obstinacy in sinning, turning into ny course as the Horse rusheth into the battel, doing evil with oth hands, earnestly, yea, hating to be reformed, and casting hy words behind me, quenching thy Spirit within me, which estified against me, to turn me from my evil ways; and frutrating all those outward means, whether of judgement or nercy, which thou hast used to draw me to thy self. Nay, O Lord, even my repentances may be numbred amongst my reatest sins: they have sometimes been feigned and hypocrical, always so slight and ineffectual, that they have brought orth no fruit in amendment of life; but I have still returned vith the Dog to the vomit, and the Sow to the mire again, nd have added the breach of resolutions and vows, to all my ormer guilts. Thus, O Lord, I am become out of measure inful, and since I have thus chosen death, I am most worthy to ake part in it, even in the second death, the lake of fire and rimstone. This, this, O Lord, is in justice to be the portion f my cup; to me belongs nothing but shame and confusion f face eternally; But to thee, O Lord, belongeth mercy and orgiveness, though I have rebelled against thee; O remember ot my sins and offences, but according to thy mercy think hou upon me, O Lord, for thy goodness. Thou sendest thy

Son

Son to ſeek and to ſave that which was loſt; behold, O Lord, I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, and bring me back to the Shepherd and Biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and receive me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me who have done nothing well; waſh away the guilt of my ſins in his bloud, and ſubdue the power of them by his grace; and grant, O Lord, that I may from this hour bid a final adieu to all ungodlineſs and worldly luſt, that I may never once more caſt a look toward *Sodom*, or long after the fleſh-pots of *Egypt*; but conſecrate my ſelf entirely to thee, to ſerve thee in Righteouſneſs and true Holineſs, reckoning my ſelf to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord and bleſſed Saviour.

This penitential Pſalm *may alſo fitly be uſed.*

PSALM 51.

HAVE mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight, that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts, and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with Hyſſop, and I ſhall be clean, thou ſhalt waſh me, and I ſhall be whiter than ſnow.

Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from bloud guiltiness, O God, thou art the God of my health, and my tongue shall sing of thy Righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, shalt thou not dispise.

O be favourable and gracious unto Sion, *build thou the walls of* Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with the burnt-offerings and oblations; then they shall offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end, *Amen.*

PRAYERS BEFORE
The Receiving of the Blessed
SACRAMENT.

O Most merciful God, who hast in thy great goodness prepared this spiritual feast for sick and famished souls, make my desires and gasping after it, answerable to my needs of it. I have, with the prodigal, wasted that portion of grace thou bestowedst upon me; and therefore do infinitely want a supply out of this treasury: But, O Lord, how shall such a wretch as I dare to approach this holy Table? I am a dog, how

how ſhall I preſume to take the childrens bread? Or how ſhall this ſpiritual Manna, this food of Angels, be given to one who hath choſen to feed on husks with Swine? Nay, to one who hath already ſo often trampled theſe precious things under foot, either careleſly neglecting, or unworthily receiving theſe holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away, for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain which thou haſt opened for ſin and for uncleanneſs? Hither therefore I come, and thou haſt promiſed, that him that cometh to thee, thou wilt in no wiſe caſt out: This is, O Lord, the bloud of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins, and though I have ſo often and ſo wretchedly broken my part of that Covenant, whereof this Sacrament is a Seal, yet be thou graciouſly pleaſed to make good thine; to be merciful to my unrighteouſneſs, and to remember my ſins and my iniquities no more: and not only ſo, but to put thy laws into my heart and to write them in my mind, and by the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again provoke thee. Lord, grant that in theſe holy myſteries I may not only commemorate, but effectually receive my bleſſed Savior, and all the benefits of his Paſſion: and to that end give me ſuch a preparation of ſoul as may qualifie me for it; give me a deep ſenſe of my ſins and unworthineſs, that being weary and heavy laden, I may be capable of his refreſhings, and by being ſuppled in my own tears, I may be the fitter to be waſhed in his bloud; raiſe up my dull and earthly mind from groveling here below, and inſpire it with a holy zeal, that I may with ſpiritual affection approach this ſpiritual feaſt; and let, O Lord, that infinite love of Chriſt in dying for ſo wretched a ſinner, inflame my frozen benum'd ſoul, and kindle in me that ſacred fire of love to him, and that ſo vehement, that no waters may quench, no flouds drown it, ſuch as may burn up all my droſs, not leave one unmortified luſt in my ſoul: and ſuch as may alſo extend it ſelf to all whom thou haſt given me command and example to love, even enemies as well as friends. Finally, O Lord, I beſeech thee to cloth me in the wedding garment, and make me, though of my ſelf a moſt unworthy, yet by thy mercy an acceptable gueſt at this holy Table; that I may

may not eat nor drink my own condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may ever be able to diſſolve the union, but that being begun here in grace, it may be conſummated in Glory. Grant this, O Lord, for thy dear Sons ſake, Jeſus Chriſt.

Another.

O Bleſſed Jeſus, who once offeredſt up thy ſelf for me upon the Croſs, and now offereſt thy ſelf to me in the Sacrament, let not, I beſeech thee, my impenitence and unworthineſs fruſtrate theſe ſo ineſtimable mercies to me, but qualifie me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee, but am ſo clogg'd with guilt, ſo holden with the cords of my ſins, that I am not able to move towards thee, O looſe me from this band, wherewith Satan and my own luſts have bound me, and draw me that I may run after thee. Lord, thou ſeeſt daily how eagerly I perſue the paths that lead to death; but when thou inviteſt me to life and glory, I turn my back, and forſake my own mercy. How often hath this feaſt been prepared, and I have with frivolous excuſes abſented my ſelf! or if I have come, it hath been rather to defie than to adore thee; I have brought ſuch troops of thy profeſſed enemies, unrepented ſins along with me, as if I came not to commemorate, but renew thy paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now of what puniſhment ſhall I be thought worthy, who have thus trampled under foot the Son of God, and counted the bloud of the Covenant an unholy thing? Yet, O merciful Jeſu, this bloud is my only refuge: O let this make my atonement, or I periſh eternally. Wherefore didſt thou ſhed it, but to ſave ſinners? Neither can the merit of it be overwhelmed either by the greatneſs or number of ſins. I am a ſinner, a great one, O let me find its ſaving efficacy. Be merciful unto me, O God, be merciful to me, for my ſoul truſteth in thee, and in the clefts of thy wounds ſhall be my refuge, until thy Fathers indignation be overpaſt. O thou who haſt as my high Prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf, and ſuffer not, O my Redeemer, the price

of

of thy bloud to be utterly loſt: And grant, O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee; O warm and enliven them: and as in this Sacrament that tranſcendent love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch grace into me as may enable me to make ſome returns of love: O let this divine fire deſcend from Heaven into my ſoul, and let my ſins be the burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart; that I may never again defile that place which thou haſt choſen for thy Temple. Thou diedſt, O dear Jeſu, to redeem me from all iniquity, O let me not again ſell my ſelf to work wickedneſs. But grant that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them, Lord, there are many old habituated diſeaſes my ſoul groans under. (*Here mention thy moſt prevailing corruptions*) And though I lie never ſo long at the Pool of *Bethesda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant that I may now ſo touch thee, that every one of theſe loathſom iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying ſo polluted a wretch. O Chriſt hear me, and grant I may now approach thee with ſuch humility and contrition, love and devotion, that thou maiſt vouchſafe to come unto me, and abide with me, communicating to me thy ſelf, and all the merits of thy Paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience amaze or diſtract me, but having peace with thee, let me alſo have peace in my ſelf, that this Wine may make glad, this Bread of life may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this merciful Saviour, for thine own bowels and compaſſions ſake.

EJACULATIONS to be uſed at the LORDS SUPPER.

LORD, I am not worthy that thou ſhouldeſt come under my roof.

I have ſinned: What ſhall I do unto thee, O thou preſerver of men.

[*Here recollect ſome of thy greateſt ſins.*]

If thou, Lord, ſhouldeſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his bloud, which ſpeaketh better things than that of *Abel*.

By his Agony and bloudy Sweat, by his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away the ſins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the ſins of the World, have mercy upon me.

Immediately before Receiving.

THou haſt ſaid that he that eateth thy fleſh, and drinketh thy bloud, hath eternal life.

Behold the ſervant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O Let this bloud of thine purge my conſcience from dead works to ſerve the living God.

Lord,

Lord, if thou wilt thou canſt make me clean.
O touch me, and ſay, I will, be thou clean.

After receiving.

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and callupon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory and power, be to him that ſitteth upon the Throne, and to the Lamb for ever and ever, *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgements.

O hold thou up my goings in thy paths, that my foot-ſteps ſlip not.

A Thankſgiving after the Receiving of the Sacrament.

O Thou Fountain of all goodneſs, from whom every good and perfect giſt cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man that thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often and ſo perverſly broken! That I, who am not worthy of that daily bread which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs, to make thy mercy an occaſion of ſecurity, but let

this

this unſpeakable love of thine conſtrain me to obedience, that ſince my bleſſed Lord hath dyed for me, I may no longer live unto my ſelf, but to him. O Lord, I know there is no concord between Chriſt and *Belial*, therefore ſince he hath now been pleaſed to enter my heart, O let me never permit any luſt to chaſe him thence, but let him that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all aſſaults of my ſpiritual enemies; but eſpecially deliver me from my ſelf, from the treachery of my own heart, which is too willing to yield it ſelf a prey. And where thou ſeeſt I am either by nature or cuſtom moſt weak, there do thou, I beſeech thee, magnifie thy power in my preſervation. (*Here mention thy moſt dangerous temptations.*) And Lord, let my Saviours ſufferings for my ſins, and the Vows I have now made againſt them never depart from my mind; but let the remembrance of the one enable me to perform the other, that I may never make truce with thoſe luſts which nailed his hands, pierced his ſide, and made his ſoul heavy to the death: But that having now anew liſted my ſelf under his banner, I may fight manfully, and follow the Captain of my Salvation, even through a ſea of bloud. Lord, lift up my hands that hang down, and my feeble knees that I faint not in this warfare: O be thou my ſtrength, who am not able of my ſelf to ſtruggle with the ſlighteſt temptations. How often have I turned my back in the day of battel? How many of theſe Sacramental vows have I violated? And Lord, I have ſtill the ſame unconſtant deceitful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no ſhadow of change, communicate to me, I beſeech thee, ſuch a ſtability of mind, that I may no more thus ſtart aſide like a broken bow; but that having my heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good purpoſe which thy Spirit hath raiſed in me this day may vaniſh, as ſo many have formerly done, but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

A Prayer of Intercession to be used either before or after the Receiving of the Sacrament.

O Most gracious Lord, who so tenderly lovedst Mankind, as to give thy dear Son out of thy bosom to be a propitiation for the sins of the whole World, grant that the effect of this Redemption may be as universal as the design of it, that it may be to the Salvation of All. O let no person by impenitence and wilful sin forfeit his part in it, but by the power of thy grace bring all, even the most obstinate sinners to repentance. Enlighten all that sit in darkness, all Jews, Turks, Infidels and Hereticks; take from them all blindness, hardness of heart and contempt of thy Word, and so fetch them home, blessed Lord, unto thy fold, that they may be saved among the number of the true Israelites. And for all those upon whom the Name of thy Son is called: grant, O Lord, that their conversations may be such as becometh the Gospel of Christ; that his name be no longer blasphemed among the Heathens through us. O blessed Lord, how long shall Christendom continue the vilest part of the world, a sink of all those abominable pollutions, which even Barbarians detest? O let not our profession and our practice be always at so wide a distance. Let not the Disciples of the holy and immaculate Jesus be of all others the most prophane and impure. Let not the subjects of the Prince of Peace be of all others the most contentious and bloudy; But make us Christians in deed as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind and one mouth glorifie thee the Father of our Lord Jesus Christ. Have mercy on this languishing Church, look down from Heaven the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not wroth very sore, O Lord, neither remember iniquity for ever, but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger and thy fury be turned away, and cause thy face to shine upon thy Sanctuary which is desolate, for the Lords sake; and so separate between us and our sins, that they may no longer separate between us

and

and our God. Save and defend all Chriſtian Kings, Princes and Governours, eſpecially thoſe to whom we ow ſubjection; plead thou their cauſe, O Lord, againſt thoſe that ſtrive with them, and fight thou againſt thoſe that fight againſt them: and ſo guide and aſſiſt them in the diſcharge of that Office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable life in all godlineſs and honeſty. Bleſs them that wait at thine Altar, open thou their lips that their mouth may ſhew forth thy praiſe. O let not the Lights of the World be put under buſhels, but place them in their Candleſticks, that they may give light to all that are in the houſe. Let not *Jeroboams* Prieſts profane thy Service, but let the ſeed of *Aaron* ſtill miniſter before thee. And, O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction; deliver the outcaſt and poor, help them to right that ſuffer wrong, let the ſorrowful ſighing of the Priſoners come before thee, and according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die; grant eaſe to thoſe that are in pain, ſupplies to thoſe that ſuffer want; give to all preſumptuous ſinners a ſenſe of their ſins, and to all deſpairing, a ſight of thy mercies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, perſecutors and ſlanderers, and turn their hearts. Pour down thy bleſſings on all my friends and benefactors, all who have commended themſelves to my prayers. [*Here thou mayeſt name particular perſons.*] And grant, O merciful Father, that through this bloud of the Croſs, we may all be preſented pure and unblamable, and unreproveable in thy ſight; that ſo we may be admitted into that place of purity, where no unclean thing can enter, there to ſing eternal Praiſes to Father, Son and Holy Ghoſt for ever.

A Prayer in times of common Perſecution.

O BLESSED Saviour who haſt made the Croſs the badge of thy Diſciples, enable me, I beſeech thee, willingly and chearfully to embrace it: thou ſeeſt, O Lord, I am fallen into days, wherein he that departeth from evil maketh himſelf a Prey; O make me ſo readily to expoſe all my outward concernments, when my obedience to thee requireth

quireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord preſerve me ſo by thy grace, that I never ſuffer as an evil doer; and then, O Lord, if it be my lot to ſuffer as a Chriſtian, let me not be aſhamed, but rejoyce that I am counted worthy to ſuffer for thy Name. O thou who for my ſake enduredſt the Croſs, and deſpiſedſt the ſhame, let the example of that love and patience prevail againſt all the tremblings of my corrupt heart, that no errors may ever be able to ſhake my conſtancy, but that how long ſoever thou ſhalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedneſs. Lord, thou knoweſt whereof I am made, thou remembreſt that I am but fleſh; and fleſh, O Lord, ſhrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me: O eſtabliſh me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy power in me, and make me, O Lord, in all temptations ſtedfaſtly to look to thee, the author and finiſher of my faith, that ſo I may run the race which is ſet before me, and reſiſt even unto bloud, ſtriving againſt ſin. O dear Jeſus, hear me and though Satan deſire to have me, that he may winnow me as wheat, yet do thou, O bleſſed Mediator, pray for me that my faith fail not, but that though it be tried with fire, it may be found unto praiſe and glory, and honour at thy appearing. And, O Lord, I beſeech thee grant that I may preſerve not only conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the inſtruments of my ſufferings: Lord, let me not fail to imitate that admirable meekneſs of thine, in loving and praying for my greateſt perſecutors; and do thou, O Lord, overcome all their evil with thy infinite goodneſs, turn their hearts, and draw them powerfully to thy ſelf; and at laſt receive both me and mine enemies into thoſe manſions of peace and reſt where thou reigneſt with the Father, and the Holy Ghoſt, one God for ever.

A Prayer

A Prayer in time of Affliction.

O JUST and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds, and therefore in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgements. But, O Lord, I beſeech thee in judgement remember mercy, and though my ſins have enforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy or more laſting than thou ſeeſt profitable for my ſoul; correct me, but with the chaſtiſement of a father, not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhorr my ſoul, nor caſt thy ſervant away in diſpleaſure, but pardon my ſins, I beſeech thee; and if yet in thy fatherly wiſdom thou ſee fit to prolong thy corrections, thy bleſſed will be done. I caſt my ſelf, O Lord, at thy feet, do with me what thou pleaſeſt. Try me as ſilver is tried, ſo thou bring me out purified. And Lord, make even my fleſh alſo to ſubſcribe to this reſignation, that there may be nothing in me that may rebel againſt thy hand; but that having perfectly ſuppreſt all repining thoughts, I may chearfully drink of this cup. And how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of Righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, through Jeſus Chriſt.

A Thankſgiving for Deliverance.

O Bleſſed Lord, who art gracious and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil, I thankfully acknowledge before thee, that thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and fatherly Rod; neither haſt thou ſuffered me to lie long

under that, but haſt given me a timely and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul, that I who have felt the ſmart of thy Chaſtiſements, may ſtand in awe and not ſin: and that I who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love; and that by both I may be preſerved in a conſtant, entire obedience to thee all my days, through Jeſus Chriſt.

Directions for the time of Sickneſs.

WHen *thou findeſt thy ſelf viſited with Sickneſs, thou art immediately to remember that it is God, which* with rebukes doth chaſten man for ſin. *And therefore let thy firſt care be, to find out what it is that provokes him to ſmite thee; and to that purpoſe Examine thine own heart, ſearch diligently what guilts lye there, confeſs them humbly and penitently to God, and for the greater ſecurity renew thy Repentance for all the old ſins of thy former life; beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of forſaking every evil way, for the reſt of that time which God ſhall ſpare thee. And that thy own heart deceive thee not in this ſo weighty a buſineſs, it will be wiſdom to ſend for ſome godly* Divine, *not only to aſſiſt thee with his prayers, but with his counſel alſo. And to that purpoſe open thy heart ſo freely to him, that he may be able to judge, whether thy Repentance be ſuch, as may give thee confidence to appear before Gods dreadful Tribunal, and that if it be not, he may help thee what he can towards the makeing it ſo. And when thou haſt thus provided for thy better part, thy Soul, then conſider thy Body alſo, and as the Wiſe man ſaith,* Eccleſ. 38: 12. Give place to the Phyſician, for the Lord hath created him. *Uſe ſuch means as may be moſt likely to recover thy health, but always remember that the ſucceſs of them muſt come from God, and beware of* Aſa's *ſin, who* ſought to the Phyſicians, and not to the Lord, 2 Chron. 6: 12. *Diſpoſe alſo betimes of thy temporal*

poral affairs, by making thy Will, *and ſetting all things in ſuch order as thou meaneſt finally to leave them in, and defer it not till thy ſickneſs grow more violent: for then perhaps thou ſhalt not have ſuch uſe of thy Reaſon as may fit thee for it; or if thou have, it will be then much more ſeaſonable to employ thy thoughts on higher things, on the World thou art going to, rather than that thou art about to leave; we cannot carry the things of this World with us when we go hence, and it is not fit we ſhould carry the thoughts of them. Therefore let thoſe be early diſpatched, that they may not diſturb thee at laſt.*

A Prayer for a Sick perſon.

O Merciful and Righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent Viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity, and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruine, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee by thy grace ſo to ſanctifie this correction of thine to me, that this ſickneſs of my Body may be a means of health to my ſoul; make me diligent to ſearch my heart, and do thou, O Lord, enable me to diſcover every accurſed thing how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, if it be thy bleſſed will, heal my Body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhall be unto death, I beſeech thee to fit and prepare me for it: give me that ſincere and earneſt repentance to which thou haſt promiſed mercy and pardon; wean my heart from the World, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my Body,

in all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly houſe of this Tabernacle is diſſolved I may have a building of God, an houſe not made with hands, eternal in the Heavens; and that for his ſake, who by his precious bloud hath purchaſed it for me, even Jeſus Chriſt.

A Thankſgiving for Recovery.

O Gracious Lord, the God of the ſpirits of all fleſh, in whoſe hand my time is, I praiſe and magnifie thee, that thou haſt in love to my ſoul delivered it from the pit of corruption, and reſtored me to health again; it is thou alone, O Lord, that haſt preſerved my life from deſtruction, thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life, which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming, but grant me, I beſeech thee, to make a right uſe of this long-ſuffering of thine, and ſo to employ every minute of that time thou ſhalt allow me, that when thou ſhalt appear, I may have confidence, and not be aſhamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Maſters coming. And when the pleaſures of ſin ſhall preſent themſelves to entice me, O make me to remember how bitter they will be at the laſt. O Lord, hear me, and as thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſalvation, to provide oyl in my lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I beſeech thee, for thy dear Sons ſake.

A Prayer

A Prayer at the approach of death.

O Eternal and ever living God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath he dies and is turned again to his duſt, look with compaſſion on me thy poor creature who am now drawing near the gates of death, and which is infinitely more terrible, the bar of Judgement. Lord, my own heart condems me, and thou art infinitely greater than my heart, and knoweſt all things. The ſins I know and remember, fill me with horror; but there are alſo multitudes of others, which I either obſerved not at that time, or have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How long ſhall one ſo ungodly ſtand in thy Judgement, or ſuch a ſinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance, I fear, wil not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling comes upon me, and an horrible dread overwhelmeth me; my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth of thy mercy; Lord, ſave now, or I periſh eternally. O thou who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, though thus late, to a ſincere Repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right ſpirit within me. Lord, one day is with thee as a thouſand years. O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken and contrite heart, which thou

haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath by the more excellent oblation of himſelf made for all repenting ſinners. He is the propitiation for our ſin, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was on him; O heal me by his ſtripes, and let the cry of his bloud drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance purſue me to this City of refuge: my ſoul hangeth upon him, O let me not periſh with a Jeſus, with a Saviour in my arms. But by his Agony and bloudy Sweat; by his Croſs and Paſſion, by all that he did and ſuffered for ſinners, good Lord deliver me; deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of Judgement. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of my greateſt need. Lord, there is but a ſtep between me and death, O let not my Sun go down upon thy wrath, but ſeal my pardon before I go hence and be no more ſeen. Thy loving kindneſs is better than the life it ſelf, O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for ſweet is thy mercy; take away the ſting of death, the guilt of my ſins, and then though I walk through the valley of the ſhadow of death I will fear no evil; I will lay me down in peace, and Lord, when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this, merciful God, for his ſake, who is both the Redeemer and Mediator of ſinners, even Jeſus Chriſt.

PSALMS.

PUt me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

There

There is no health in my flesh because of thy displeasure, neither is there any rest in my bones, by reason of my sins.

For my wickednesses are gone over my head, and are a sore burden too heavy for me to bear.

My wounds stink and are corrupt through my foolishness.

Therefore is my spirit vexed within me, and my heart within me is desolate.

My sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

Turn thee unto me, and have mercy upon me, for I am desolate and in misery.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it?

O remember not the sins and offences of my youth, but according to thy mercy think thou upon me for thy goodness.

Look upon my adversity and misery, and forgive me all my sin.

Hide not thy face from thy servant, for I am in trouble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord, hear my voice.

Turn thee, O Lord, and deliver my Soul, O save me for thy mercies sake.

O go not from me, for trouble is hard at hand, and there is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my soul and save it; O deliver me, because of my enemies.

For my soul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lions mouth, hear me from among the horns of the Unicorns.

O set me up upon the rock that is higher than I, for thou art my hope, and a strong Tower for me against the enemy.

Why art thou so heavy, O my soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give him thanks for the help of his countenance.

The Lord ſhall make good his loving kindneſs towards me, yea, thy mercy, O Lord, endureth for ever, deſpiſe not thou the work of thine own hands.

O GOD, *thou art my God, early will I ſeek thee.*

My ſoul thirſteth for thee, my fleſh alſo longeth after thee in a barren and dry Land, where no water is.

Like as the Hart deſireth the water-brook, ſo longeth my ſoul after thee, O God.

My ſoul is a thirſt for God, even for the living God, when ſhall I come to appear before the preſence of God?

How amiable are thy dwellings, O Lord of Hoſts!

My ſoul hath a deſire and longing to enter into the Courts of the Lord; my fleſh and my heart rejoyceth in the living God.

O that I had wings like a Dove! for then would I fly away and be at reſt.

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.

For one day in thy Courts is better than a thouſand.

I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

I ſhould utterly have fainted, but that I believed verily to ſee the goodneſs of the Lord in the Land of the living.

Thou art my helper and my redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I ſeek for ſuccour but of thee, who for my ſins art juſtly diſpleaſed? Yet O Lord God moſt Holy, O Lord moſt Mighty, O Holy and moſt Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayer, but hear me, O Lord moſt Holy, O God moſt Mighty, O Holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour for any pains of death to fall from thee.

Father,

Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou caſt off the bowels and compaſſions of a Father: but even as a Father pitieth his own children, ſo be thou merciful unto me.

Lord, the Prince of this world cometh, O let him have nothing in me, but as he accuſeth do thou abſolve; he lays many and grivous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God.

O Lord, I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire, cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteouſneſſes are as filthy rags. O waſh me, and make me white in the bloud of the Lamb, that ſo I may be fit to ſtand before thy Throne.

Lord, the ſnares of death compaſs me round about, O let not the pains of hell alſo take hold upon me, but though I find trouble and heavineſs, yet, O Lord, I beſeech thee, deliver my ſoul.

O dear Jeſus, who haſt bought me with the precious price of thine own bloud: challenge now thy purchaſe, and let not the malice of Hell pluck me out of thy hand.

O bleſſed high Prieſt, who art able to ſave them to the utmoſt, who come unto God by thee, ſave me, I beſeech thee, who have no hope, but on thy merits and interceſſion.

O God, I confeſs I have defaced that image of thine thou didſt imprint upon my ſoul; Yet, O thou faithful Creator, have pity on thy creature.

O Jeſu, I have by my many and grievous ſins crucified thee afreſh, yet thou who prayedſt for thy perſecutors, intercede for me alſo, and ſuffer not, O my Redeemer, my ſoul (the price of thy bloud) to periſh.

O Spirit of grace, I have by my horrid impieties done deſpight to thee; yet, O Bleſſed Comforter, though I have often grieved thee, be thou pleaſed to ſuccour and relieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee. O Lord, in thee is my truſt, O caſt not out my ſoul.

O Lord in thee have I truſted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction, but give me ſuch a perfect ſubjection to thee the Father of Spirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O Thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctifie to me all the pains of body, all the terrors of mind which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains, chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul. O let thy ſpirit move upon theſe waters, and make them like the pool of *Betheſda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O Dear Jeſus, who humbledſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all believers.

I believe that thou ſhalt come to be my Judge.

I pray thee therefore help thy ſervant whom thou haſt redeemed with thy moſt precious bloud.

Make me to be numbred with thy Saints in glory everlaſting.

Thou art the Reſurrection and the life, he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan earneſtly, deſiring to be clothed upon with that Houſe from Heaven.

I deſire to put off this my tabernacle. O be pleaſed to receive me into everlaſting habitations.

Bring my ſoul out of Priſon, that I may give thanks unto thy name.

Lord, I am here to wreſtle, not only with fleſh and bloud, but with principalities and powers, and ſpiritual wickedneſs. O take me from theſe tents of *Kedar*, into the heavenly *Jeruſalem*, where Satan ſhall be utterly trodden under my feet.

I cannot here attend one minute to thy ſervice without diſtraction, O take me up to ſtand before thy Throne, where I ſhall ſerve thee day and night.

I am here in heavineſs through many tribulations, O receive me into that place of reſt, where all tears ſhall be wiped from my eyes, where there ſhall be no more death, nor ſorrow, nor crying, nor pain.

I am here in the ſtate of baniſhment and abſence from the Lord. O take me where I ſhall for ever behold thy face, and follow the Lamb witherſoever he goeth.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of righteouſneſs.

O Bleſſed Jeſu, who haſt loved me, and waſhed me from my ſins in thine own bloud, receive my ſoul.

Into thy hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of truth. Come Lord Jeſu, come quickly.

PRAYERS

PRAYERS *for their uſe, who Mourn in ſecret for the* PUBLICK CALAMITIES, *&c.*

PSALM 74.

O *God wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture? &c.*

Pſalm 79. O *God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made* Jeruſalem *an heap of ſtones, &c.*

Pſalm 80. *Hear, O thou ſhepherd of* Iſrael: *thou that leadeſt* Joſeph *like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims, &c.*

A Prayer to be uſed in theſe times of Calamity.

O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on my own behalf, and that of this Nation, that theſe many years of calamity we have groaned under, are but the juſt, (yea mild) returns of thoſe many more years of our provocations againſt thee, and that thy preſent wrath is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in bleſſings above al the people of the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs; Peace was within our walls, and plenteouſneſs within our Palaces; there was no decay, no leading into Captivity, and no complaining in our ſtreets: but we turned this Grace into wantonneſs, we abuſed our Peace to Security, our Plenty to Riot and Luxury, and made thoſe good things which ſhould have endeared our hearts to thee, the occaſion of eſtranging them from thee. Nay, O Lord thou gaveſt us yet more precious mercies, thou wert pleaſed thy ſelf to pitch thy Tabernacle with us, to eſtabliſh a pure and glorious Church among us, and give us thy word to be a lamp

lamp unto our feet, and a light unto our path: But, O Lord, we have made no other uſe of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkned to thy Commandments, and by rebelling againſt the light, have purchaſed to our ſelves ſo much the heavier portion in the outer darkneſs. And now, O Lord, had the overflowings of thy vengeance been anſwerable to that of our ſin, we had long ſince been ſwept away with a ſwift deſtruction, and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, ſlow to anger, and haſt proceeded with us with much patience and long-ſuffering, thou haſt ſent thy Judgements to awaken us to repentance, and haſt alſo allowed us ſpace for it: But alas! we have perverted this mercy of thine beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord; we are ſlidden back by a perpetual backſliding, no man repenteth him of his wickedneſs, or ſaith, What have I done? 'Tis true indeed, we fear the rod, (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) but we fear not him that hath appointed it, but by a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O GOD, what balm is there in *Gilead* that can cure us, who when thou wouldſt heal us, will not be healed? We know thou haſt pronounced that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickednedneſs? This, this, O Lord, is our ſoreſt diſeaſe, O give us Medicines to heal this ſickneſs, heal our ſouls, and then we know thou canſt ſoon heal our Land. Lord, thou haſt long ſpoken by thy Word to our ears, by thy Judgements even to all our ſenſes, but unleſs thou ſpeak by thy ſpirit to our hearts, all other calls will ſtill be uneffectual. O ſend out this voice, and that a mighty voice, ſuch as may awake us out of this Lethargy: Thou that didſt call *Lazarus* out of the grave, O be pleaſed to call us who are Dead, yea putrified in treſpaſſes and ſins, and make us to awake to righteouſneſs. And though, O Lord, our frequent reſiſtances even of thoſe inward Calls, have juſtly provoked thee to give us up to the luſts of our own heart; yet, O thou boundleſs Ocean of mercy, who art good not only beyond what we can deſerve, but what we can wiſh, do not withdraw the influence

fluence of thy grace, and take not thy holy Spirit from us. Thou wert found of thoſe that ſought thee not: O let that act of mercy be repeated to us who are ſo deſperately, yet ſo inſenſibly Sick, that we cannot ſo much as look after the Phyſician; and by how much our caſe is the more dangerous, ſo much the more ſovereign Remedies do thou apply. Lord help us, and conſider not ſo much our unworthineſs of thy aid, as our irremediable ruine, if we want it; ſave Lord, or we periſh eternally. To this end diſpenſe to us in our temporal Intereſt what thou ſeeſt may beſt ſecure our ſpiritual; if a greater degree of outward miſery will tend to the curing our inward. Lord, ſpare not thy Rod, but ſtrike yet more ſharply. Caſt out this Devil, though with never ſo much foaming and tearing. But if thou ſeeſt that ſome Return of mercy may be moſt likely to melt us, O be pleaſed ſo far to condeſcend to our wretchedneſs, as to afford us that, and, whether by thy ſharper or thy gentler methods, bring us home to thy ſelf. And then, O Lord, we know thy hand is not ſhortned, that it cannot ſave: when thou haſt delivered us from our ſins, thou canſt and wilt deliver us from our troubles. O ſhew us thy mercy, and grant us thy ſalvation, that being redeemed both in our bodies and ſpirits, we may glorifie thee in both, in a chearful obedience, and praiſe the Name of our God, that hath dealt wonderfully with us through Jeſus Chriſt our Lord.

A Prayer for This Church.

O Thou great God of Recompences, who turneſt a fruitful land into Barrenneſs for the wickedneſs of them that dwell therein; thou haſt moſt juſtly executed that Fatal Sentence on This Church, which having once been the perfection of Beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haſt not done in it? And ſince it hath brought forth nothing but wild grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtifie againſt us, yet do thou it for thy Names ſake; for our backſlidings are many, we have ſinned againſt thee. O the

hope

hope of *Israel*, the Saviour thereof in time of trouble, why houldſt thou be as ſtranger in the land, as a wayfaring man hat turneth aſide to tarry for a night? Why ſhouldeſt thou be s a man aſtonied? as a mighty man that cannot ſave? Yet hou, O Lord, art in the midſt of us, and we are called by hy name, leave us not; deprive us of what outward enjoyment thou pleaſeſt, take from us the opportunities of our uxury, and it may be a mercy; but O take not from us the means of our Reformation, for that is the moſt direful expreſſion of thy wrath. And though we have hated the Light, ecauſe our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on ſtill in darkneſs, but let t continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength and come and help, nd deliver not the Soul of thy Turtle Dove [*This diſconſolate Church*] unto the multitude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs till all this murmuring Generation be conſumed*, yet let not that periſh with us, but bring it at laſt into a *Canaan*, and *let our more innocent Poſterity ſee that which in thy judgement thou denieſt to us*. In the mean time let us not ceaſe to bewail that deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted Condition, but eſteem the Reproach of Chriſt greater riches than the Treaſures of *Egypt*, and ſo approve our conſtancy to this our afflicted Mother, that her bleſſed Lord and head may own us with mercy when he ſhall come in the glory of thee his Father with the holy Angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the peace of the Church.

LORD Jeſus Chriſt, which of thine Almightineſs madeſt all creatures both viſible and inviſible, which of thy Godly wiſdom governeſt and ſetteſt all things in moſt goodly order, which of thine unſpeakable goodneſs keepeſt, defendeſt and furthereſt all things, which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe,

ſafe, we pray thee, at laſt to caſt down thy countenance upon thy wellbeloved Spouſe the Church, but let it be that amiable and merciful countenance wherewith thou pacifieſt all things in Heaven, in Earth, and whatſoever is above Heaven and under the Earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes with which thou didſt once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himſelf and repented; with which eyes thou once didſt view the ſcattered Multitude, and wert moved with compaſſion, that for lack of a good Shepherd they wandred as Sheep diſperſed and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of Wolves have broken into thy ſheep-coats; ſo that if it were poſſible the very perfect perſons ſhould be brought into error: Thou ſeeſt with what Winds, with what Waues, with what Storms thy ſilly ſhip is toſſed, thy ſhip wherein thy little flock is in peril to be drowned. And what is now left but that it utterly ſink & we all periſh? Of this tempeſt and ſtorm we may thank our own wickedneſs and ſinful living, we diſcern it well and confeſs it; we diſcern thy Righteouſneſs, and we bewail our unrighteouſneſs: but we appeal to thy mercy which ſurmounteth al thy works; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch Loſſes of goods, ſhaken with ſo many Flouds, and yet appears there no where any Haven or Port unto us: being thus tired and forlorn among ſo ſtrange evils, but ſtill every day more grievous puniſhments and more ſeem to hang over our heads, we complain not of thy ſharpneſs, moſt tender Savior, but we diſcern here alſo thy mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful Jeſus, we beſeech thee that thou wilt not conſider nor weigh what is due for our deſervings, but rather what becometh thy mercy, without which neither the Angels in Heaven can ſtand ſure before thee, much leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not thoſe which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils men weigh and eſteem thy Goodneſs:

neſs: they think we be forſaken, whom they ſee not amended. Once when thou ſlepſt in the ſhip, and a Tempeſt ſuddenly ariſing threatned death to all in the ſhip, thou awokeſt at the out-cry of a few Diſciples, and ſtraightway at thine Almighty word the Waters couched, the Winds fell, the Storm was ſuddenly turned into a great calm; the dumb waters knew their Makers voice. Now in this far greater Tempeſt, wherein not a few mens bodies be in danger, but innumerable Souls, we beſeech thee at the cry of thy holy Church which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord ſave us, we periſh*, the Tempeſt is paſt mans power; it is thy word that muſt do the deed, Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O Tempeſt, and forthwith ſhall the deſired calm appear*. Thou wouldſt have ſpared ſo many thouſands of moſt wicked men, if in the City of *Sodom* had been found but ten good men. Now here be ſo many thouſands of men which love the glory of thy Name, which ſigh for the beauty of thy houſe, and wilt thou not at theſe mens Prayers let go thine Anger, and remember thine accuſtomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Churches good? For thy mercy is wont then moſt of all to ſuccour, when the thing is with us paſt Remedy, and neither the might nor wiſdom of men can help it. Thou alone bringeſt things that be never ſo out of order into order again, which art the only author and maintainer of Peace. Thou framedſt that old Confuſion wherein without order, without faſhion confuſedly lay the diſcordant ſeeds of things, and with a wonderful order the things of that nature fought together, thou didſt allay and knit in a perpetual band. But how much greater Confuſion is this, where is no Charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet of Rulers, no agreement of Opinions, but as it were in a miſordered Quire, every man ſingeth a contrary note! Among the heavenly Planets is no diſſention, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy Spouſe, for whoſe ſake all things were made, thus by continual diſcords to periſh? Shalt thou ſuffer the wicked Spirits, which be authors and workers of diſcord, to bear ſuch a ſwing in thy Kingdom uncheck'd? Shalt thou ſuffer

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the ſtrong Captain of miſchief, whom thou once overthrewest, again to invade thy Tents, and to ſpoil thy Souldiers? When thou wert here a man converſant among men, at thy Voice fled the Devils. Send forth we beſeech thee, O Lord, thy Spirit, which may drive away out of the breaſts of all them that profeſs thy Name, the wicked Spirits, maſters of riot, of covetouſneſs, of vain glory, of carnal luſt, of miſchief and diſcord. *Create in us, O our God and King, a clean heart, and renew thy holy Spirit in our breaſts, pluck not from us thy holy Ghoſt. Render unto us the joy of thy ſaving health, and with thy principal Spirit, ſtrengthen thy Spouſe and the Herdmen thereof.* By this Spirit thou reconciledſt the earthly to the Heavenly: By this thou didſt frame and reduce ſo many Tongues, ſo many Nations, ſo many ſundry ſorts of men into one body of a Church, which body by the ſame Spirit is knit to thee their Head. This Spirit if thou wilt vouchſafe to renew in all mens hearts, then ſhall all theſe foreign miſeries ceaſe, or if they ceaſe not, they ſhall turn to the profit and avail of them which love thee. Stay this Confuſion, ſet in order this horrible Chaos (O Lord Jeſus) let thy Spirit ſtretch out it ſelf upon theſe waters of evil wavering Opinions. And becauſe thy Spirit, which according to thy Prophets ſaying, *containeth all things*, hath alſo the Science of ſpeaking; make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one ſpirit, ſo they may alſo have one Voice, one Note, one Song, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt gifts among men, thou dealteſt ſundry rewards of thy Spirit. Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they may ſo guide the common-weal, as they ſhould ſhortly render account unto thee that art the King of Kings. Give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpie it in their minds, and purſue the ſame in their doings. Give to the Biſhops the gift of prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine in-

inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the Prieſt the love of Soberneſs and of Chaſtity. Give to thy people a good will to follow thy Commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy gift thy Princes ſhall command that thou requireſt, if thy Paſtors and Herdmen ſhall teach the ſame, and thy people obey them both, that the old dignity and tranquillity of the Church ſhall return again with a goodly order unto the glory of thy Name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance, and wilt thou deſpiſe thy Houſe falling down at thy feet, which inſtead of Sackcloth hath ſighs, and inſtead of aſhes tears? Thou promiſeſt forgiveneſs to ſuch as turn unto thee, but this ſelf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art de Saviour, ſuffer not them to periſh which do hang on thee. Thou art the Lord and owner, challenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace, breath upon us brotherly love. Thou art the God, have pity on thy humble beſeechers, be thou according to *Pauls* ſaying, all things in all men, to the intent the whole quire of thy Church with agreeing minds and conſonant voices for mercy obtained at thy hands, may give thanks unto the Father, Son and Holy Ghoſt; which after the moſt perfect example of concord be diſtinguiſhed in property of Perſons and one in nature: to whom be praiſe and glory Eternally. *Amen.*

A Prayer for the Kings Majeſty, out of the Liber Regalis.

GOD the unſpeakable Author of the world, Creator of men, Governor of Empires, and eſtabliſher of all Kingdoms, who out of the loins of our Father *Abraham* didſt chuſe

chuſe a King that became the Saviour of all Kings and Nations of the earth, Bleſs, we beſeech thee, thy faithful Servant, and our dread Soveraign Lord, King *Charles*, with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kingdom by thy mighty aid and protection; Viſit him as thou didſt viſit *Moſes* in the Buſh, *Joſhua* in the Battle, *Gideon* in the field, and *Samuel* in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the bleſſing of *David* and *Solomon*. Be unto him an Helmet of Salvation againſt the face of his enemies, and a ſtrong Tower of defence in the time of adverſity. Let his Reign be proſperous and his days many. Let peace, and love, and holineſs, let juſtice, and truth, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience: and let him ſo duly ſerve thee here on earth, that he may hereafter everlaſtingly reign with thee in Heaven, through Jeſus Chriſt our Lord, *Amen*.

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FINIS.


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89
066

THE Gentlemans Calling.

Written by the Author
OF THE
Whole Duty of Man.

1 Cor. vii. 24.

Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

LONDON,
Printed Anno Domini 1682.


BRITISH MUSEUM
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DEC

TO THE BOOKSELLER.

SIR,

I NEED not tell you with what ſucceſs you publiſhed the Excellent Treatiſe, *THE WHOLE DUTY OF MAN:* It is your Felicity to be again inſtrumental to the profit of this Church and Nation, by your Edition of theſe Religious and Prudent Inſtructions. And although the Addreſs be not ſo Univerſal in this, as in the former; yet *this* will have a large influence upon other Conditions beſides *Gentlemen:* Their *Converſe*, if reformed, will be exemplary and operative upon others. A *Gentry* that would afford an obedient Ear to theſe Admonitions, and a *Clergy* that would to *Piety* and *Learning*, joyn *Humility*, *Modeſty* and *Sobriety*, will be the beſt Humane means to recover this ſinful *Nation*, and oppreſſed *Church*, from the Miſeries, Spiritual and Civil, under which we nōw groan. So that the *Argument* is well choſen, and it is ſo managed, that I know not what a *Reader* that is ſomewhat moroſe can deſire which is not here. The *Author* keeps cloſe to his intended *Province* and Deſign, his *Reaſons* are ſinewy and convincing, his *Reproofs* are ſevere and grave, yet pleaſing; and they whom he chides, muſt needs love him. There is nothing in his *Periods* redundant or defective; he

hath a *Native elegancy* that invites his *Reader*; *Variety* of Learning couched not vaunted; and a *Perſpicuity* ſuch, as will make his Reaſonings appear to a weak Eye: A *Manual* which is enriched with all theſe graces, ſhall (I truſt) not only be frequently and attentively peruſed, but that it will lively affect, and ſit cloſe to the Reins, and penetrate the Heart of the *Reader*, eſpecially that *Reader* for whom it is deſigned; and for this Bleſſing on the *Gentry*, it is our Duty to ſolicite the *Divine Goodneſs*,

SARUM,
27. *Octob.* 1659.

Your aſſured Friend,
Hum. H.

THE

THE PREFACE.

1. THE *Authority of Cuſtom hath ſo much a more general prevalency than that of Truth; that he that ſhall adventure to aſſault that with this, may be thought not to have well digeſted the prudent Caution of our Saviour, Luk.* 14:31. To ſit down and conſider whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand; *for doubtleſs ſuch, and much greater is the odds between theſe two Litigants. And to the imputation of this unwarineſs I cannot but foreſee the preſent Deſign very liable.*

2. GENTILITY *has long ſince confuted* Jobs *Aphoriſm,* Man is born to labour, *and inſtead thereof, has pronounced to its Clients the Rich mans* Requiem, *Soul take thine eaſe, eat, drink and be merry. A* Gentleman *is now ſuppoſed to be only a thing of pleaſure, a creature ſent into the World, as the* Leviathan *into the deep,* to take his paſtime therein, *(and the better to complete the Parallel, to devour his underlings too) and then 'twill be no wonder if it be adjudged a ridiculous Solœciſm to attempt to define his* Calling, *whoſe very Eſſence is thought to conſiſt in having none. Nay, perhaps it will be deemed not only abſurd but malicious, a Levelling project, of robbing him of his Birth-right, of degrading him from thoſe priviledges, which belong to his quality, and of moulding him again into that vulgar Maſs, from which divine Providence and humane Laws have diſtinguiſhed him. But from this jealouſie I dare truſt the enſuing leaves to be their own Vindicators.*

3. I HAVE *been no unconcerned (much leſs inſulting) Spectator of the Depreſſion the* Gentry *have fallen under in theſe latter years, but have paid them my juſt Tribute of compaſſion: yet I confeſs I think thoſe ſcarce worthy a regret, in*

compariſon with thoſe voluntary deſcents, too many of them have made from true worth and vertue. 'Tis ſure a far leſs deplorable ſpectacle to ſee a Gentleman *ſpoiled of his Fortune by his Conſcience, than his Luxury, and to behold him under the ſtroke of the Headſman, than under thoſe more infamous Executioners, his Luſt, or Intemperance. Yet I fear if the Martyrology even of theſe ſuffering Times were ſcanned,* Venus *and* Bacchus *would be found to have had many more Martyrs, than* God *and* Loyalty.

4. BUT *I confeſs it an impertinence thus to balance the two miſchiefs of doing and ſuffering ill, ſince 'tis certain the latter is to be reſolved into the former, and has no exiſtence of it ſelf, but what it derives from that. Punishments are but the reſults of ſin: and therefore whatever Malignity is in the Effect, becomes intirely chargeable upon the Cauſe, and we are to look upon our Vice not only as our greateſt, but our only unhappineſs. This Conſideration ſhews us the ſource of all our* Sufferings, *and is it ſelf no leſs obvious, than thoſe; though one would think it as concealed as the head of* Nilus, *that ſhould only obſerve how many other Originals of our Calamities are aſſigned, whilſt this is ſcarce dreamt of. This* Jonah *is ſuffered to ſleep ſecurely in the Ship, while her more innocent Fraught is* caſt over-board, *Jonah* 1:5. *Every the leaſt ſparkle from without is charged as an Incendiary, when alas, like* Ætna, *our own bowels ſend out that fire, which has ſo near reduced us to aſhes. But as in Diſeaſes we account the Diſcovery of the Cauſe the firſt and moſt neceſſary ſtep to the Cure; ſo certainly is it here, the conviction of our guilt is a moſt indiſpenſable Preparative towards the eaſe of our Preſſures, and we muſt be* heavy laden *in the Chriſtian ſence,* Matth. 11: 28. *before we ſhall ceaſe to be ſo in the Civil.*

5. BUT *I fear men proceed in this affair rather like Mountebanks than good Phyſicians, uſe ſome Palliating Medicines to allay the effects, or perhaps Anodynes to ſtupifie the Patient, and wholly neglect the Root of the Malady. Nor do I appropriate this Error to the* Gentry, *'tis too viſible that all ſorts and qualities have too juſt a claim to it, to let any one go*

away with the Incloſure. But becauſe the preſent Deſign makes them my peculiar Province, I ſhall, waving all others, addreſs my ſelf at this time to them only, with this moſt paſſionate Requeſt, that they would not uſe that cruelty to themſelves, for which Amalek *ſtands branded towards* Iſrael, Deut. 25: 18. *by their perſevering Impieties ſmite and deſtroy thoſe feeble and faint Remains of their former Felicities; but that they would now at laſt ſeriouſly advert to this their ſo great and important concernment, and pitch upon the true* Achan, *that has thus long* troubled their Iſrael. *And that being done, that ſtory directs the next ſtep of the Proceſs, even the bringing him to execution, cutting that off, which will elſe infallibly bring down a Fatal Exciſion upon themſelves.* Nor *is this to be deferred, for alas the Diſeaſe is come to too great a height, too dangerous a* Criſis, *to admit any delay of the Remedy.*

6. WHEN Egypt *had ſmarted under a ſucceſſion of miraculous plagues for detaining the* Iſraelites, *the Servants of* Pharaoh *importune him to releaſe them, and conclude their advice with this Pathetique enforcement,* Knoweſt thou not yet that *Egypt* is deſtroyed? *And God knows I may but too properly give the ſame edge to mine; For alas,* Gentlemen, *are not your Eſtates waſted, your Priviledges violated, your Splendors eclipſed, your Perſons reſtrained, your Families broken and ſhattered, your Dignities trampled upon by the meaneſt of the Vulgar, and finally your ſelves quite tranſpoſed in your ſtation, now made the* Tail who were once the Head, Deut. 28: 44. *And is it not yet time to diſmiſs thoſe Sins which are the Authors of all this? If you are ſtill of* Pharaohs *mind, and reſolve to retain them, you are certainly no leſs obſtinate than he, but much more irrational. He had ſomewhat of viſible advantage to tempt him to detain the* Iſraelites, *they were his Slaves, wrought hard at his work, built him Cities. But how far is that from the Caſe here! They are not your Slaves, but your Task-maſters, which you are ſo unwilling to part with, thoſe that ſet you to the vileſt and moſt ſervile Drudgeries, and are ſo far from bringing you in profit, that I may boldly make the*

Apoſtles challenge, Rom. 6: 21. What fruit have you had of thoſe things? *And doubt not the only account you can bring in of your Harveſt, muſt be the Inventory of your Miſeries. We are witneſſes of many Houſes, many Cities they have demoliſh'd and laid waſte, but we have no ſtructure of theirs to ſhew, but a* Babel *of Confuſion.*

7. BUT *alas, theſe your ſecular Ruines are but their modeſt and petty out-rages. Take another view of them, and it will like* Ezekiels *Viſion,* Ezek. 6: 8. *preſent you with more and* greater abominations than theſe, *even the* abomination of deſolation in the holy place. *Your ſins have not only deſolated your own houſes, but Gods. That* Beauty of his Ornament *which he ſet in* Majeſty, *Ezek.* 7: 20. *hath by theſe your deteſtable things been expoſed to ſpoil and pollution. We are not yet grown ſo old in our miſeries as to have outworn the aggravation of remembring our happier eſtate. And how ſad, how wounding a contemplation is it to compare the paſt and preſent condition of* This *Church? When the* Temple *was rebuilding, the joy of that reſtauration could not ſuppreſs the grief of thoſe who remembred the ſo much more Glorious Fabrick of the firſt, but they laid the foundation in their tears, the Text ſays,* They wept with a loud voice, Nehem. 3: 12. *But what tears, what ejulations can be bitter or loud enough for us, who are to lament not partial and imperfect repairs, but total ruines and vaſtations, that ſee the materials of our* Sion *now reduced to duſt and rubbiſh, who once ſaw them happily compacted, built together as a* City at unity in it ſelf.

8. AND *while we thus* remember Sion, *and are our ſelves* by the waters of Babylon, *'tis ſure but proper we* ſit down and weep, *bid, as thoſe Captives,* Pſal. 137. *a ſolemn Adieu to all entertainments of joy and pleaſure. And would God we all, particularly you to whom I now ſpeak, did as exactly parallel them in this ſad and pious reſentment, as we do in the motives of it, that ſo your quarrel to ſin might be accended to its full height, as that which robs you not only of your ſpiritual, but (that which many of you have more guſt of)*

your

your carnal joys also. 'tTis your sins, I would I could say yours alone, which have been the persecuting Sauls, *that have thus* made havock of the Church. *The* Securities, Profaneness, *and* Licentiousness *of your prosperous days made the first breaches in her Walls: and now the* Impenitence *and incorrogibleness of your calamitous, like the* Edomites, cry down with her, down with her even to the ground. *'Twas amongst the Jews a* Capital Guilt *to* curse *a* Parent, *and shall it now pass for an easie, or no crime, not only to curse but destroy our common Mother, to abet and maintain those troops which thus defie, yea invade her? O why should you not at last recal your exiled Piety, and assume a holy and becomeing indignation against these her cruel, her implacable Enemies?*

9. BUT *this you cannot be supposed to do, whilst you arraign only* other *mens sins, and leave your* own *out of the Indictment. I doubt not many of you do with displeasure, perhaps more than enough, charge her ruine upon the immediate Instruments, accuse the bold Intrusion of ignorant Teachers, of having depraved her* Doctrine; *Ambition and Envy of impatient Inferiours, of subverting her* Discipline; *the Pride and Faction of busie Spirit, of disturbing her* Peace; *the greedy Avarice of Sacrilegious persons, of devouring her* Patrimony. *And these I shall not deny to have been the* Weapons *that thus have mortally wounded her. But let it be remembred, that these were weilded and whetted by the more general impieties, from whence they borrowed their destructive power. And therefore to* transfer *the guilt here, is but the artifice of slaying* Uriah with the Sword of the Children of Ammon, *which you know acquitted not* David *from being a Murderer. No, God knows, here lies a Carkass of a poor bleeding* Church, *but which of you our Elders are qualified for the purgation the Law assigns in that case,* Deut. 21: 8. *which of you can say,* our hands have not shed this bloud, neither have our eyes seen it?

10. YET *the less capable you are of thus* washing your hands in innocence, *the greater need you have to*

wash *them in* Penitence, *and therefore ſince as you are* Sons *to this* Mother, *the Office of* Avenger of bloud *devolves on you*; O bring forth fruits of Repentance, *by diſcharging that part faithfully; drag out theſe* Criminals *which have taken* Sanctuary *in your breaſts, and there dwell ſecurely, as in a* City *of* Refuge, *and* hew them in pieces, *as* Samuel *did* Agag before the Lord. *And as your incentives to this are infinitely greater and more preſſing, than in other* murders, *ſo will the effects alſo vaſtly tranſcend thoſe of common Juſtice. That only revenges; but this may repair the miſchief, recal the vital ſpirits, and reunite the ſcattered limbs of this mangled Body. Such an* Omnipotency *is there in ſincere* Repentance, *that it is able even to effect a Reſurrection.* O *that you would be ambitious of working this Miracle, and by this pious* Prodigy *beget your* Mother, *that you would weep ſo long over her aſhes, till that moiſture had rendred them* prolifical, *and you ſee her ſpring out of her* Urn.

11. THIS, *this is your only way of reverſing that extirpating* Decree, *which theſe* Hamans (*your ſins*) *have procured. And if you neglect this,* Mordecais *menace to* Heſter *will be too applicable to you: if God in his unfathomable mercy ſhould* cauſe deliverance *and enlargement* to ariſe from ſome other place *to this poor deſolate Church, yet your ſelves can expect nothing but Deſtruction. If you have no ſenſe of the deſolations of* Sion, no pity to ſee her in the Duſt, *but ſtill chuſe to cherish thoſe impieties which have brought her thither; yet even they will at the laſt, avenge her quarrel, bring you thoſe miſeries, the ſenſe whereof it will be impoſſible for you to avoid, or extinguish.*

12. FOR *alas, to repreſent your ſins to you as the Originals merely of Temporal, whether Private or Publick Ruines, is to give you too fair and flattering a portraicture of them: theſe are but the light preluſory skirmishes to a more diſmal ſlaughter, the Prologue to the Fatal Tragedy. Take their full character from the Apoſtle,* Rom. 6: 21. The end of thoſe things is death, *even death eternal. It is our uſual comfort againſt the perſecutions of men, that they can purſue us no farther*

farther than to the grave: there, as Job *speaks,* the weary be at rest. *But this Tyrant in our own breasts has no such limits to its malice, but then especially begins, when all other cruelties cease, tortures infinitely by the gnawings of that* worm which never dies, *and the scorchings of that* fire which never *shall be* quenched.

13. AND *now who can sufficiently wonder at the infatuation, that You should demur upon the dismissing of so treacherous a Guest, that You should cherish this Viper in your bosoms, which You already feel eating your Bowels, devouring all your temporal felicities, and yet takes those but in the way to your Heart, your more precious and eternal part? 'Tis the common maxime even of those that receive advantage by the perfidiousness of others, to love the Treason, but hate the Traitor: but here is that Rule quite inverted; You hate the Treason, are impatient of the afflicting consequences of your sin, yet love the Traitor, hug that in your closest Embraces. The Apostle indeed forewarns us of the* Deceitfulness of sin, *Heb.* 3. 13. *but sure this is a pitch beyond that; this is not deceit, but inchantment, some powerful* Philtrum *it must needs be, that can thus make men in love not only with deformity but disease.*

14. BUT *all the* Magicians of Egypt are not able to stand before Moses, *this Magick is not so irresistible, but that Reason and Religion will yield You countercharms, able to disinchant You, if You will but suffer them to come in to your aid. Do but once step out of the Devils Circle, the actual vertiginous pursuit of your sinful appetites, and give your Faculties some intermission, so much breath from that hot chase as may qualifie them for a calm considerate view of other things, and then 'tis certain you will discern, that Vertue has a much more ravishing appearance, infinitely more delectable and enamouring, than all the Devils* Opticks *could put upon your highest and most gustful sensualities. Do you only bestow some attentive looks upon her; let her once in at your eyes, and then leave her to make her own way to your heart. And this is sure a very moderate request; that You will but vouchsafe to look upon what is thus amiable. And with what pretence can you deny*

it? You who to gaze on thoſe tranſitory Beauties which are only your ſnares, ſtick at no difficulty, will be content to come (thoſe of you that have no other motives) even to Church upon that errand: O do not here put off your curioſity, where alone it may avail you, but rather take this opportunity of hallowing that (hitherto prophane) part of your temper.

15. IT *has been none of the Devils meaneſt or unluckieſt Arts to infuſe prejudices into mens minds againſt* Chriſtian Practice, *by repreſenting it in the moſt averting* forms. He changes shapes *with it, and as he transforms himſelf into an* Angel of light, *ſo he does this into one of* Darkneſs, *makes it appear a State of the moſt* diſmal ſadneſs *and* horror, *a* region *of* Antipodes *to all Joy and chearfulneſs. And how much more ready men are to take the* Devil *at his* word *than Chriſt at his, who profeſſes his* Yoke eaſie *and his* Burden light, *appears too viſible in the general averſeneſs thoſe have to* Piety, *who never ſo much as tried it, but take up implicit confuſed* prejudices *againſt it, and retain thoſe as faſt, as if they were the products of many years coſtly experiences. And 'tis to be feared, theſe have taken the deepeſt root in the richeſt Soil, they ſeeming no where more to flouriſh, than among you of the higheſt Quality. Yet ſure, of all others, You are moſt obliged to eradicate them, they implying ſuch a groſs injuſtice, as any ingenuous mind muſt be aſhamed of.*

16. YOU *will your ſelves readily pronounce that* Judge *not only corrupt, but impudent, that condemns a perſon whoſe cauſe he never heard: yet if You will but reflect, you will find your own verdict rebound upon your ſelves, with a* Tu es homo; *for 'tis evidently your caſe here. It is time for you therefore to be ſo juſt, if not to Vertue, yet to your own Reputations, as to retract that condemnatory ſentence, you have paſt upon her, and put on ſo much at leaſt of the* form *of Juſtice, as to give her a fair Trial. But this you cannot do by hearing the tongues of men and Angels plead for her, none but her ſelf can manage her cauſe, you muſt admit her into your ſociety and converſe, take her into ſuch a familiarity, as may bring her within diſtance of your Obſervation, before you pronounce of her.*

her. In short, if you will indeed render your selves competent Judges, whether a Vertuous life *be a pleasant or a dismal thing, enter upon it, and let your own experiences be your informers.*

17. I CANNOT *suspect the* age *so degenerous, as not to believe there are divers particular persons among you, who have made the experiment, and to their Testimony I dare appeal, and doubt not they will from Judges turn Advocates, and recommend it to you, and sure you will have no cause in this instance to wave your wonted Priviledge of being tried by your* Peers, *to except against their judgement in the* case, *who being placed in equal circumstances with you, must be supposed to understand your utmost Temptations to Vice, from whence alone all the seeming difficulties and uneasines of Vertue do arise.*

18. IT *were the work of many Volumes to describe the several distinct Advantages towards a pleasant Being, which are wrapt up in this one comprehensive Felicity. I shall instance only in that, to which the ensuing* Tract *particularly relates, and that is, that it furnishes you with a succession of very agreeable and chearful Imployments. Vertue is of a busie and active* Nature, *and as in its several Operation it has an opposition to all the several sorts of Vice, so in its very Constitution and Principle it bears an avowed Antipathy to that one fertile Seminary of most other Sins,* Idleness; *and sure the rescuing you from that is no* contemptible *Benefit. For though you seem to challenge it as a considerable part of your Inheritance, that you may live and do* Nothing, *and are very tenacious of that Claim; yet, 'tis most evident, that what you contend for, as your Priviledge, your selves esteem your burden, yea so much to, that to be rid of it you cast away Estate, Health, Soul and all for company, imploy your selves the most ruinously, rather than endure to be Idle; nay quite confute your own Pretensions to ease, by those laborious and toilsome Vices, which you are fain to call Pleasures, to render them tolerable, but have certainly no pretence to that Title on any other score, but that they keep you doing.*

19. AND *now what more grateful Office can possibly be done for men in this Condition, than to shew them how they*

may free themselves of this load without contracting a worse; I mean the guilt of those things which like Rehoboam *converts* Whips *into* Scorpions, *yet are now fain to be resorted to, as the only instruments of their relief. And this a Christian* Life *will be sure to do for you; it will constantly provide you with innocent divertisements, nay much more, it will give you business, so excellent, and worthy the dignity of your Nature, so Noble and answerable to the Splendor of your Qualities, so every way agreeable to the aims of Rational Men, that you will have cause to acknowledge with Our Church, that* Gods Service is perfect Freedom.

20. I SHALL *not undertake to give you a particular view of all the Severals of those Employments; Those* Precepts *of the Gospel which assign your Tasks, do sufficiently inform you of the Nature and Excellency of them: my whole Scheme is comprised in that One, which directs an Attendance on* that *Calling wherein God hath placed men, and therefore I am to treat only of those particular* Duties *which are incumbent on you as* Gentlemen, *and therein shew you that considered* as *such, you have a* Calling, *and so free you of that reproach and misery of being* unprofitable burdens *of the Earth, and then evince to you also that* that *Calling is so far from implying any thing of real toil or uneasiness, that it is only an Art of refining and sublimating your Pleasures, rendring them more gustful and exquisite, and so will (if attended to) make good to you in earnest your mistaken pretence to a* Life *of sensuality and delight.*

THE

THE GENTLEMANS CALLING.

SECT. I.

Of Buſineſs and Callings in General.

1. HE that by *ſloth* and improvidence diſſipates and conſumes that *Stock* which is properly his own, falls juſtly under the blunt Cenſure of Folly, and uſually under the ſharper and more ſmarting Penance of Poverty and Want: But he that is but a deputed Manager, if he neglect his *Depoſitum*, is liable to a heavier weight both of Obloquy and Diſcipline. The weakneſs of the one may poſſibly meet with ſomewhat of pity; but the falſeneſs and treachery of the other is the object of an univerſal deteſtation, and is oftentimes very ſeverely ſentenced by thoſe, who, if they would impartially reflect, would find themſelves deeply involved in the ſame guilt.

2. GOD has placed *Man* in the World, not as a *Proprietary*, but a *Steward*; he hath put many excellent things into his poſſeſſion, but theſe in truſt to be not only kept, but negotiated with, and by traffick improved to the uſe of the true owner: Yet herein dealing as a moſt bountiful Maſter, by not only promiſing tranſcendent Rewards in the future to his fidelity, but even annexing at the preſent (as *to the Heifer that treadeth out the Corn*) a moſt liberal ſubſiſtence, interweaving his intereſt ſo with his Duty, that the diſcharge of it is his only means of being happy even in this world.

3. THIS certainly is the ſtate of mankind in general; every (*I mean Rational*) perſon having ſomething of this kind intruſted to him. No man that hath underſtanding, be that of a higher or lower ſize, but hath variety of abilities of one ſort or other, and withal that actuating power, which ſhould ſet them on work. And then ſurely he that hath not been excluded from the receits, muſt not pretend an exemption from the

the disburſements, the tasks, but is under a ſtrict obligation of improving what he hath thus received, of bringing in fruit to the Granary, as well in order to his own account and joy in the auditing of the Harveſt, as alſo to the glory of God from whom alone he derives (and muſt impute) both the ſeed, and irrigation, and the very increaſe. And he that on theſe grounds and according to theſe meaſures decently adminiſters his Province, ſedulouſly attends his duty in this matter, will find himſelf placed in ſuch an active ſtate of buſineſs, that he ſhall have little cauſe to ſuſpect himſelf neglected, or forgotten by God and Nature, or placed in the world without a *Calling*.

4. FROM what is thus indiſpenſably required of *all* men, no one rank or individual of that *ſpecies* can plead an immunity. And therefore till thoſe whom *Birth*, *Education* and *Wealth*, and the common dialect of the world hath made known by the ſtile of *Gentlemen*, ſhall think fit to expunge the latter part of that title and diſclaim the nature of *men*, as they are willing to do the duty, they muſt certainly retract this error, and acknowledge they have their ſhares in this common obligation.

5. NAY, indeed if they could ſo far imitate the *Prince of the Morning*, as to ſucceed to that rank which he was willing to leave, I mean to aſcend above Humanity and aſſume the nature of Angels, yet even thither would this purſue and overtake them. Among all the Orders of that divine Hierarchy they would not find one Patron or Preſident of Idleneſs. For as the ſpirituallity of their eſſence renders them more agile and active, ſo that activity is perpetually exerciſed in employing the divine abilities they have received, to the glory of God the Donor: and that not only in bearing a part in that Celeſtial Quire which inceſſantly ſings his praiſes, but in the more laborious and ſervile offices of being miniſtring ſpirits, yea even to thoſe to whom both in reſpect of nature and innocence they are infinitely ſuperior. And this they do with perfect alacrity and chearfulneſs, thinking it their greateſt honour and dignity to be thus buſied. Their *regitive Power over the world*, ſaith *Gerſon*, *is not ſo ſuitable an ingredient for a* Magnificat *of their compoſing*, *as that greater dignity of receiving and performing Gods commands*: An evidence how much the meaſures

meaſures of honour differ between the Courtiers of Heaven and Earth, the Inhabitants of that refined, and this groſs Region. Thus then the proſpect lies before the *Gentleman*: if he chuſe either to look level on the ſame nature with himſelf, or direct his eyes upward on that of the glorious ſpirits that encompaſs Gods throne, he will not in all the Records of Earth or Heaven find ever a *Patent* for ſloth, any Clauſe of Exemption in this Univerſal Law.

6. NAY, if this *man in honour* would bid farewell to his Birth-right, and become *like the beaſts that periſh*, Pſal. 49: 20. if he could be content, in purſuit of this one fancied priviledge of a *Gentleman*, to renounce all the real ones of a man, and make *Nebuchadnezzars* puniſhment his option: yet neither the field nor the foreſt could give him Sanctuary, afford him any number of aſſociates to aid, or but countenance him in his mutiny againſt this divine decree, they would rather be his tutors and monitors to obey it. For what rank even of the moſt *ſavage* animals is there, which we can indict of the not employing thoſe faculties they have received? Are they not generally in a perpetual and regular motion to thoſe ends for which they were created, in continual exerciſe of thoſe powers with which they are endued? Yea ſome of them with ſuch improvement to all their neceſſary purpoſes, that it hath raiſed a doubt whether they act by inſtinct or reaſon, by fancy or judgement. *Pythagoras* is diſcernably on their ſide: and *Ariſtotle* that was leſs kind to them, ſeems by one ſaying to have yielded the cauſe, when of *thoſe creatures which*, he ſaith, *want reaſon*, he confeſſeth *that fancy ſupplies its place*. I need not take part in this diſpute; whatſoever their faculties or Talents are, none can doubt of their uſe of them, or whether this their uninterrupted obedience to the Law of their Creation reflects the proportionable glory on their Creator.

7. TO deſcend one degree lower yet; The very *inanimate* creatures afford their conſort to this divine harmony; every one of them perform thoſe offices, fail not in the exerciſe of all thoſe (not unactive) qualities God hath put into them. The *Sun* hath recieved a power of cheriſhing and enlivening terreſtrial bodies, and it folds not up its rays, but communicates and diſpenſeth them freely. The *Earth* has received a power of fructifying,

ctifying, giving ſap and verdure to that which grows upon it, and it withholds not that vital moiſture, but like a tender nurſe ſends it forth liberally to all that expect nouriſhment from her breaſts; and ſo proportionably to all other parts of this great body. And that all this ſerves to illuſtrate the glory of that omnipotent wiſdom which hath placed them in this ſo excellent a ſubordination, is moſt viſible without the help of a perſpective. When the Queen of *Sheba* ſaw the magnificence and regularity of *Solomons* Court, ſhe brake out into an admiration of his wiſdom: And ſurely a far greater occaſion is miniſtred to all thoſe who contemplate the admirable order of the Univerſe, with all tranſportation of ſoul to magnifie and adore the divine Diſpoſer of it, as we ſee frequently exemplified to us in the ſublime Raptures of the holy *Pſalmiſt*, who never better approves his right to be called *the Sweet Singer of* Iſrael, than on this raviſhing Theme.

8. AND now can it be fancied a priviledge and dignity, to be the one *jarring ſtring* in this great Inſtrument? To diſcompoſe this divine melody, and become the only unprofitable uſeleſs part of the Creation? Shall thoſe whom God hath made *little lower than the Angels*, ſubdue and debaſe their natures beneath the very loweſt rank of Creatures? and ſhall this (not humble but) ſordid exinanition be lookt upon with reverence, courted as a preferment? This certainly is ſuch an abſurdity, as wants nothing to its confutation, but merely to be conſider'd: And therefore if *Gentlemen* would but ſoberly reflect, there is little doubt but they would reſign at once their claim, and their value of this ſo defaming a piece of honour, ſo abaſing an exaltation.

9. WE can let down our thoughts but one ſtep lower, and that is into the bottomleſs pit; and from thence ſure none will deſire to fetch a preſident; yet if he did, even that black Region could not afford it. For though it muſt be confeſſed, thoſe *accurſed ſpirits* accord not with the former inſtances, in reſpect of the end of their actions, yet they do in the activity it ſelf: theirs is a buſie ſtate, though to an ill purpoſe; *Satan goes to and fro in the earth*, Job 2: 2. and he *walks about ſeeking whom he may devour*, 1 Pet. 5: 12. Yea he employes all his faculties too, makes diligent uſe of all that acuteneſs and dexterity, which either his nature or experience have furniſhed him

him with, towards that end he purſues. So that it were a wronging, a calumniating even of the very *Devil*, to charge him with idleneſs: which though it be a ſin which yields him ſuch liberal crops, that he may well ſeek both to plant and cheriſh it in humane nature, yet he cannot offer ſuch violence to his own, as to become an Example of it.

10. WE may hence make a meaſure, how ſcandalous reproachful a thing this is, which neither *Heaven*, *Earth*, nor *Hell* it ſelf will own, but is like an illegitimate birth diſclaim'd by all. How unreaſonable, nay how infamous will it then be, for thoſe to take up this expoſed brat, to foſter this vice in their boſoms, who have of all others the greateſt and moſt particular obligation to deteſt it, as having received the moſt of thoſe Talents which engaged them to action? And that ſuch is the *Gentlemans condition*, a ſlight inſpection will ſerve to demonſtrate.

SECT. II.

Of Varieties of Callings.

1. NOW ſince the univerſal obligation, which is incumbent upon all, and renders it ſtrict duty to have a *Calling*, reſts upon this undeniable ground, *That all men have received from God ſome abilities to actuate*, ſome *Talents* to improve; it follows by all Laws of inference, that thoſe who have received the moſt of theſe, can of all others the leaſt reaſonably pretend to an Exemption, but muſt on the contrary be acknowledged under the conſtraint of the ſtronger and more numerous ties, the general duty which herein lies upon all, extending and ſpreading it ſelf into *ſeveral Branches*, according to the quality and proportion of mens receits.

2. HENCE it comes to paſs, that mens *Callings* and employments become ſo various, not only by the free choices of the ſeveral men, but even by the direction and aſſignation of God and Nature, becauſe one man is furniſhed with an ability, which qualifies him for one ſort of calling, another is by his diſtinct propriety markt out for another. And hence alſo

alſo it is, that thoſe callings, which are diſtinct in ſeveral perſons, may come to be united in one man, becauſe the ſeveral abilities, which conſtitute thoſe *Callings* concurring in him, the duties muſt by unavoidable conſequence do ſo alſo. This is in ſome degree obſervable in moſt men, who beſides the *general* powers common to mankind, do receive *ſome peculiar* in order to ſome ſpecial end, and ſo are obliged not only to thoſe Exerciſes which belong indifferently to their whole *ſpecies*, but to thoſe alſo for which they are individually qualified. Thus thoſe whom God hath called to *Chriſtianity*, are by that impowred for thoſe performances which that holy profeſſion exacts, and ſo have the calling of *Chriſtians* ſuperadded to the other, which either natural or civil obligation had laid upon them; ſo that the ſame man may have various callings, in relation to his differing capacities, unleſs as we diſtinguiſh mens ſouls into the vegetative, the animal, and the rational, which in ſtricter ſpeaking may be ſaid to be only divers operations of the ſame ſoul, ſo in truth what we term ſeveral callings, be but the ſame comprehenſive one, ſtretching it ſelf into the ſeveral faculties of the perſon.

3. I NEED not attempt to evince the impropriety of the phraſe, 'twill ſerve my end as well that they paſs for ſeveral, and the application I ſhall make of it, is to ſhew thoſe who are unwilling to hear of any *Calling* at all, that they have obligations indiſpenſable to more than one. They have whatever can belong to them as men, they have alſo what belongs to them as *Chriſtians*; and they have alſo a peculiar addition appertaining to them as *Gentlemen*, that is by interpretation, thoſe who are diſtinguiſhed from the vulgar, not only by empty names and airy titles, but by real donatives, diſtributed to them by God, as ſo many diſtinct advantages, fertile and prolifical abilities, towards the bringing him in his expected harveſt of honour and glory.

4. IT is too much to be doubted, many of them may need admonition concerning the *two* former of theſe callings; the duties even of men, much more of Chriſtians being ſo far worn out of practice, that they ſeem to be out of memory too; or if they be at all reflected on, 'tis with the ſame ſcorn that the antiquated habits of our forefathers are, as things fit only to dreſs a man up an object of laughter and deriſion. But this would

would be too vaſt a Theme, and beſides is ſuperſeded by the many pious labours of others. My purpoſe therefore is not to treat at all of them, otherwiſe than they ſhall happen to be linked and interwoven, as in many particulars they are, with the *third*, that of the *Gentleman*.

5. AND here they need not fear that I mean to put the Spade or Hammer into their hands, to require them to become either Husbandmen or Mechanicks: my whole Deſign is founded in their diſtinction from theſe, namely, in thoſe things, wherein either in kind or degree they excel them. That many ſuch things there are, they will need no Monitor at another time, when the Queſtion is only of the Reverence and Reſpect due from ſuch their inferiours: In ſuch caſes every one can make large Scrolls and Catalogues (*written*, like *Ezekiels* Roll, *within and without*) of his *Advantages* and *Prerogatives*, and ſtretch them to the exacting the very laſt mite of Tribute they can poſſibly pretend to. But let them remember, that God is as jealous of his Honour, as they can be of their own: and therefore as they make thoſe Pre-eminences, inſtruments of attracting Glory from thoſe below them, ſo they muſt alſo of reverberating and returning it home to that divine Power above them, who beſtowed them to that end, and will not finally be deluded; but if they will diſappoint his primary intention, that of having his *Grace* glorified in their faithful managery of thoſe Talents, they ſhall not be able to defeat his ſecondary, that of having his *Juſtice* magnified in the fatal doom of ſuch *ſlothful ſervants*; if they will envy him the more agreeable ſatisfaction of beſtowing Rewards, they cannot defraud him of that (though inferiour) of executing vengeance.

SECT. III.

The Particulars of the Gentlemans Advantages above others.

1. BUT to dwell no longer on Generals, I ſhall deſcend to particularize thoſe *Advantages*, by which they are ſevered and diſcriminated from the vulgar, and which conſequently by being peculiar to them, devolve on them an obligation of a *diſtinct Duty*. And here I ſhall be careful to prevent

prevent diſpute, and therefore take in none but what are ſo obvious, as to be univerſally acknowledged; and then having my premiſſes granted, I ſhall hope they will not betray themſelves ſuch ill Logicians, as to reſiſt or diſclaim the Concluſion.

2. I BEGIN with that *Advantage* which they are earlieſt poſſeſt of, that of an ingenuous and *refined Education*; of which, I hope, none that hath had it, will ſo far confute the efficacy, as to deſpiſe and undervalue it. What the Apoſtle urges in a higher argument, *Rom.* 9. may be appliable here. Mens minds are naturally of the ſame *Clay*: *Education* is the *Potters* hand and wheel, that forms them into *Veſſels of honour* or *diſhonour*. And though experience ſhews us, it is too poſſible for Men to deface thoſe nobler Impreſſions which they have thus received, yet that makes it not ceaſe to be in it ſelf a moſt eſtimable Bleſſing, any more than that excellency of Gods Image wherein Man was created, could be defaced by his Fall. It is certain, there is no humane means more effectual towards the refining and ſharpening Mens intellects, giving them an edge and quickneſs; and that the more, becauſe it takes them in that age wherein their faculties are, as their joynts, pliant and tractable, and ſo capable of being by exerciſe improv'd into great degrees both of ſtrength and activity. *This* Advantage the meaner ſort generally want, the expenſefulneſs of ſuch a breeding ſets it beyond their reach: The indigence of whoſe condition, doth on the contrary determine their purſuits to that only, which may bring them in a ſubſiſtence, faſtens them to the Shop or Plough, and ſo leaves their minds uncultivated and unapt for thoſe more excellent productions which the happier *Inſtitution of Gentlemen* enables them for; as we ſee it obſerved by the Wiſe-man, *Eccles.* 38: 25. to the end of that Chapter.

3. A SECOND Advantage is that of *Wealth*, which to Gentlemen ſeems to be, as it were rained down from the Clouds, both in reſpect of the plenty and the eaſineſs of its acquiſition. Fair Patrimonies, large Inheritances deſcend on them without one drop of their ſweat, one minutes toil or ſolicitude, as if they were the undoubted Heirs of the *Iſraelites* Bleſſing, Succeſſors in their *Canaan*, who were to *poſſeſs Houſes full of all good things which they filled not, and Wells digged*

which

which they digged not, Vineyards and Olivetrees which they planted not, as it is *Deut.* 6: 11. The Poet hath placed it in the front of his Inventory, the prime ingredient in the completeſt felicity of this life. *Res non parta labore ſed relicta:* whereas on the other ſide the lower rank of Men fetch their mere neceſſaries out of the Earth, which being as it were, hardned and petrified by *Adams* ſin, muſt be mollified and ſuppled with their ſweat, before it will become penetrable, will not yield them food, but gives them alſo a portion of ſorrow with it. They muſt firſt be torn with thoſe Thorns and Briars which cover her ſurface, before they can fetch nouriſhment out of her Bowels; they muſt Buy their Bread with their ſweat, as if they had ingroſſed the penalty of their firſt Fathers ſin, whilſt *Gentlemen* ſweat only at the engagement of their *ſports*, or by the direction of the *Phyciſian*, to digeſt their fulneſs of Bread. Which every one muſt confeſs a ſufficient inequality.

4. A THIRD is that of *Time*, This depends by way of conſequence on the former. For God having made ſuch liberal proviſions for them, thus prevented them with the Bleſſings of his Goodneſs, they can have no need to employ their time to gain that, wherewith they already abound; and ſo being exempted from that one devouring expence of it, have a great ſtock to beſtow on other more excellent purpoſes: whereas the poor Man hath ſcarce any vacant minute, or ſuch as he can call his own. They are all foreſtalled by thoſe preſſing neceſſities which lie unremoveable upon him. His day-hours are challenged by his labour, his nights by his reſt; and the ſatisfying of theſe Claims ſo neceſſary, that his own ſupport, perhaps that alſo of a numerous family depends upon it; and therefore he may not attempt to defeat them. So that if *Time* be to be accounted a Treaſure, as undoubtedly it is, here is a ſecond ſort of Poverty to which he is expoſed as a reſult of the former; and another manifeſt inequality between him and the *Gentleman*.

5. A FOURTH is that of *Authority*, by which I mean not that which belongs to thoſe which are advanced to Publick Office; for that being peculiar to ſome few only, will not bear a diſtinct part in my preſent conſideration: but I underſtand by it that more private influence which *Gentlemen* generally have on thoſe that are their *Depexdents*. And this alſo may be

be reckoned an effect of the former, their Wealth: For in proportion to that, the number of Servants, Tenants, and Pensioners, (yea, perhaps of Friends too) is to be measured. And over all these they have somewhat (though not of absolute despotical dominion, yet) of sway and prevalency. On the other side, the poor Mans authority is bounded within the narrow circuit of his little cottage, being in effect no other than the propagation of that Power Nature hath given him over his own body, to those Branches which spring from it, his Children; and to that Cien which is ingrafted into it, his Wife. And if he shall but peep out of this little Principality, attempt to enlarge his Territories, and prescribe to any Foreigner, he will soon be taught how little his power is acknowledged, and consequently how great a distance he stands in this particular also from the *Gentleman*.

6. THE fifth is that of *Reputation* and *Esteem*; which as the World goes, is a shadow that waits only on the greater Bodies. Wealth and Honour are the things that render any person considerable amongst Men, prepare them with an aptness to embrace his Dictates, to consider his Counsels, to transcribe his Copies. And though now it often falls out to be an unjust measure, yet perhaps it may have no unjust Original. For if such persons did make use of those advantages they have, to make their Minds as rich as their Fortunes, this were but their due. And therefore if it be paid them upon this supposition, it is they only that are guilty of the injustice, by defeating the ground of it. But by what tenour soever they hold it, 'tis sure, it may be made an apt Instrument to many good purposes, and therefore well deserves to be accounted into the number of their advantages. But now if you look on the poor Man, you shall see him loaded with Contempts, from which no inward excellencies he possesses can rescue him. It is the observation of the wisest of Men, that *the poor mans wisdom is despised*, *Eccles.* 9: 16. So hated and scorned a thing is Poverty, that it seems the Fate of it is infectious, and casts reproach upon the most estimable things that cohabit with it. The world is so full of instances of this truth, that we need go no higher than our own times. But if we should look back, we may find one as ancient as *Job*, who in his own person experimented these distant effects of

of Prosperity and Adversity. While he was in a flourishing condition *Men gave ear to him, and waited and kept silence at his counsel. After his words, they spake not again, and his speech dropped on them, Job* 29: 21, 22. But in the next Chapter we find the Scene quite changed, and this reverenced and adored person is become a *song and a by-word to the baseſt of men.* I shall readily acknowledge this injurious treating of the poor to be a great Barbarism. But though there can nothing be inferred from it as *de jure*, yet its being so *de facto*, proves all I am about to assert, *viz.* The great unevenness that is (in this instance, as well as the former) between Gentlemen and their Inferiors.

7. HAVING given this Schedule of undeniable *Priviledges* they enjoy, I shall, before I proceed farther, beseech them here to make a stand, and soberly to consider whether it be imaginable, that God hath put so many excellent Instruments of Action into their hands, only to make them less active? That were to accuse the Divine Wisdom of such an unskilful kind of managery, as the shalloweſt Humane Providence falls not under. Will any of them be at the care and expense to furnish a *Servant* with all Materials and Utensils for work, with no other Design, but that he may spend his time either in sleep or riot? If they will not, I shall ask how they would like a Servant that should so absurdly pervert their intentions? And according to the answer they give to that, leave them to conclude of their own acceptableness with their great Master; who not only in a single instance, but in an habitual course behave themselves as prepoſterously. I cannot see how such a reflection, if made with any seriousness, can miss of being attended with a severe self-condemnation. And then that being so proper a *basis* and ground-work, should methinks by a kind, even of natural energy, invite them to superstruct on it more Noble and Christian purposes; that they who are so apt to expect Adoration from others, so willing to be Idoliz'd may not yet any longer be willing to be indeed Idols (*have mouths and speak not, &c. Psal.* 135. as many unactive powers, as those have Organs) but may rather aspire to some degree of resemblance to that Divine Essence, whose operations are as Incessant as Excellent, and by an unintermitted Industry in employing those advantages

God hath put into their hands, anſwer his deſign in beſtowing them.

SECT. IV.

The Branches of his Calling founded in the firſt Advantage, that of Education.

1. I PRESUME it is by this time rendred ſufficiently evident, *that a Gentleman hath a Calling*; it is now ſeaſonable to advance, and ſhew *what that is*. And of this the ground hath already been laid in the laſt *Section* by the enumeration of thoſe *peculiar Advantages* he poſſeſſes; which being thoſe Talents committed to his managery, his Calling will be the moſt exactly anatomized and deſtributed into its parts, by unfolding thoſe ſeveral Branches of his Receits, and examining what improvements each of them is capable of, which as ſo many diſtinct Limbs make up the entire Body of his Calling.

2. THIS I ſhall do, not only in the groſs, but ſeverally, through every one of them, and ſhall take the liberty of doing it with the addition of a double reflection; the one on the *contrary practice*, the other on *the pleaſure* and ſatisfaction that will infallibly attend the diſcharge of *this Duty*.

3. I BEGIN with that of their *Education*; the former part whereof commonly commences as timely as the firſt Exerciſes of their Reaſon. It is ſo creditable a thing to have Children put into an early nurture, that there are few Parents ſo careleſs of their own reputation, as to neglect it, but do either by themſelves, or ſome others, to whom they aſſign the charge, put them under ſuch a *Diſcipline* as may break their natural rudeneſs and ſtubbornneſs, mould them into ſome form of Civility, and teach them that firſt Fundamental Leſſon of Obedience, on which all future inſtructions muſt be built. And this is an huge Advantage, not only towards the ſucceeding parts of Education, but toward the regularity of the whole life. For by having their Infant paſſions thus checked and bridled, they become more tame and governable ever after. The next part of Education, is *Erudition* and inſtruction,

and

and under a Succeſſion of this they are for many years. Scarce any that owns the name of *Gentleman*, but will commit his Son to the care of ſome Tutor, either at home or abroad, who at firſt inſtills thoſe Rudiments, proper to their tenderer years, and as Age matures their parts, ſo advances his Lectures, till he have let them into thoſe ſpacious Fields of Learning, which will afford them both Exerciſe and Delight. This is that *Tree of Knowledge*, upon which there lies no interdict: which inſtructs not, as that in *Eden* did, by ſad and coſtly experience, but by fair and ſafe intuitions, and may well be looked on as a principal plant in that *Paradiſe* wherein God hath placed this rank of Men.

4. THESE two parts of Education united, qualifie a Man for many excellent purpoſes. It will be impoſſible to enumerate all, becauſe a mind thus ſubdued and cultivated, muſt yet ow the opportunities of many actions to outward circumſtances and occaſions, which being various and accidental, can with no certainty be brought into the account. But abſtracting from theſe, there are divers more intrinſick benefits which nothing but a Mans ſelf can fruſtrate; and thoſe alone I ſhall inſiſt on.

5. FIRST, a Man thus Educated is better prepared to reſiſt all Errors that may invade his *Underſtanding*: his diſcerning Faculty is more nimble and agile, can ſuddenly ſurround a Propoſition, and diſcover the infirm and feeble parts; and ſo is not to be impoſed upon by ſuch ſlight Sophiſms, as captivate whole herds of the vulgar. This Advantage, it is apparent he hath, and it is his *duty* to make uſe of it, to examine cautiouſly the grounds of an Opinion, before he give up his aſſent to it, and not to betray his Reaſon, either to his Sloth, by neglecting to give it a competent diſcuſſion; or to his Intereſt, by electing Tenents rather by their profitableneſs than their truth. This certainly is the leaſt that is ſuppoſable to be required of them in this particular, and ſure it is ſo moderate an injunction, as the moſt mutinous humour can have no temptation to quarrel at. For who could think him a ſevere impoſer who having furniſhed a Man with a light to direct him through ſome dark paſſage, ſhould only require him not to blow it out?

6. AND as he hath this Advantage in reſpect of his *Underſtanding*, ſo hath he, in the ſecond place, in relation to his *Will*: which though it be a free faculty, and conſequently cannot be forcibly determined to any thing, yet it is capable of perſwaſions and inducements, and is uſually bended and inclined by them. It muſt therefore be a fair ſtep towards the rectifying of the Will, when the intellect is ſtored with Arguments and Incentives to goodneſs. And this Learning muſt be ſuppoſed to provide for, unleſs we will exclude out of the Scheme, both Morality and Divinity; for each of thoſe will yield variety of ſuch Arguments. *Morality* will preſent Vertue as perfectly amiable in it ſelf, and ſo fit to be embraced for its own ſake: and not only ſo, but alſo as highly profitable and advantageous to us, as being that which gives the ſublimeſt perfection to our Natures, the ſweeteſt reſt and tranquillity to our Minds; and in a word, a full ſatisfaction to all our Rational Appetites. *Divinity* confirms all this, and ſuperadds what infinitely tranſcends it, the aſſurance of thoſe eternal and glorious rewards in another World. And theſe ſurely are ſuch tempting *allectives*, as are very proper to attract the Will to chuſe what appears thus excellent, thus deſirable, provided they be juſtly repreſented to it. And the doing that, the preſſing theſe motives home upon the *Will*, and that in refutation of all the contrary deceivable pretenſions of vice, is the firſt part of their obligation. But then there is alſo a ſecond, and that is, that they permit themſelves to be perſwaded by ſuch efficacious arguments, and actually conform their wills to theſe dictates of their underſtanding, that is, that they really and effectively be ſuch men, as their education directs and requires them to be: Which being the work of their *Wills*, 'twill be abſurd to plead impoſſibility or infirmity, ſince 'tis manifeſt they may if they will; which is ſuch a degree of liberty, as ſerves in all other inſtances to denominate a man a free agent, and ſuch as all puniſhments and rewards both divine and humane are founded on.

7. A THIRD advantage is in relation to his *Affections*; which being the inferiour and more brutiſh part of the man, are yet ſo impetuous and aſſuming, that they are very apt to uſurp the dominion over the nobler faculties; and where they gain

gain it, the event is anſwerable to what we ſee in States, where the common people have wreſted the Scepter, all is put into confuſion. Now that which may prevent theſe civil broils in the ſoul, and ſecure the government to the proper Sovereign, may well be reputed an advantage. And to this, nothing meerly humane is more conducing than *Education*. For firſt, that early diſcipline which we preſumed, one part of it puts a bridle in the mouths of theſe head-ſtrong paſſions, which by many repeated acts of reſtraint at laſt forget their native ferity, and become more calm and tractable. But then erudition compleats this conqueſt, backs this unruly beaſt, and by a dextrous managery not only reſtrains, but guides him, and makes him ſerve to many uſeful purpoſes, renders theſe mutinous rebels not only captivated ſlaves, but good Subjects, obedient to the laws of Reaſon. All this Education is of it ſelf aptly diſpoſed to do, if Men will not take the Beaſts part againſt it, encourage him to plunge till he have thrown the Rider. And all that is in this particular required of them, is but to hold faſt thoſe reins that are thus put into their hands, to keep their Affections in ſuch a juſt ſubjection, that they may receive not give laws. Thus we ſee the influence which Education hath on all the eſſential parts of a Mans mind. And were it here ſo immured and cloſed up, that it could make no ſallies at all thence, did the ſoul, like *Gideons fleece*, ingroſs *all this precious dew*; yet whilſt that received ſuch liberal infuſions, it would irrefragably evince this to be no mean inconſiderable advantage. But it is indeed impoſſible it ſhould be ſo confin'd; for if it be permitted to make theſe impreſſions within; as heat in the centre fails not to diffuſe it ſelf to the circumference; ſo certainly will it extend and manifeſt it ſelf in the more viſible effects; all the products and emanations of a mind thus regulated will own their original, bear the image of their Parent.

8. AND firſt his *Behaviour* will be affable and civil, not inſolent and imperious; as one that knows Humanity and gentleneſs is a common debt to Mankind, and therefore will not think fit to contract or dam up his civility into ſo narrow a compaſs, that it ſhall ſwell into complement, and mean flattery towards thoſe above, and not ſuffer one drop to deſcend on thoſe beneath him: but diſperſe its ſtreams ſo,

that all channels may be filled with it. 'Tis true, the depth of ſome will require a greater proportion to that filling than others; and there 'tis not to be doubted but he may be more liberal; only in the mean time the ſhallower are not to remain dry. Let the inequality be ſuch as proceeds only from the capacities of the Subjects, not from the partiality of the Agent, and he prevaricates no part of his duty in this matter.

9. SECONDLY, his *Words* will be temperate and decent, the product of judgement, not of rage. For he that hath calmed his paſſions, hath nothing to betray him to raſh, angry, or rude language: this is a foam which is caſt up only by the billows of a turbulent tempeſtuous mind; and can never be the iſſues of a ſerene compoſed temper. To this it is but proportionable, that they be alſo weighty and material. *A wiſe mans words*, ſaith the Son of *Sirach*, *are weighed in the balance*, and therefore he that hath improved his Education to that pitch of proficiency, will ſurely look his diſcourſe be ſuch, as may anſwer that character, which muſt at the leaſt ſuppoſe it to have ſomething of ſolidity, no Man ever attempting to put froth and bubbles into the Scales. And not only ſo; but it muſt alſo preſume it to have ſomething of uſe and value; for, whoever takes pains to weigh what for its uſeleſneſs and meanneſs he intends to caſt out as refuſe? and both theſe qualifications are very eſſential parts of a *Gentlemans* dialect, the one oppoſed to light and fooliſh, the other to unſeaſonable diſcourſe. For as the one hath nothing of weight (unleſs it be that of a burthen to the hearers) ſo the other can have nothing of uſe, nor conſequently of worth, that being to be meaſured by the aptneſs of it to the perſons to whom it is addreſſed. It ſhould be the endeavour of thoſe whom God hath endued with knowledge, to convey as much of benefit and inſtruction to others as they can: in order whereunto 'tis neceſſary they adapt their ſpeech to the capacities of thoſe they treat with, otherwiſe let them diſcourſe never ſo elaborately, they will rather confound than edifie, and appear to affect more to boaſt, than communicate their knowledge.

10. LASTLY, his *Employments* will be worthy and ingenuous. A Man that hath this *inward* Nobility of Mind ſuperadded to that of his Birth, will abhor to buſie himſelf viciouſly

ciouſly or impertinently; he hath thoſe qualifications, which render him uſeful, and he muſt give himſelf thoſe Exerciſes, whereby he may become the moſt eminently ſo. If by juſt authority he be aſſigned to any publick charge, he is to embrace it chearfully; not as a prize either to Ambition or Covetouſneſs, but as an opportunity of Vertue; a ſphere wherein he may move the moſt vigorouſly in the ſervice of God and his Country. But this happening but to few, it is neceſſary he have ſome other reſerve of action. And ſuch ſurely, he that induſtriouſly deſigns it, cannot want: wherein though perhaps his influence will not be ſo general as in that, yet it may fall very auſpiciouſly on many. And when all thoſe occaſions are exhauſted too, when all direct operations are at a ſtand, he may yet betake him to the reflexed, employ his activity upon himſelf, which will allways remain a proper object of his Induſtry, he being though a rich, yet ſtill ſuch an improveable ſoil, as will incourage and reward his Husbandry, though never ſo often repeated. And now I ſhall preſume it apparent, That *Education* is a moſt eſtimable Treaſure, a precious *Mine* that contains ſo many rich veins. O, why ſhould any that poſſeſs it, ſuffer themſelves to be poor, meerly for want of diligence in digging out the *Ore*?

11. AND would to God that were an impertinent complaint, ſuch as none were concerned in. But they that look on the Manners of many that have had this happy inſtitution, will find too great cauſe to wonder and bewail, that ſo hopeful a Seeds-time ſhould produce ſo ſlender, nay ſo degenerate a Crop: As if *Jobs* curſe were here exemplified, *Job* 31:40. *Thiſtles to grow in ſtead of Wheat, and Cockle in ſtead of Barly.* *Plutarch* tells us of a *voice frozen in the midſt of a River*, that became *audible by the thaw*, and applies it to Moral Precepts taught in youth, but actuated by age. The Simile ſpeaks him to have lived in better times: for in theſe, the voice diſſolves with the Ice, leaves not ſo much as an Echo behind it. Men now make it the buſineſs of their riper years, to unravel not the follies, but the learning of their youth: no ſooner are they got from under the Diſcipline of others, but the firſt act of it they exerciſe, is upon thoſe notions which have been inſtilled into them. And here they are ſuch ſevere *Lictors*, that the mildeſt infliction is to gag and

bind them, deprive them both of voice and motion. Nor are they ordinarily satisfied with this, but as if they feared they would, like impatient Captives, watch some advantage to break loose again, their final doom is *Ostracism*, they and their Lineage; all sober Counsels derived from them are utterly expulst, so totally rased out of their minds, that not the least footsteps of them remain. And all this under the name of *Pedantry*, a title, which it is probable their great averseness to their Teachers suggests to them, as the most pathetick reproach; as if they meant now to be revenged on Learning and Tutor together, for attempting to make them wise against their wills.

12. AND now when the root is thus stockt up, there is little expectation of Fruit. And therefore he that shall here look for those forementioned effects of Education, will be more disappointed, than *Christ* seemed *to be by the fig-tree*; that, though *fruitless*, yet afforded *leaves*. But here we are not to hope for so much, no sign that ever there was such a plant in the soil. Let us briefly review those severals, and see what of them is ordinarily to be met with.

13. AND first for the resisting of errors, we usually find *Gentlemen* no *Heroes* in this point: their *Understandings* are as pliant, as seducible, as those who never had their means of fortifying them. And if they do indeed reject Errors, it is commonly by the same Engine, wherewith they cast off Truth, *viz.* their inconsideration of both, as not being able to endure so much seriousness and intention of mind, as may serve to *enter* them of any opinion. They have transplanted their discerning faculty from their intellect to their *Senses*, and find it there so full, so incessant imployment, that it can never be at leisure to revert to Scholastick disquisitions. They can discern exactly the most minute error in their garment, hold their Artificer most rigidly to the Laws of the *Mode*, are most exquisite Judges in all that relates to vanity or pleasure, and can they ever think fit to trouble their heads (whose least *Lock* must not for a world be disturbed) with abstruser speculations, who have found out so much a more easie exercise of their faculties? If any shall think this character partakes of the Satyr, I shall beseech him to compare it with the true state of our young *Gallants* in this point, and then upon the same

ſame account that cold and ſcanty praiſes go for detraction, I ſhall expect this very imperfect and partial accuſation may paſs for a Panegyrick.

14. NEXT for the regulation of their *Wills*, that advantage depends ſo much on the former, that of their Underſtandings, that what evacuates that, muſt neceſſarily be ſuppoſed to do the ſame for this alſo. It is not imaginable that he who hath defaced all his principles, whether moral or divine, or at leaſt never revolves or conſiders them, ſhould receive any influence from them, ſince they operate not but by a diſtinct application. And here ſhould I ask many *Gentlemen*, when they ever ſo much as attempted any thing of this ſort, I fear they would be forced to quarrel at the incivility of the queſtion, to evade the neceſſity of anſwering it. But God knows their actions ſpeak too loud, that their buſineſs is to obey, not to preſcribe; to fulfil, not regulate their *Wills*. Nay indeed 'tis too frequent, that inſtead of conforming their wills to their principles, they model and transform their principles to their wills, herein verifying *Ariſtotles* obſervation, *that pleaſures are corruptive of Principles*. And ſo by this one art of inverſion, the face of things is quite changed; Vertue which their Books repreſented to them as lovely and honourable, is now thought to have gained that luſtre only by the flattery and varniſh of the Painters, and ſo is decried as the moſt unamiable, deſpicable creature: and on the other ſide, all the contrary vices are taken from under that black veil, Philoſophers or Divines have put upon them, and are furbiſh'd and trimm'd up, ſet to open view, as the moſt ſplendid, glorious things, the moſt adorning accompliſhments of a *Gentleman*.

15. AND to ſecure this tranſmutation, even God himſelf muſt have his part in it, be concluded to have been all this while miſ repreſented in thoſe characters of *Purity* and *Juſtice*, his Word has made of him, and to have laid no ſuch ſevere reſtraints upon Men, as that tells us of. That *Temperance*, *Chaſtity*, *Self-denial*, *Mortification*, *&c.* were but the creations of ſome melancholy *Recluſes*, who would then enviouſly impoſe thoſe bands upon others, wherewith they had fooliſhly fetter'd themſelves; that God is more indulgent to Mens appetites, which they may ſatiate here, as they pleaſe,

without thoſe future dangers Preachers fright them with. That this is the new *Gentile Divinity*, we need not appeal to Mens lives, their words openly proclaiming is, not without much ſcorn and contempt of their eaſie ſimplicity, who govern themſelves by the other. Yet as if this would not ſufficiently provide for impiety, as if they were conſcious of that abſurdity, which indeed there is in defining God an abettor and favourer of vice, many have advanced a ſtep higher, takeing a more compendious courſe, and ſince they cannot bring God over to their party, make him ſuch as will ſerve their turn, will unmake him, by becoming flat Atheiſts. Of this there are too too many inſtances, and 'tis to be feared will be many more, whileſt to all other ſenſual allurements that opinion makes to its Proſelytes, this is added, that it is become a *creditable* thing, the badge and ſignature of a modern *Wit*, thus to be one of *Davids* fools, in ſaying *there is no God*.

16. IN the next place, let us deſcend to the *Affections*, and ſee what effects of their education is diſcernible there. And truly that ſeems to be no other, than what is obſervable of a dam, but to intercept the courſe of ſome rapid ſtream, which ſo ſoon as it is either removed or born down, the torrent guſhes with ſo much the greater violence, for having had that oppoſition: ſo here, when the reſtraints, which bridled their minority, are taken off, their paſſions ſwell to a higher degree of impetuoſity, they ceaſe to be Boys and Men together, the Man is diſmounted, looſes the reins, and is dragg'd whither the fury of the beaſt directs. A ſad change, yet daily too viſible in many: for alas, what is more ordinary than to ſee *Gentlemen*, under the dominion of theſe brutiſh appetites? Sometimes tranſported by a *Rage* to the greateſt Undecencies, nay Dangers; ſometimes hurried by a *Luſt* like the *poſſeſt perſon*, *Mark.* 9: 22. through *fire and water*, the moſt deſperate deſtructive attempts, and have nothing but rottenneſs and diſeaſe as the final prize of all thoſe difficult adventures; ſometimes drowned in ſwiniſh *Intemperance*; and ſometimes again intombed in the *Earth*, buried as it were alive by ſordid covetouſneſs, as if they meant to tranſcribe, though not the innocence, yet the *ſufferings* of the *Primitive Chriſtians*, in being torn in pieces by *wild Beaſts*. Oh, that

they

they might once be brought to relinquiſh this abſurd fortitude, that thoſe wo laugh at the precept *of turning the other cheek*, *Matth.* 5: 39. would not here infinitely over-act it; and give up themſelves to be buffeted, yea ſlaughter'd by theſe their cruelleſt enemies, nor be ſuch *Platonick* lovers of Martyrdom, as to chuſe only this, whereto there is no Crown annexed, but what is worn in the Kingdom of darkneſs.

17. AND now ſince we are thus to ſeek of theſe *inward* effects, we can with no reaſon hope for any of thoſe *outward*, which are the reſults and conſequences of theſe. And then 'twill be no wonder to obſerve *Gentlemen* behave themſelves diſdainfully and imperiouſly, as if they could not ſet a juſt value on themſelves, without the unjuſt contempt of others. 'Tis true indeed, this is commonly a wind that blows but one way, down the hill; only upon thoſe below them, upwards they breath gentler gales; it being one of their moſt ſtudied faculties, to perform all acts of the moſt ſupererrogating Civility to thoſe above them. But when that Civility is throughly ſcanned, it will prove a greater injury than the contrary Rudeneſs; 'tis made up of ſuch hollow profeſſions, ſuch groſs flatteries as are much worſe than reproaches, nay ſeldom fail to be actually ſeconded with them; there being nothing more uſual, than to revile and deride thoſe at a diſtance, whom, when preſent, they admire and adore. And theſe now become ſuch eſſential indiſpenſable parts of good breeding, that the want of either inevitably betrays a man to the title of a ſilly Ruſtick; Flatteries and Deſpiſings being the two contrary elements, whereof he, whom they call a *Fine Gentleman*, is to be compounded.

18. THIS gives an account alſo of ſome part of his *Dialect*, which thus far anſwers little to thoſe requiſite qualifications, Weight and Uſefulneſs; there being nothing more trivial or uſeleſs, than theſe two parts of converſation, and 'twere well if no worſe epithets belonged to them. But if we look alſo into the reſt, they will ordinarily appear to carry proportion with theſe: 'Tis every mans obſervation, that *no ſpring will riſe higher than its firſt head*; and then words being but the iſſues of the Mind, where that wants the ballaſt of ſober and vertuous Notions, 'tis no wonder if the diſcourſe be light and airy. 'Twere eaſie to exemplifie in the ſeveral ſorts

of it adapted to the ſeveral humours of men; but 'tis alſo ſo needleſs, that the copy would be too exact by tranſcribing the impertinence too. But what ſuch frothy diſcourſe is naturally, the moſt ſerious may become by accident: And thus we ſee it the infirmity of ſome, who ſo far retain their Education, as to have their minds better repleniſhed to vent their plenty ſo unſeaſonably or affectedly, that it produces nothing of benefit to the hearers, but rebounds injuriouſly with the aſperſion of vanity upon themſelves.

19. BUT ſuch is the miſery of this Age, that it were a fair compoſition, if *Gentlemen* could be perſwaded to reduce their *Diſcourſe* only to a privative ſort of Illneſs, 'twere ſomewhat tolerable, if as on the one ſide they did not *miniſter grace*, *Eph.* 4: 29. ſo on the other they did not breath infection on the hearers. But alas! what are all thoſe prophane ſcoffings at Piety, ſo frequent among them, but as ſo many blaſts and malevolent vapours to nip and deſtroy the practice of it; and ſo we ſee it too commonly does among thoſe whoſe greener reſolutions ſet them not above their malignant influence. How does their immodeſt and obſcene talk diſperſe and ſcatter their own impure fires, to the inflaming of others? And whilſt they inſcribe upon theſe Poyſons the inviting names of Ingenuity and *Eſprit*; they do not only tempt men greedily to imbibe them, but even defame and proſtitute that Wit they pretend to, render it a *Wilderneſs* for all ſavage rudeneſs to range in, and make as many *Candidates* for that reputation, as there are impious and beſtial men in the world. And to this ſort of *Wit* they have found out a very proportionable Rhetorick, I mean that of their *Oaths*, that helliſh piece of Oratory, which ſo overſpreads their language, that (like a profuſe Embroidery that even quite hides the Stuffe) it becomes the moſt remarkable part of it. 'Tis not a little ſtrange how this fouleſt deformity hath gotten to paſs for an embelliſhment and ornament of Stile; but that it doth ſo, is very viſible not only from the no pretence of other temptation to it, but alſo from that affected and ſtudied variety obſervable among them, as if they had the ſame concernment for their Diſcourſe, which they have for themſelves, *viz.* that it may every Year appear in ſome new piece of Dreſs, have ſome Oaths freſh minted to ſet it off.

20. TO

20. TO all these we may add their vain *Boastings* and assumings, which are often so deplorably ridiculous, that 'tis doubtful whether more pity or contempt belongs to them. Thus oftentimes, he that has but croſt the Seas to fetch a Feather and *fantastick Mien*, brags more of his Travels, than if he had pass'd the *Line*, and felt the scorchings of the Torrid Zone. And upon the strength of this he takes authority to impose on others the most absurd and incredible Relations; yet still imposing more perniciously on himself, *i.e.* a belief that he appears very illustrious and glorious in all this, and on that confidence the smiles which his auditors mean in scorn, shall be taken in applause of him, and so encourage those follies they deride.

21. INDEED where this vain humour dwells, it will betray it self in innumerable indecencies of speech; but never does it give it self a fuller or worse character, than when it lets loose to anger and rage, one of the most genuine and fruitful branches of this bitter root. And this we frequently see overflow in all the invenomed reproachful language imaginable, such as one would wonder should fall from the mouth of any, whose education had not been wholly barbarous; an inverted kind of Eloquence, whereto some, who have been taught the rules of better Rhetorick, have a great fluency

22. IF now we should proceed to take a view of their *Imployments*, there is little doubt but that *Tekel*, *Dan.* 5: 27. might be a proper inscription on them, yea a mild one too, Lightness and Vanity being many times the most innocent ingredient in them. And this is but a natural inference from the former: for since the Principle of Actions as well as Words is within, it will certainly operate alike in both; as Water sent from one fountain through several pipes, is the same, and hath equal vertues or faults in each. It were too easie to give as particular an account of these as the former; but foreseeing an occasion to do that in another place, I shall transfer it thither, as not desiring to iterate the importunity on so ungrateful a subject.

23. AND now he that shall consider, that all this is but the partial Image and representation of those, who have had that Education we so much magnified, will sure be tempted

to ask *Judas* queſtion, *Ad quid perditio hæc? Why was all this waſte* of Diſcipline and Literature? To what purpoſe was ſo coſtly a foundation laid, when the ſuperſtructure is in the Apoſtles phraſe, 1 *Cor.* 3: 12. nothing *but hay and ſtubble*? And I doubt many defeated Parents have cauſe to make this complaint: but I fear alſo divers of them may with juſtice accuſe themſelves as Acceſſories to their own diſappointments, who by an overhaſty deſire of ſeeing their Sons men, do at once anticipate and fruſtrate their hopes, evacuate the benefit of many years Education, by taking them too ſoon from under its benign influence. Which though it uſually ſpring from immoderate indulgence, is yet really the greateſt ſeverity; for what can be more ſo, than to tie them to all the labour and toil of the Seeds-time, force their Childhood to that ſtudy and intenſion of which that giddy age is moſt impatient, and then ſnatch them away at the *Harveſt*; ſuffer them to converſe no more with Learning, when once they grow capable of receiving either delight or profit by it? Thus of late it hath been the method of Breeding, to poſt them with an inconvenient ſpeed from one ſtage to another, many times bringing them too ſoon to the Univerſity, but much oftner taking them too early from it, before they have near gained what they came thither to furniſh themſelves with. And from thence the next ſtep is over the *Sea*, which ſoon waſhes away thoſe Notions, which lie crude in their brains, but have wanted maturity of years to digeſt into their manners. Indeed 'tis not imaginable how they ſhould retain them, they being at their coming abroad ſolemnly put in a direct courſe of forgetting ſpeedily what they formerly learnt, their whole time being then by order to be taken up in other unſpeculative exerciſes, wherein if they do happen to attain to ſome eminency, yet 'tis ſure but a dry exchange for what they quit for it. But then 'tis not one in twenty that arrives to that: the negligence of Governours, or their own headineſs, when they find the rein thus ſlackned, often makes their progreſs little in any thing they are appointed to; but inſtead of that, they run a full career in all debaucht pleaſures, advance there in an inſtant to the higheſt proficiency. I ſay not this to decry *Travelling* in general, but only the unſeaſonable time that is choſen for it. He that would really improve his Son by that means, ſhould ſend him at ſuch a mature age, when

when by the help of his fore-going education his Judgement is ſettled and qualified to make uſeful obſervations, his manners well weighed and fixed, that ſo he may be capable of all the good, Foreign climes can afford, and ſecured from the infection of the ill; like a Load-ſtone, attract things of weight only, and not like Jet, draw nothing but chaff and ſtraws. But I confeſs this a digreſſion, and therefore return to thoſe who have thus embezled this precious Advantage, (and who have too much of their own wills in it, to be able to transfer the guilt upon any error of their Parents) beſeeching them ſeriouſly to lay to heart this their ſo ruinous ill husbandry, and to let at laſt ſome better fruits of that ſeed appear; not to ſuffer a piece of *Plate* left to the School or Colledge, to be the only Teſtimonials that ever they were there, and ſo bring thoſe Societies under the reproach of extortion, or fraud of profeſſing learning but imparting none, of having taken ſomething from them without giving them any valuable conſideration, makeing them any proportionable returns. But that they would at laſt take up this Talent thus long buried in the napkin, and yet fall a trading with it. And though the time they have loſt ſhould render them deſperate of the reward of the *Ten Cities*, 'tis yet motive enough to induſtry, to reſcue themſelves from the ſentence of the *Slothful Servant*. And yet that will not be all, for there being no middle ſtate between reward and puniſhment, he that delivers himſelf from the one, puts himſelf likewiſe into a certain capacity of the other. But beſides all he is to expect hereafter, he is ſure at the time of a very fair Antepaſt of pleaſure here, which he will immediately reap from it, as the firſt fruits of the future rich harveſt, which though the Law commanded to be ſacrificed, yet ſuch is the indulgence of the Goſpel, that it exacts nothing, but that men would themſelves enjoy them.

24. FOR ſuch is the admirable goodneſs of God, that he is generally pleaſed to adapt his commands, not only to our Eternal, but Temporal concernments; for knowing the impatience of our nature, that we love not to depend wholly upon reverſions, he hath been pleaſed to put ſomewhat of preſent guſt and reliſh upon every part of duty. This might be evidenced diſtinctly through the whole Codex of Chriſtian Precepts, his *Yoke is an eaſie*, nay, *gracious Yoke*; his *burden a light burden*, *Matth.*

Matth. 11: 28. And from this general ground, I may have warrant ſufficient to affirm the like of this particular I am now upon. But it may be yet more clearly evinced, by reflecting on the ſeveral improvements of this Talent, which have been mention'd, as the *Duty* of all thoſe that poſſeſs it.

25. AND firſt, for that of an acute and *elevated Underſtanding*, I need appeal no further than to common Vote, to have that pronounced a very deſirable thing, it being hard to pick out a man of ſuch an avowed brutality, that will own the deſpiſing it. Even thoſe who will be at no pains to acquire, will yet profeſs to eſteem it. And we may believe them in earneſt, if from no other argument, yet from this, that every man affects the reputation of being Wiſe, is pleaſed when he ſucceeds in that aim, and on the contrary is not more troubled and diſcomfited at any thing, than to be taxed of Ignorance or Error. If any ſhall deny this, I ſhall ſuſpend his confutation till ſome body reproach him with folly, and then from the diſpleaſure he finds in himſelf, leave him to conclude his own value of Wiſdom. And indeed why do good men look upon a *fool* with ſo much pity, and ill men with ſo much ſcorn, if knowledge be not both a Felicity and a Credit? Nor is this the ſentence only of the vulgar who uſually admire thoſe things moſt, from which they ſtand at the greateſt diſtance, but eſpecially of the more diſcerning ſort of men, who from every taſte they have had of it, have had their appetites ſo raiſed, that they have inſatiably thirſted after the fuller draughts. This made ſo many of the old *Philoſophers* renounce the enjoyment of thoſe ſenſual Pleaſures, that offered themſelves, to go in queſt after this one tranſcendent delight; and *Solomon* to prefer this in his election before Riches and Honour, the two principal parts of worldly ſplendor, to the rectitude of which choice God himſelf bears Teſtimony. And now if this be in it ſelf ſo valuable, ſo raviſhing a thing, ſhall its being here connected with duty, prove ſuch an allay, as to deprive it of all the guſt? Certainly if it do, it muſt argue the palate very perverſe and diſtemper'd: for to all other, that one conſideration would give a reliſh and flavour to the drieſt, the moſt unpleaſant undertaking. The conſcience that I am now employed as I ought is ſuch a refreſhment as is able to ſweeten the ſevereſt labour, yea the greateſt

ſuffer-

ſuffering. Shame is a thing to which humane nature hath an innate abhorrence, yet the Apoſtles made it *matter of joy when it befel them for Chriſts ſake*, *Acts* 5: 41. And ſhall this bleſſed Copy of theirs be transformed in ſtead of tranſcribed? Shall thoſe who have not ſo much *Chriſtian patience*, as to bear the ſlighteſt reproach for him, have yet ſo *much unchriſtian ſtupidity*, as to endure the greateſt in oppoſition to him? Chuſe rather to be ignorant, when 'tis both their ſin and ſhame, than wiſe, when 'tis their duty and reward? Invert *S. Pauls* choice, and be fools againſt Chriſt, as he owns to be *for him*? If there be any ſuch *Antipodes* in our clime, their unhappineſs will yet ſerve to illuſtrate what they refuſe to partake of, *viz.* the felicity of having performed this part of duty in the improvement of the underſtanding.

26. IN the next place the *regularity* of the *Will* is extremely both amiable and profitable. For that being an uncontroulable faculty, if it be wrong ſet, what torrents of miſchief and confuſion does it let in? If in all its conceptions it permit the ſenſual appetite to lay, like *Jacob*, its *pilled rods before it*, all its births will be *ring-ſtreaked, ſpeckled and ſpotted.* The ruinouſneſs of a perverſe will is ſo generally underſtood, that there is nothing renders a man even in common account more miſerable and deplored. He whoſe Will runs counter to his Reaſon; every man is *Aſtrologer* enough to read his *deſtiny*, and preſage his deſtruction. And by the undecent and pernicious effects of a diſordered, we may make an eſtimate of the beauty and advantage of a rectified Will. The former, like a vicious improvident Governour, expoſes his Territories to a deluge, firſt of luxury, and then of ruine: but this latter like a vertuous and prudent Prince, at once ſecures the innocence and felicity of his ſubjects. Indeed it is this alone that really and effectively gives us the preeminence above beaſts. They have *choices* as well as we, and they have affections, but wanting the higher principle of *reaſon*, their choices are neceſſarily determined by their affections. Now if we who have both, are guided only by the latter, wherein does our ſtate differ for theirs, ſave only that our liberty makes us guilty, whereas their neceſſity leaves them innocent? I preſume I need ſay no more, to evince the happineſs of a well ordered Will, ſince none can conteſt it, but he muſt

tacitly

tacitly confeſs himſelf weary of his humane nature, and emulous, not of a greater dignity, but of a degradation to that of the Brutes.

27. AND as much may be ſaid concerning the *Affections*, which if they be not curbed and held in by the underſtanding, will have as free and uncontrouled a ſway in men, as they have in mere animals, but with worſe effects, by how much we have more objects to incite them, more inſtruments to actuate them than theſe have. If any man can be tempted to think this no unpleaſant condition, let him yet further conſider, that this metamorphoſis is not like the fancied tranſmigration of the ſoul, wherein it was ſuppoſed to aſſume the nature, and conſequently the paſſions but of one beaſt alone: no, here is the whole Wilderneſs let looſe upon a man, with all their contrary appetites perpetually combating one with another. He that hath the rapaciouſneſs of a *VVolf*, may yet have the timorouſneſs of an *Hare*, and ſo is racked between the deſire of haveing, and the fear of ſuffering. He that hath the luſt of a *Goat*, may yet have the intemperance of a *Swine*, and be diſtracted to which of the appetites to give himſelf. He that hath the cruelty of a *Tygre*, may yet have the wilineſs of the *Fox*, which will give him the pain of many irkſome delays, in attending an advantageous opportunity. And ſo proportionably in others. And what can be more unſupportably uneaſie, than to have theſe continual tumults within, to be in a ſtate of hoſtility, not only with other men, but with himſelf? Or what can there need, beyond this conſideration, to recommend the contrary condition to us? The ſubduing theſe brutiſh Inclinations is the introducing Peace into a Land, haraſs'd and waſted with inteſtine War: And ſure none need be told (at leaſt in this Age) that that is a moſt raviſhing pleaſure. And I may with the ſame confidence appeal to the verdict of any who hath tried theſe two contrary ſtates, and doubt not but he will from his experience confirm the moſt profuſe and even Poetick declamation that can be made on this Theme.

28. ALL I ſhall add is, in a joynt relation to this and the two former, by obſerving that illuminated underſtandings, regulated Wills and affections, make up a great part of the *celeſtial happineſs*. The *Angels* of *light* would no louger have right to that title, without theſe. *The Spirits of juſt men made perfect*, were

were improperly ſo ſtiled, *Heb.* 12:23. had they not received this accompliſhment of their nature. And the greater degrees hereof we arrive to here, ſo much the more ſenſible anticipation have we of thoſe divine joys. And ſure thus to partake with Angels and Saints, is to be happy, and will be acknowledged ſo by all, whoſe value and wiſhes of a *Mahometan Paradiſe* render them not uncompetent to eſtimate theſe purer and refined pleaſures.

29. IF from hence we proceed to thoſe *outward effects*, which are the reſults of theſe inward, we ſhall find they are all full of delight and ſatisfaction. Courteſie and friendlineſs of *Behaviour* does not only caſt a glorious luſtre round about, attract the eyes and hearts of others, but it alſo reflects with chearful and comfortable gleams upon our ſelves. For, Man being deſigned by God for a ſociable creature, hath ſuch propenſions and inclinations put into him, as are proper to that end; and theſe are gratified and pleaſed when we ſo demean our ſelves, as may anſwer that intention, towards which nothing can be more neceſſary than this debonair and gentle carriage. For that allures people to our converſation, whereas the contrary roughneſs frights and deters them, (the churliſhneſs of a *Nabal* makes men they *cannot ſpeak to him*, 1 *Sam.* 25: 17.) it gives a man part of *Nebuchadnezzars* fate, ſeparates him from among men, by forcing them to withdraw from him; and that the worſt part of it too; the *hairs like Eagles feathers, and the nails like Birds claws*, being much the lighter degree of the infliction, fit to paſs for dreſs and ornament, compared with that more deforming diſguiſe this rugged temper puts upon a man. And as on the one ſide, this moroſity and ſourneſs of humour is very uneaſie, ſo on the other is that form of fawning and flattering compliance, which ſome call Civility: It obliges men in many circumſtances to renounce their eaſe, their health, yea their underſtandings too, and keeps them in ſuch conſtraint, that one may truly ſay, a leſs meaſure of ſelf-denial would ſerve to conſtitute a man a good Chriſtian, than an exact Courtier; whereas he that keeps himſelf in a juſt mean, neither drives away one ſort of company, nor buys the other ſo dear; He has a Standard-meaſure, by which to diſpenſe his Civilities, *viz.* the quality and worth of the perſons; and confounds not himſelf with thoſe more unjuſt and mutable

rules

rules of their expectations. So in the first of the instances he keeps himself a Man, whilst the other is in some respect a Beast; in the second he preserves himself a Freeman, whilst the other is a Slave: And sure I may refer it to any mans decision, which is the pleasanter state.

30. NEXT for the Words, 'tis not to be doubted but that calm and temperate Language has the advantage of that which is passionate and rageful; and that not only in respect of decency, but ease too; of which there needs no other testimony, than that visible perturbation and uneasiness observable in all who are under such a transportation. So in like manner, when the words are pertinent and weighty, they give not only more satisfaction to the hearer, but to the speaker also: This may be judged by the contrary displacency men have at themselves, when they are conscious to have spoken impertinently or undecently. By satisfaction I mean not that vanity, which men too often affect of shewing their parts, but a just and sober complacency, arising from the conscience of having regulated their discourse by the measure of a Wise man and a Christian, the having said that which may be of benefit, but cannot be of mischief to his Auditors. And this surely is a much more real pleasure than any can be had in the contrary kind of dialect. If to this it be objected, that generally none are so much delighted with their own discourses, as they who talk the most vainly and absurdly: I answer, that even these are not pleased with the vanity and absurdity; their pleasure results from a mistake, supposing it to be the quite contrary. And this helps to evince, that solid and prudent speaking gives satisfaction, since even the shadow and fiction of it can be made to yield to it.

31. LASTLY, for the employments, they surely must afford most of contentment, when they are most noble and excellent: they do so at the time in the direct line, they having more of agreeableness to the nature and dignity of a man; but they do yet more so in the reflection, when a man looks back upon his day or week spent, and finds his business has been worthy of him, it exhilarates and revives him, enables him to pass his own approbation on himself, and as it were to anticipate the *Euge* he shall one day receive from his great Master. But he that gives himself only the idle advertisements of a Child,

Child, or ſets to the baſer drudgeries of Vice, cannot reflect without confuſion: which is ſo well underſtood by ſuch perſons, that they are fain to take ſanctuary in a total inconſideration, never daring to ask themſelves, what have I done? Which bears full teſtimony to the excellency and felicity of ingenuous Imployments, ſince they that decline thoſe, are forced alſo to decline themſelves, grow out of their own acquaintance and knowledge.

32. AND now what objection can there lie againſt this duty, which is in all the parts of it ſo advantageous and eligible, that it becomes duty not only to God, but even to themſelves, their own preſent intereſts and ſatisfaction? Shall pleaſure it ſelf loſe its nature, adopt the properties of its direct contrary, and become irkſome and abhorred, only becauſe 'tis twiſted with Obedience? Is there ſo perfect an Antipathy between God and them, that 'tis impoſſible they ſhould have the ſame objects of delight? Or can no Joys have any taſte with them, that are not the cauſes and fore-runners of eternal ſorrows? This were ſuch a degree of perverſeneſs, as common Charity bids me not to expect; and I ſee not what elſe can evacuate the pleaſure that attends the improvement of this Talent of Education.

33. AFTER all this, I foreſee it not impoſſible that ſome may plead an Exemption from this Obligation by affirming they want the ground of it, that they never had this Education. I am not willing to fanſie there have been ſo many unjuſt and unkind Parents as may qualifie any conſiderable number of *Gentlemen* for this Plea: But to thoſe few that can really make it, I ſhall not think the foregoing Diſcourſe wholly impertinent; for, by ſhewing them the Advantages of what they ſay they thus want, it may incite them (not to murmur at the negligence of their Parents, but) to attempt the repairing of it by becoming their own Guardians, putting themſelves into Diſcipline, and by the ſtrict Laws of Reaſon governing and reſtraining thoſe Paſſions; which by the liberty of their Breeding have got head, by this means ſupplying to themſelves the firſt part of Education: And the like may certainly be done for the latter alſo, if they will but depoſite that common error, of thinking it more manly to be ignorant than to learn, and be content to put themſelves in a

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courſe of Erudition, which a Man may do for himſelf in his Cloſet, as well as a Tutor may do for his Diſciple in a School; and though he want many of thoſe Advantages the other hath, yet 'tis poſſible they may be in a good degree ſupplied by that induſtry and deſire, which all thoſe are ſuppoſed to have, who are thus their own Pupils; and there want not inſtances of the ſucceſs of them who have thus attempted, but I confeſs there are too few Examples of the Attempt, Men being apt to ſit down contentedly under this want; whereas let the ſame perſons have an entailed Eſtate alienated from them by any act of their Fathers, they are not then ſo tame, but will ſtruggle to the utmoſt to recover their rights. Yet certainly an Ingenuous Education is as properly the Birth-right of a *Gentleman*, as any the moſt firmly ſetled Inheritance can be: Why ſhould they then acquieſce in that ſo injurious an Alienation, and not ſeek by all endeavours of their own to retrieve this ſo precious a Poſſeſſion?

SECT. V.

Of the ſecond Advantage, VVealth.

1. THE ſecond Advantage we are to conſider, is that of Wealth, which that it is a bleſſing will I know readily be aſſented to by all, Mens deſires and earneſt purſuits after it ſufficiently evidencing the general eſteem is had of it. Yet though the Concluſion be right, it is to be doubted many infer it not upon due premiſſes. 'Tis not Riches ſimply conſidered that are the felicity, much leſs thoſe luxuries, to which they are often made to miniſter; but they are like to a fertile ground, which if left without culture, none bears ſo rank Weeds, but if rightly husbanded, yields abundant profit; and thus to manage and improve them is not only the Intereſt, but the Duty of all thoſe to whom God hath committed them, this being the one deſigned Advantage, for which they were intruſted to them.

2. SEVERAL Improvements there are, of which they are capable; but before I proceed to them, I muſt mention one

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part of Duty, as fundamental to all the reſt. And that is the well husbanding of them; not in a figurative, but real ſenſe, the having ſuch a provident care of thoſe goods and poſſeſſions, wherewith God hath bleſt a Man, as may ſecure them from that Conſumption, to which careleſneſs and ſloth will infallibly betray them. This ſurely is obligatory in many reſpects. Firſt, in Thankfulneſs (I had almoſt ſaid civility) to God, who having diſpenc'd them as a liberality, 'tis ingratitude, yea affront to give them no regard. Secondly, in Juſtice to a Mans poſterity: He that has received a fair Inheritance from his Anceſtors, if he ſuffer his ſupine negligence to cut off the Entail, he defrauds thoſe that were to have ſucceeded him in it, and becomes that *troubler of his own houſe*, to whom *Solomon*, *Prov.* 11:29. aſſigns no other *Inheritance* but the *Wind*, which is indeed all ſuch a perſon is like to derive upon his Iſſue, the common air being oftentimes their only Patrimony. Thirdly, in order to all thoſe ends to which Wealth was deſigned by God, which depend on this, as Accidents on their Subjects, and ſo are all at once evacuated and nulled by the diſſipating of that wherein they are founded. All which conſiderations do naturally inforce upon Men the neceſſity of a prudent managery.

3. THIS being ſuppoſed, and the perſon having as in our Law-forms is uſual, covenanted to ſtand ſeiſed of the Eſtate, let us now ſee what are the proper uſes, to which it is to be limited.

IN the firſt place, we may rank that of Contentedneſs in his portion; which though to one that is ſet to wreſtle with want it might ſeem a hard precept, yet to him that flows with abundance it might be thought rather a needleſs than difficult injunction, if experience did not teſtifie, that contentment is oftentimes as great a ſtranger in Palaces as Cottages.

4. OF this excellent both vertue and felicity, there are two parts, the one a chearful enjoyment of ſo much of his Wealth, as may decently (I ſay not vainly) ſupport him in that quality wherein he is placed: God does not make Rich Men ſuch meer Conduit-pipes of Wealth, that they muſt paſs all, without retaining any thing themſelves; but rather like the Earth, which though ſhe conveys the ſprings through her veins, yet is allowed to ſuck in ſo much, as may give her a competent refreſh-

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ment; and he that does this moderately, and with a thankful reflection on that liberal Providence, which thus *gives him all things richly to enjoy*, 1 *Tim.* 6: 17. falsifies no part of his trust, nor abuses his stewardship, this being, as it were, the allowed Fees of his Place, a Pension allotted him by the bounty of his Lord.

5. THE other part of contentment is that, by which the desires are terminated within the bounds of his own possessions, and not suffered to range wildly into other Mens, like *Ahabs* into *Naboths Vineyard*, using their Wealth, as Anglers do their Fish, to bait Hooks for more, by making it an Instrument of extorting from others; which is so great a guilt, that it nearly concerns them to secure themselves against it, by a perfect satisfaction in what is properly their own. Nay, even in what is said, there is caution to be had, that there be not too eager and vehement endeavours of multiplying it, and that not only by an unlawful commixture with other Mens, which is the sin either of oppression or fraud, but even from its own stock, for that may be covetousness, and is surely a direct opposition to the divine dispensation. For when God hath given a Man a full fortune, and by that manumitted him from those carkings and solicitudes to which needier Persons are exposed, for him to make it his grand business to project how he may add to that heap, or in the Prophets phrase, *lade himself with thick clay*, *Hab.* 2: 6. What is it but the degrading and pulling himself from that Sphere wherein God hath placed him, a voluntary sale of himself to the Gallies or Mines? In this respect therefore I may not unaptly apply that exhortation which the Apostle makes in another, *Galat.* 5: 1. *Stand fast in the liberty wherewith Christ hath made you free.* Let not him whom God hath by a gracious and peculiar providence exempted from this meaner servitude, and vassalage to the World, relinquish that so valuable a priviledge, give up his *ear* to be *bored* by *Mammon*, when God proclaims a *Jubilee*. Yet 'tis possible the quality of some Mens estates may be such, that they may be capable of advancement by a moderate and easie Industry, such as may no way divert them from more excellent Imployments, but may rather be a recreation than a toil: And in that case I know no obligation lies on them so to defie an Improvement, as not to chuse a profitable, before an expensive divertisement, to spend those

thoſe vacant hours upon that, which remain by way of overplus from more worthy deſigns and entertainments. But the perpetual ſolicitous purſuit after more wealth, is certainly a culpable inordinacy, as being inconſiſtent with that contentment and acquieſcence which is the duty of every Man for whom God hath thus liberally provided, and ſuch as will beſides be likely to undermine another main part of this obligation.

6. SUCH in the next place we are to account the Charitable diſpenſing of his ſtore, to ſupply the indigencies of wanting perſons; which ſurely is to be lookt on as the grand and moſt conſiderable end of his receipts. God, who is the common Friend, as well as Father of all Men, is not to be imagined ſo partial, as to provide pomps and luxuries for ſome, and in the mean time leave others deſtitute of the neceſſary ſupports of life; yet if we look no deeper than the viſible portions of Poor and Rich, there is no evidence of the contrary. But when we examine upon what Conditions and Proviſo's that Abundance is conveyed, we ſhall have no temptation ſo to aſperſe or *charge God fooliſhly*: For though he have not diſpenſed ſo immediately to the Poor, yet he gives them, as it were, Bills of Aſſignment upon the plenty of the Rich, a right to be ſupplied by them: ſo that the difference ſeems to be only that of an Elder, and Younger brethren; the Elder uſually carries the bulk of the Eſtate, but then that is charged with proviſions for the Younger; and if the quantity of thoſe be not diſtinctly expreſt, but left indefinitely, that act of Truſt in the Father lays the greater obligation on him, not to deceive it by too mean and ſcanty a diſtribution; for now himſelf is become a Father to them, and therefore ſhould proportion his bounty by the tenderneſs and bowels of that moſt affectionate relation. And this may not improperly be deemed one reaſon, why among ſuch multitudes of commands of Charity in the Goſpel, there is yet none that expreſly allots the proportion of our Alms, that by this act of confidence, as it were, Men might be obliged to the higher liberality: And he that ſhall make this Incentive to it, a pretence to excuſe the want of it, is ſure a moſt criminous perverter of the divine intention, treacherouſly countermining Gods ſacred arts, as if

'twere not enough to rebel, unleſs in a further contempt he aſſaulted him with his own weapons. Certainly God never deſigned *Lazarus's* portion ſhould be made up only of the *Crumbs from the Table*: For though indeed *Dives* is taxed that he gave him not them, yet if he had, ſuch a dole would ſure never have reſcued him from the place of torment. He who reſts in a Rich Mans boſom in Heaven, is to have ſome proportionable treatment from thoſe on Earth, ſome more hoſpitable reception than a lying at the Gate, ſome better Chirurgeons than Dogs to cure his Sores; and thoſe that refuſe it him, muſt be preſumed to contemn not only the *Lazarus*, but the *Abraham*, yea the Heaven too that receives him, ſince that which qualifies him for an admittance there, is not able to recommend him to their leaſt regard.

7. I SHALL not attempt to proportion Mens Charities, ſince God hath not; yet there are ſome general meaſures to be made to bound them on the ſinking ſide, that they fall not to too ſcandalous a lowneſs; which having been done already by a * better Pen, I ſhall refer the Reader thither. But thoſe yet leave Mens Compaſſions full ſcope to grow up to what greater height Gods grace and Mens exigencies ſhall advance them: And ſurely the latter may ſometimes be ſuch, that it will become every Rich Man not only to rifle his Coffers, pour out whatſoever his ſuperfluities have there amaſſed, but alſo to defalk much of his own accuſtomed enjoyments, cauſe the Raſor to paſs even upon his whole Equipage, to cut off all Excreſcencies, all exuberant Expences, that ſo the ſtream may run the fuller in that one channel which Gods providence thus cuts out for it. Whether this may not be a proper ſeaſon for it, I leave every conſidering perſon to judge. At the preſent I ſhall beſeech every Man to whom God hath given Wealth, ſadly to ponder how ſcandalous a thing it will be for him who has been the Object of ſo great Bounty, to decline the being an Agent in any; to diſcover himſelf to have ſuckt in nothing of the virtue, amidſt ſuch an influence of the commodities; and to defie the Example of that Liberality, by whoſe effects he lives. But withal let him conſider the danger of it alſo, how dreadful a guilt (and conſequently vengeance) he

* Dr. *Hammonds* Practical Catechiſm.

e draws upon himſelf, if he ſhall defeat this ſo main nd of his receipts. It is indeed a complication of many crimes ot only againſt Man but God alſo: I ſhall inſtance only in two, moſt generally decried, and yet moſt eminently contained in t, Unthankfulneſs, and Falſeneſs.

8. GOD in his wiſdom diſcerning that Equality of Conditions would breed confuſion in the World, has ordered ſeveral ſtates, deſign'd ſome to Poverty, others to Riches, only nnexing to the Rich the care of the Poor; yet that rather as n advantage, than a burden, a ſeed of more wealth both temporal and eternal. Now in this diviſion of Men, thoſe on whom he hath cauſed the better lot to fall, can ow it to nothing but his gracious diſpoſal; and therefore had been certainly obliged to ſubmit to any the moſt difficult tasks he ſhould have diſpenſed to them. But now that in his great indulgence he has ſo tempered the command, as to render it not an allay, but an enhancement of the mercy, he that gives it only a bare taſtleſs compliance, betrays himſelf to want a juſt ſenſe of it; but he that flatly reſiſts it, is in the moſt tranſcendent degree barbarouſly ingrate. Nay, I think I might have laid the charge higher, and called it malice; for what beneath that can provoke a Man thus to reſiſt his duty and intereſt together?

9. NOR is this all, 'tis alſo the greateſt Perfidiouſneſs: Every rich Man is, as I ſaid before, Gods Steward, and particularly intruſted to provide for the indigent parts of his Family, ſuch are the poor and needy. Now if he leave them deſtitute, and ſuffer either his riot or covetouſneſs to feed upon their Portions, what more deteſtable falſeneſs can be committed, not only in reſpect of them, whoſe right he thus invades, but of God alſo, whoſe truſt he abuſes? Many other enormities there are in Uncharitableneſs, which as ſo many mis-ſhapen limbs concur to the making up this deformed Monſter; but I ſhall ſuppoſe it ſufficient to have pointed out theſe two, which being the moſt profeſtly contrary to ingenuity, I muſt hope will carry a very averting appearance to thoſe who ſo eſpecially pretend to that quality.

10. TO this poſitive part of duty, the being *rich in good works*, we find the Apoſtle connects a negative, 1 *Tim.* 6: 17. *Charge them that be rich in this world that they be not high-*

minded, *nor truſt in uncertain riches*. And we need not reſort to implicite faith in the Author, to perſwade us of the great propriety and fitneſs of theſe cautions; 'tis too evident that Pride and Confidence are diſeaſes that uſually breed in full and opulent fortunes, and as they ſpring from the ſame root, ſo do they, like neighbouring branches, mutually ſhelter and ſupport one another. He that is high minded, abhors the ſubmiſſion of any foreign dependence, and therefore gladly anchors on any thing he can call his own; and thinking his wealth moſt properly ſo, he has as great an aptneſs as holy *Job* expreſſes an averſion, to *make gold his hope, and to ſay to the fine gold, Thou art my confidence*, *Job* 31: 24. On the other ſide he that truſts in his Wealth, is by that fortified in his pride. It is *Ariſtotles* obſervation, that *wealth makes contumelious* and inſolent; which I preſume he infers not only from experience, but reaſon alſo: for the ground-work of humility being the ſenſe of impotence and defect, he that aſſumes a ſelf-ſufficiency, undermines that foundation, and inſtead of it lays the *Baſis* of the quite contrary temper, all haughtineſs and elation of mind. A memorable example of this we have in the inſolent reflections of *Nebuchadnezzar*, *Dan.* 4: 30. which had withal ſo diſmal a conſequent, as, methink, ſhould like *Lots wife*, remain a perpetual Monument to deter others from all approaches towards the like vanity.

11. AND certainly it is a moſt important concernment of rich Men, to fence themſelves againſt this double temptation; to which purpoſe they can hardly find a more complete armour, than what they may borrow from one ſhort ſentence of the Apoſtle, 1 *Cor.* 4: 7. *What haſt thou that thou haſt not received?* Let them look on themſelves as meer Receivers, and then with what pretence can they pride themſelves in that wherein they are barely paſſive? Nay indeed if it be throughly ſcann'd, theſe Receits imply cauſe rather of ſhame than boaſting; the being filled from anothers hand, is a ſure Argument (and tacite Reproach) of a natural and original emptineſs; and if God have dealt ſo liberally with them, they may collect 'tis in compliance not with their merits, but infirmities; his having made them rich is a ſtrong preſumption, he ſaw them not prepared to be innocently poor: And

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ure Pride must be a subtle Alchymist, that can hence extract matter of vanity, and might with equal Logick have perswaded the *Jews* to glory in those Indulgences, which were granted them only for the *hardness of their hearts.*

12. IN like manner if they reflect on their *riches* as received, it renders them also a most unfit object of *Trust.* For if they were given, they may also be taken away. We hold all by that old *tenure*, which the Lawyers stile *Alodium*, because it is from none but God: and his gifts (of this kind at least) are never so absolute, as to exclude power of revocation. He then that enjoys a thing not upon right but bounty, must ask his benefactor how far he is to presume on it. And if they would do so in this case, they would soon be resolved how little confidence were to be reposed in wealth. They may hear *God* the great Patron tell them by *Solomon*, that *riches make themselves wings, and fly away as an Eagle*, *Prov.* 23: 5. by *Christ*, that the *Treasures* which they lay up here are liable to the *Moth, and Rust, and Thieves*; and by the *Apostle*, that they are *uncertain riches.* Nay indeed, if they would but ask themselves, their own daily experience and observation, that would bear the same testimony. Every day almost gives some renewed instance of it. What multitudes of accidents are there to which Mens goods are liable? A rough Wind, a tempestuous Sea sincks at once the Merchant and his Ship; an ill season, an hungry soil eats out the Husbandman: and they who run not either of these hazards, those whom neither the water nor the earth swallow up, a Fire may yet consume. And can there any security be sanci'd in that wealth, which is thus a prey to each element single, and yet more often to them united in Man, to whose frauds or violences more have owed their impoverishing, than to any of the former accidents? And now what greater infatuation can there be, than to place a trust on that which is so flitting and unsteady, to lean on a broken reed, or in *Solomons* phrase, *to set ones eyes upon that which is not?*

13. BUT if by an impossible supposition, we should imagine Riches to be as permanent, as they are indeed transitory: yet unless they had as well *Strength* as constancy, they could with no reason be depended on. He that stays by his friend to the last minute, if he have no power to

assist him, is only a spectator, not a reliever of his sufferings. And alas, how many miseries are Men subject to, in which wealth can give them no aid! Is a Man afflicted in his body with pain? The *Indies* are not a competent price for a minutes ease, an hours sleep. Is he persecuted in his Name with reproach? 'Tis not whole *Ingots* of gold that will stop the mouth of Fame: nay oftentimes the obloquy is it self meerly the progeny of his wealth, that breeding envy, and envy detraction. But if the sore lye yet deeper, if it be the *Soul* that suffers, that is yet farther removed from possibility of relief this way. If it suffer as a slave under the dominion of sin, no treasure can redeem from that vassalage. Wealth does indeed too often by administring temptation strengthen those chains, but it cannot break them, as appears too evidently by the number of such rich bondmen. If it groan under the guilt of sin, labour under the terrors of an accusing Conscience, alas! gold is no balm to a wounded spirit: the luxuries which that has supported may help to pierce, but it has no power to heal. Or lastly, if the soul fall finally under the punishment of sin, there is no commuting that penance, buying off that smart; Riches abused may indeed swell the accompt, and multiply the stripes, but they can never bribe the remission of any. The Wise-man hath assured us this, *Prov.* 11:4. *Riches profit not in the day of wrath.* Nor does this carry any opposition to the counsel of our Saviour, *Luke* 16:9. of *making friends of the Mammon of unrighteousness:* for he refers not there to any natural or inherent property of riches, but only to that extrinsick and accidental advantage may be made of them proportionably to what was said before of the *unjust Steward*, whose dextrous managery was it that rendred his Lords debts so useful to him; not that they had any proper innate vertue to secure him from the necessity either of begging or digging. And therefore we see Christs words run not in an Annunciative, but an Exhortatory stile: he tells us not that *Mammon* shall make us friends, but excites us to make that our own care, and by a prudent disposure to make it subservient to an end above its native efficacy. But all this is sure very reconcileable with that natural impotency we have observed in it. Wealth charitably disposed may have excellent effects, but yet those are to be ascribed to the charity, not the wealth,

which

which ſtill remains in its own eſſence the ſame unactive lump in the Cheſt that it was in the Mine, like the heathen Deities, unable to protect its moſt zealous Idolaters. As a further inſtance whereof I may add that which will ſound very like a riddle, that riches cannot deliver even from preſent Want: which yet is demonſtrably true in all thoſe rich Miſers, whoſe bellies are lank, while their coffers are full; a ſort of Tantalized creatures, not peculiar only to this latter age, for we find them deſcribed by *Solomon, Eccleſ.* 6: 2. *A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof.* So unſignificant a thing is wealth, that without the addition of a new power, it enables him not to receive the leaſt benefit from it.

14. WHEN all this is conſidered, what is there in wealth that can invite the leaſt confidence, ſince it appears ſo utterly unable to ſecure men in their moſt important intereſts, nay to do that which it moſt immediately and moſt colourably pretends to, the keeping them from want? And therefore he that will not run himſelf upon that ſad defeat of being diſappointed in his truſts, failed in his greateſt exigents, muſt look out for ſome firmer ground whereon to build. But alas! our ſoil affords it not, all here below was long ſince pronounced by one that wanted neither wiſdom nor experience, to be Vanity. Such mutations and viciſſitudes attend all ſublunary things, that he that attempts to erect any durable ſatisfaction on them, out-does the folly of that abſurd architect Chriſt mentions, and builds not on the *ſand*, but *water*: and in this ſence the world is ſtill under a deluge, not ſo much dry ground, as where a dove may reſt her foot.

15. WE are then driven by way of neceſſary refuge, to that which ſhould be our voluntary choice, to come home to the *Ark* to ſhelter our ſelves under his wings, where alone we may ſecurely reſt, and according to the advice which the Apoſtle ſubjoyns to theſe cautions, to *truſt in the living God.* And to do this amidſt all the ſeducements of Wealth, to ſee through all thoſe miſts which the fumes of Plenty raiſe, and whilſt they enjoy the gift, to confide only in the Giver, is indiſpenſably the duty, and ſhould be the care of every one, to

whom *S. Paul* directs this charge, *All that are rich in this world.*

16. AND ſuch in the laſt place are to take notice of another branch of their obligation, and that is to uſe that advantage which their Wealth gives them towards the exerciſe of *Temperance:* which indeed can never be known to be truly ſuch, but when there are opportunities and temptations to the contrary. He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himſelf, whether his Abſtinences be the effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle, he approves his Sobriety to be indeed his Choice, not his fate. And this is a moſt excellent priviledge of Wealth: and though 'tis to be doubted it ſcarce finds room in moſt of our Catalogues, yet certainly it merits a principal place, as being much the greateſt of all thoſe, which reflect only upon the perſon himſelf. This reſiſting of Temptations is truly that Heroick courage worthy of thoſe that pretend to Honour, fit to denominate a *Gallant man.* I wiſh thoſe who ſeek that reputation by many raſh and unwarrantable Adventures, would here entertain their youthful Ardours, this being a Field where they may be aſſured never to want Combatants. One while *Gluttony* preſents it ſelf, armed with the allurements of a full and delicate Table: and though one would think him but a deſpicable Aſſailant, that has only the Kitchin for his armory, yet experience ſhews us, thoſe edgeleſs weapons may vie with the keeneſt for the mortalneſs of their effects. At another time *Drunkenneſs* ſends a Challenge by delicious Liquor, cheerful and diverting Company, and that not without menace of infamy to him, who ſhall own ſo much religious cowardiſe, as to fear to hazard his Sobriety in the encounter. Sometimes again *Luſt* attaches him with the piercing darts, the killing glances of a proſtitute Beauty. In the mean time *Pride*, the moſt ſlie and treacherous of all the reſt, is perpetually laying ambuſhes for him in the adorations of his Flatterers, the vanity of his Attire, and innumerable kinds of Exceſſes. And now what *Knight-Errand* would wiſh for more Encounters? Or why ſhould men range abroad to invite Quarrels, whileſt they tamely ſuffer ſuch troops of enemies to bid them daily defiance? 'Tis, they ſay, a

Maxime

Maxime among the *Swordmen*, That *he that has once been baffled, is ever after an incompetent Challenger*. I wish it might have this one sober application, that men would suspend all other *Duels*, till they have righted themselves on their Vices, and by some signal Conquests redeemed themselves from that obloquy and defamation, which these mean, yet insulting Adversaries have exposed them to.

17. HAVING shewed what Uses are duly to be made of *Wealth*, let us now look back, and consider whether any of them be ordinarily discernible in *Practice*. And here we shall meet with one sort of men, who stumble at the very threshold, that fail in that first part of duty, on which all the rest depend: I mean those who by a supine negligence suffer their *Estates* to moulder and consume insensibly, for want of an easie inspection and oversight. Of such as these former Ages have afforded instances, and doubtless the present also, though the number of the luxurious wasters do now so overwhelm them, that they are the less discernible. And though this seem to be the effect only of sloth, yet certainly there are other concurrents to it, generally these two: first such an overweening of their wealth, that they think it inexhaustible; and secondly an opinion that it is a mean and peasantly thing for a *Gentleman* to give himself the trouble of looking after his fortune. The motives are too ridiculous to deserve a confutation; but in the mean time it cannot but extort pity, to see *Families* ruined by such vain whimsies. And what tolerable account can such a Parent give to his begger'd Off-spring, to whom 'tis very likely he may propagate the pride and sloth which made the mere managery of an Estate too hard for him, and yet withal bequeaths them the sadder toil of getting one? Nay, what account can he give to God, from whom he received it, in order to several ends, if he thus at once defeat them all? 'Twas a Command to the *Jews*, that they *should not cut down Fruit-trees*, though it were for so necessary an use as *to advance a Siege*, *Deut.* 20: 19. But this is the hewing down that Stock, from which so much good Fruit should spring, and that without any pretence either of necessity or reason.

18. OUR next view will present us with *another* sort of *person*, who as much transgresses the duty of contentedness in

both the parts of it. 'Tis no prodigy to ſee men, whom God hath afforded the portion of the rich, ſcarce to allow themſelves that of the poor; ſo letting their *eye be evil* even to themſelves, *becauſe Gods is good.* The *Egyptians* were ſuch jealous Reverers of thoſe Creatures which they worſhipp'd, that he that violated them was in *danger of ſtoning*, *Exod.* 8: 26. So theſe men who have ſet up their Wealth for their God, pay it ſo much veneration, that as they are impatient to have it invaded by others, ſo they are afraid to offer the leaſt violence to it themſelves. They have Inſhrined it to receive their adorations, and it is now become Sacriledge (indeed the only one they ſcruple) to debaſe it to the ſupply of their neceſſities. They are ſtrange auſterities which the *Votaries* of this Deity will endure, even beyond the mortifications of the moſt rigid *Aſcetick.* Their whole lives are a perpetual contradiction to all the appetites of Nature; yet alas! that infers here no compliance with thoſe of Grace, but as if they meant to ſet up a *Third* party in the World, they equally oppoſe theſe. And now he that thus oppreſſes himſelf, no wonder if he do the like to others, if he extort the utmoſt that either power or fraud can wring from any. And that this work may not be retarded, he is provided of variety of inſtruments for it. Sometimes Bribery muſt give him a legal colour to rob his neighbour. Or if a Witneſs prove a better *penny-worth* than the Judge, Subornation ſhall do the buſineſs. Sometimes Extortion ſhall prey upon a needy Creditor, and that not only with the ſlower gnawings of a Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant faſtned on it, and there ſo ſtrained and diſtorted, that he can never knit again to any competent ſubſiſtence. Sometimes again a poor neighbouring Prodigal ſhall be ſpurred on to farther riot, fed with money, that ſo by a forfeited *Mortgage* he may ſeize on his Eſtate. In a word, 'twere endleſs to reckon up all the engines of rapine which this greedy Invader hath in his magazine. And of ſuch a one I preſume every man will pronounce, that he notoriouſly violates the precept of Contentedneſs.

19. BUT though this be the groſſeſt, yet is he not the only Tranſgreſſor. There is alſo *another* more plauſible ſort, who though they do not thus ſeek to encreaſe their wealth at other

other mens coſts, yet do it too much at their own: whoſe brains are mere forges of Projects, perpetually hammering out ſome new Contrivance for gain, that continually travel in birth of ſome freſh Improvement, ſuffer all the pangs and throws of a carking ſolicitude in purſuit of it. I know this piece of *Covetouſneſs* hath better luck than the reſt, and paſſes for a creditable thing, under the ſpecious name of good husbandry; but ſure if it be throughly penetrated, it will appear no leſs oppoſite to Contentment than the former. Nor can that guilt be invaded by thoſe that ſay, they ſeek to advance their Fortunes, not out of the Miſers deſign of hoarding up, but out of the more generous purpoſe of living more ſplendidly. For ſure he that covets more to ſpend, is as little contented in his portion, as he that covets more to lay up: he that thinks his Table too ſcanty, his equipage too low, is as far from being ſatisfied, as he that thinks his land too little, his bag too empty. So that 'tis apparent theſe arrows come out of the ſame quiver, though they be ſhot at ſeveral marks.

20. AND between both theſe motives of griping no wonder if the *Duty of Alms-giving* be crouded into a very narrow compaſs. That excellent vertue of Charity has indeed much of the image and impreſs of *Chriſt* upon it: but the World has given it a further kind of conformity with him than he ever deſign'd, its crucifixion between Covetouſneſs and Luxury, being the counterpart of his *hanging between the Thieves*. There wants only one member of the parallel, the *breaking the legs* of theſe *Malefactors*, which God knows our *Souldiers*, nay many Armies of them have not been able to do. The many inſtances theſe times have given of the ſudden diſſipation of mens Idolized heaps, have not yet ſo diſciplin'd the Worldling, as to perſwade him to *lay up his Treaſure in Heaven*. And the loud calls of God to weeping and *mourning and girding with ſackcloth*, have moſt prepoſterouſly been Echoed back with the louder noiſe of mens revellings, and wild jollities. And then they who thus deſpiſe the judgement of God, are very unlikely to compaſſionate the miſeries of men, and I doubt there are many who thus anſwer the character of the unjuſt *Judge*, *Luke* 18. *that neither fear God nor regard man*, nay that far outgo him in inexorableneſs of temper. He was to be

wrought upon by *importunity*; but ſo petrified are theſe mens bowels, that no prayers nor tears can diſſolve them. 'Tis a much eaſier task to dig Metal out of its native Mine, than to fetch it out of the covetous mans Coffer. The Earth, though ſhe hide, yet ſhe guards not her treaſure, 'tis acceſſible to the induſtry of any that will ſearch for it: but he like an *Argus* ſtands Centinel about his, and ſounds an alarm upon the remoteſt appearance of a poor ſuppliant. With what jealouſie does he eye any that he can but fancy to come upon that ungrateful errand, and then how many arts has he to prevent the aſſault? Or if by ſome extraordinary Charm all his eyes have ſo ſlept at once, that he happen to be ſurpriſed, yet he has ſo many weapons of defence, that the aſſailant ſhall gain little by it, but the ſhame of an open repulſe, being ſure to find him impregnable. As for the *Voluptuary*, he has ſo many expenſive luſts to maintain, that he has difficulty enough how to gratifie all them in the diſtribution of his wealth: they are competitors to each other, yet joyn to keep out that which would be a common one to them all. He that grudges not the wildeſt profuſions of his wealth, yet thinks an Alms will undo him. 'Tis the grand buſineſs of his life to contrive ways of expence: yet when any object of charity preſents one, he becomes thriſty on the ſudden, like the *Senſitive plant* ſhrinks at that touch, and that open hand of his clutches as faſt, as if ſome convulſion had contracted it. Thus totally have men forgot upon what terms their wealth was given them, and thereby like miſerable Chymiſts, extract Poyſon out of Cordials, a Curſe out of a Bleſſing. Riches were deſigned by God to be ſubſervient to that Compaſſion which he has implanted in humane nature: but now they are become the means of ſuppreſſing and eradicating it. Rich men look upon poor, as if they were creatures of another *ſpecies*, things wherein they were perfectly unconcerned. 'Tis *Strada's* fancy, that there is ſuch a *ſympathy raiſed between two Needles touched by the ſame Loadſtone, that perſons at the greateſt diſtance may by the conſent of their motion maintain a correſpondency*. I ſhall not undertake for the truth of the Experiment, but however methinks 'tis matter of reproach to us, that theſe inanimate creatures ſhould have ſo much obſervable accord, as to give pretence for ſuch a conjecture, whilſt men who have ſo many undoubted princi-

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ples of union both from nature and grace, have quite extinguiſhed all effects of them. That too many have ſo, there needs no other evidence than the many unſuccour'd extremities of the Poor. For how elſe can it become poſſible, that one rank of men ſhould gluttonize, and another ſtarve? That he that thinks it death to endure either the want or moderation of a Meal, ſhould never conſider what are the gripings of the ſtill empty ſtomach? That he ſhould without all regret ſee his own humane nature pining and languiſhing in the perſon of his poor brother, whilſt in himſelf 'tis oppreſt with the quite contrary exceſſes, and might be relieved in both by a more equal diſtribution?

21. AND now who can ſufficiently deplore, the wants of the Poor, ſhall I ſay, or rather the inhumanity of the Rich! This ſurely is the ſadder ſpectacle of the two: the one only ſuffers, the other ſins. And that ſuffering too may end in eternal refreſhments, whereas the other in endleſs torment. *Lazarus reſts in Abrahams boſom*, when the uncharitable *Glutton fryes* in perpetual *flames*. And oh that this were throughly weighed, that they would conſider that every degree of unmercifulneſs they ſhew to others, reverts with a rebounded force upon themſelves! Alas, 'tis not ſo much the poor mans body, as their own ſouls that ſue for their alms. And whenever they ſhut up their bowels of compaſſion from the one, what do they but σφραγίζειν ταμεῖα, *ſeal up* Gods *ſtore houſes* and treaſuries from the other? When they deny the *crumbs* from their *table*, they deny themſelves *a drop of water to cool their tongues.*

22. BUT I fear this of Illiberality may paſs for a moderate crime in this Age, when ſo many are guilty of another ſo far tranſcending it. For do we not ſee divers, who inſtead of abateing their Exceſſes to relieve the Poor, do *maintain* their Riot upon them? If the deſperate *Debts* of poor Tradeſmen were examined, I doubt not this would appear a ſad truth. 'Tis become ſo faſhionable a thing to run into Scores, & ſo unfaſhionable to pay them, that he is ſcarce thought well-bred, that has not bankrupted one at leaſt of each Trade he deals with. Their only care is to get credulous Merchants, who ſo long as they truſt ſtoutly ſhall have fair words, but if once their faith fail, then, as if the *Solifidian* doctrine had ſtretcht it ſelf into Traffick as well as Divinity, they are pronounced Reprobates, and as ſolicitouſly

avoided as the *Separatiſt* ſhuns a perſon whom he is pleaſed to call carnal. Poſterns and obſcure paſſages are contrived, on purpoſe to eſcape them; ſo that a poor Creditor muſt give many days, nay months attendances, before he can ſo ſurpriſe a *Gentleman*, as to come but to ask his own; and then the beſt return he uſually meets with, is ſome empty promiſes to bribe a delay. But ſometimes he fares much worſe, and as if 'twere a crime not to ſtarve ſilently, he is reviled and reproached, and harſh and contumelious language become his only payment. It has been received as a Maxim, *That we are all kind to our own creatures*: But this caſe ſhews 'tis no univerſal rule; for thoſe who thus make poor men, are of all other, the moſt barbarous to them in their poverty. But let thoſe who thus ſhuffle off their reckonings with men, remember that there will come a day, when they ſhall not be able to decline their Account to God. And with what horrour and confuſion muſt they appear at that Audit, when they ſhall be charged not only with the miſ-ſpending their own eſtates, but other mens, the having added robbery to unmercifulneſs.

23. IF in the next place we ſhall reflect on the Apoſtles caution of *not being high minded* or *truſting in uncertain riches*, we muſt turn to our Bibles to be ſatisfied there was ever any ſuch charge given, there is ſo little of it to be read in mens practices. Humility is a plant, that is carefully weeded out of all rich grounds, accounted a mean degenerous quality, that like Treaſon *attaints* the bloud, and forfeits Nobility. *Gentlemen*, though they are for the moſt part very guiltleſs of the *Phariſees* abſtinence, the *faſting twice a week*, do yet tranſcribe the worſe part of his copy, the thinking they are *not like other men*, and believe it a juſtice they ow their birth to do ſo. They have mounted themſelves aloſt, and looking down from thoſe Pinacles of Honour, all below ſeem little and contemptible, creeping things of the Earth *VVorms and no Men*. I am not ſo for confounding of Qualities, as to exact they ſhould chuſe their Intimates and Companions out of the loweſt rank. I know Prudence as well as Pride has drawn a Partition wall between them (though perhaps the latter has raiſed it to an unneceſſary height) but I wiſh it might be remembred, that as the Precept of *Not eating Bloud* was deſigned not for

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it ſelf, but as an Hedge againſt Murder, ſo that juſt diſtance, which Order recommends between the Noble and the Mean, is valuable only as a fence againſt baſe and ignoble practices; true greatneſs conſiſting in deſpiſing not the perſons, but the vices of the vulgar. Yet here alas! the ſcene is quite changed, and many who look the moſt faſtidiouſly on the one, will yet mix freely with the other; and while they ſoar the higher in the opinion of their ſuperiority, do yet ſtoop to the ſordid beſtialities of the moſt abject of men. Nay, indeed this Lure does ſometimes make many of them deſcend even from their punctilioes, and thoſe who at another meeting muſt have lookt for no other treatment but what *S. James* deſcribes, *Jam.* 2: 3. *Stand thou there, or ſit here under my foot-ſtool*, ſhall in the rounds of good fellowſhip be equal with the beſt: ſuch a Leveller is Debauchery, that it takes off all diſtinctions. But in the mean time how great a ſhame is it, that ſuch vicious motives ſhall have force enough to make them thus degrade themſelves, when all the Engagements of Chriſtianity are not able to do that which is much leſs, to abate any thing of thoſe tumours, thoſe ſwelling conceits of their own greatneſs, or (in the *Pſalmiſts* phraſe) to make them *know themſelves to be but Men.*

24. NOR has the *other* branch of the caution any better ſucceſs among them. 'Tis in many of them too diſcernible, that they place that *Truſt in uncertain Riches*, which they ſhould repoſe only in the *living God*, ſo making his Gifts his Rivals, and raiſing him a Competitor even of his own Bounty. For this we need no other ways of probation, than only to examine, whither it is, that in any caſe of difficulty or diſtreſs they make their earlieſt and moſt importunate addreſſes, for there we may conclude them to fix the greateſt confidence. And I fear 'tis too apparent, that where wealth makes but any the ſlighteſt pretences, promiſes the leaſt aid, though but remote, and at the ſecond hand, it has moſt of their applications. Thus in caſe of *Diſeaſe*, they whoſe plenty enables them for the coſtlier methods of cure, is not their firſt reſort thither! do not their Fees flie faſter than their Prayers? and are they not much haſtier to invite the Phyſician than the Divine? Nay, indeed the latter is ſcarce ever admitted, till the former have forſaken them; a ſhrewd indication, where

their

their prime hopes are built. So again in any disastrous event, the first Essay is whether Money will heal the Wound. He that is under the displeasure of a Superiour, seeks to appease by Presents, or buys the *friendship* of a *Blastus*, *Acts* 12: 20. to mediate for him. He that is brought before a Tribunal, endeavours with the same golden Engine to draw off his Prosecutor, to bend and incline his Judge. He whose Wealth makes him pursued as a desirable Prey, expects his safety even from that which is the original of his danger; and as if like a *Scorpion* it alone could cure its own sting, tries whether a part will secure the whole. And in the mean time no attempt is made to call in God to their rescue; as if he were an idle unconcern'd Spectator of humane affairs, or so inconsiderable an Ally, as not to be worth the care of engaging him on their side. Nay even in their last and dreadfullest danger, many seem not to quit their dependence on their Wealth; some *Testamentary Charities* must then do wonders for them, and pass for all those *Fruits of Repentance*, which should secure them from the *VVrath to come*. Even those that have drunk the bloud of the Poor, suffered the most of it to incorporate into their Estates, think by disgorging some small part of it (which perhaps lies crude, not yet so digested) in a *Legacy*, to ease their consciences: so adapting their Restitutions to their Rapines, only in this one respect, that those as well as these are of another mans goods; they never commencing till death hath disseised them of all propriety, as if the *Iniquity of the Fathers* were in this sence to be *visited upon the Children*. Thus *their VVills* become their only Pass-port, to convey them to *Abrahams* bosom, and by thus *cajoling* the Poor at parting, they trust to extinguish the clamours of all former oppressions, and in spight of *Solomon* will hope, that *Riches shall profit in the day of wrath*. It will not here be pertinent to inquire how many other objects of Trust they have, which divert them from that one, to which the Apostle directs them. It may suffice in general to say, that none can be supposed indeed *to trust on the living God*, but those who by sincere piety qualifie themselves for his protection; according to which measure 'tis to be feared many even of the fairest pretenders will be excluded.

25. IF

25. IF now we proceed to the *laſt* part of the *Rich mans Duty*, the exerciſe of *Temperance*, we may without an *Augur* divine the return of that Inqueſt. For it having formerly appeared, that they turn that ſtream, which ſhould flow in Charity, to make the fuller current for their Luxury, 'tis viſible they are far from deſigning any ſelfdenial. But if that inference were not proof enough of it, they daily give us ocular demonſtrations: What ſtudious proviſions do they make for the fleſh *to fulfil the luſts thereof*? *Rom.* 13: 14. Nature affords not Meat delicate enough for their palats; it muſt be adulterated with the coſtly mixtures of Art, before it can become *Gentile* nouriſhment. And in this they are arrived to ſuch a niceneſs, that Cookery is become a very myſterious Trade, the Kitchin has almoſt as many Intricacies as the Schools. And the quantity of their Meat is not leſs extravagant than the kind; One that did but examine their *Bills of Fare*, would think the Dogs appetite were the Epidemick Diſeaſe among them, if he did not conſider they had Eyes to be fed as well as Bellies. Nor will they be ſo Ununiform, as not to have their Drink bear a full proportion with their Meat; and 'twere well if it did no more, that their Drinking had but thoſe ſet hours of their Meals, that ſo there might be at leaſt ſome Intervals and Pauſes in their Debauches; whereas now many perſons allow themſelves no longer Intermiſſions than may juſt qualifie them for a new Exceſs; recover their wits only ſo far, as may put them in capacity of loſing them again.

26. BUT beſides theſe, there is *another ſort of proviſion for the fleſh*, of which they are no leſs ſolicitous, and which many buy in at very dear rates. The embraces of a Wife are as nauſeous to them, as *Manna* to the *Iſraelites*. 'Tis Variety they hunt after; and ſo they might have the *Turks Seraglio*, they would not ſtick to take his *Mahometaniſm* withal. Nay if that were as agreeable to their Reaſon to believe, as to their inclinations to embrace, they would certainly reckon it a conſiderable part of the prize, as that which to the preſent poſſeſſion ſuperadds a liberal reverſion of thoſe brutiſh delights, and would think they had made a very commodious Bargain, to have ſo exchang'd the Chriſtians preſent purity, and future Heaven.

27. TO

27. TO all these Excesses, that of their *Apparel* does perfectly correspond: so much cost, so much business goes to it, that one may almost as cheaply and easily rig out a Ship, as *set out a Gentleman* in his complete Equipage. How many Artificers go there to the piecing him up? He that should assign him one to each Limb, would much contract the number, which is indeed so great, that if it were computed 'twould be found it constituted most of the Trades in a Commonwealth. A strange disproportion, that the little World should so much outvy the Greater; and a lively instance it is of the multiplying faculty of Vanity, that can improve Natures simple necessity of covering, to such an exorbitant excess, and has nurst up the first Fig-leaves to such a luxuriant growth, that the *Hercinian Oaks*, which *Mela* tells such wonders of, are but a kind of Pigmy-plant to them that thus overspread the World, and from covering of Shame, are grown to shadow and darken Reason it self, so creating a *Moral* nakedness, whilst they hide a Natural.

18. TO all the rest we may add their *Sports* and *Recreations*, the expensiveness whereof is no way inferiour to all the former. *Gaming*, like a Quick sand, swallows up a man in a moment; and how many such Wrecks have these latter Ages produced? *Hawks*, and *Hounds*, and *Horses*, *&c.* are somewhat slower devourers, yet as they are managed by some, tend much to the same end: so that methinks such men seem to make the same menace to their Estates, which *Goliah* did to *David*, 1 *Sam.* 17: 44. *I will give thee to the fowls of the Air, and to the beasts of the field.* Such vast numbers of them they have, and those kept with such niceness and curiosity, as if they had a design to debauch the poor animals, and infect them with their luxury. 'Tis now no news in the literal sence, to have the *Childrens bread given to Dogs*; and it may within a while be as little, to have not only their Children, but themselves want it. For Prodigality is of the nature of the Viper, and eats out the bowels of that Wealth which gave it birth; and *Actæons* fate was both Emblem and Story, *to be eaten up with his Dogs.*

29. WE have seen now how much their *Practice* swerves from their *Duty*: Let us next a little consider, whether they might not be happier if they were regulated by it. And first,

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a prudent overſight of their *Eſtates* is ſure far from being ſuch an oppreſſing burden as ſome are willing to fancy it. For if it be moderate, and ſuch only I recommend, it is ſuppoſed to exclude all painful and diſquieting ſolicitudes, and then it becomes only of the nature of a Divertiſement, helps them off with ſome of thoſe ſpare hours, whoſe emptineſs becomes their Load, and which they would elſe be in pain, and probably at no ſmall coſt to diſpoſe of. And I ſee not why it ſhould not be full as pleaſant at the inſtant, to talk of their own affairs, as of other mens, (which yet are the uſual entertainment of thoſe that neglect their own;) to take up Accompts at home, as Reckonings at the Tavern: And I am ſure 'tis much more ſo in the conſequences of it, as much as Peace is above Diſcord and Tumult, Plenty above Indigence and Neceſſity.

30. NEXT for *Contentment*, univerſal conſent ſuperſedes the labour of proving that a happineſs, it being unanimouſly accorded to be the Elixir and Quinteſſence of all that pretends to that title; to be to all theſe outward things, as the Soul is to the Body, that which animates and inſpirits them, without which they are but dead, yea noiſom carcaſſes, preſſures inſtead of enjoyments. This is the true *Philoſophers ſtone*, that turns all it touches into Gold; the poor man is Rich with it, and the Richeſt poor without it. Whoever therefore deſires to improve his Eſtate, let him begin his culture or husbandry upon his mind, plant there this Tree of Life, the ſhade whereof will yield him a perpetual refreſhment, 't will make him always as rich as he deſires to be; and he certainly knows not what he asks, that demands more.

31. THE next Duty, that of *Liberality*, may perhaps be thought not to have ſo amiable an aſpect; but it is only by thoſe wo look upon it through falſe Glaſſes: men generally conſider it as a piece of ſpiritual rapine, an Engine framed by Divines to force open their Coffers, and plunder them without a War. But if they would but turn the right end of the *Perſpective*, 't would then have a quite contrary appearance; they would diſcern that it is the means to multiply, not diminiſh their ſtore, a more profitable way of uſury than any the greedieſt Extortioner hath ever found out. 'Tis *a lending to the Lord*, *Prov.* 19: 17. who ſurely is the moſt ſolvent Debtor

any

any man can deal with, and one who never makes ſcanty retributions. This I am confident might be atteſted eventually true by all thoſe who have attempted to make the experiment. The only prejudice that can lie againſt their Teſtimony is the paucity of thoſe that have ſo attempted (and would to God men would conſpire to ſolve that objection) for were all charitable perſons ſummon'd to give in their accounts, I doubt not it would appear their bounty had enriched, not impoveriſhed them. I am ſure I have met with ſeveral remarkable inſtances of it, but never yet with one to the contrary; and therefore if either reaſon or precedent may have force, he that conſiders but rightly his own temporal Intereſt cannot but have appetite to this Duty, in reſpect of himſelf. And yet where there are many bowels this is but a faint inducement compared with that which ariſes from the calamities of the perſons to be relieved. The wants of the Poor are loud and paſſionate Orators, ſuch as cannot miſs to work upon any, on whom covetouſneſs hath not firſt wrought the unhappy *Metamorphoſis*, of turning them into ſtone. And theſe having once conveyed into a mans mind a compaſſionate regret, himſelf groans under that preſſure, which he ſees cruſhing the other: and then what can be more pleaſant than by a ſeaſonable charity to eaſe both? None doubts of the Receivers delight, but ſure that is ſhort of the Givers, by how much the interior ſenſe is more ſubtle and acute than the exterior. Would God thoſe who make it their Trade to hunt after pleaſures, would try but this One piece of Epicuriſm, and then I doubt not, they would acknowledge that all meat is inſipid, compared with that, which they eat with the poor mans mouth; the moſt ſplendid apparel ſordid and inglorious, in reſpect of that they wear upon his back; and all pleaſures and recreations joyleſs and uneaſie, balanced with thoſe tranſcendent delights which attend the exerciſe of Chriſtian liberality.

32. NOR have they in the next place any reaſon to ſuſpect the Apoſtle treacherous to their preſent intereſt, when he ſeeks to deſpoil them of that either *Pride*, or confidence which their Riches are apt to create. For the former 'tis certain all haughty perſons may very properly interrogate themſelves in that form, we find *Wiſd.* 5: 8. *What hath Pride profited us,*

or what good hath Riches with our vaunting brought us? It would ſurely puzzle the moſt experienced man to define what there is in Pride, that can afford any felicity. The utmoſt that can be pretended is, that it is a lively chearful thing to have good thoughts of ones ſelf; but he that can in earneſt make this plea for Pride, does in juſtice ow as fair an *encomium* to *Bedlam*: for according to this meaſure that contains the happieſt people, there being thoſe that are the moſt highly rapt in the opinion of their own Excellencies. Yet ſure we ſhould judge him in good Election for the place, that ſhould look upon it with appetite. But admit this might indeed paſs for a pleaſure, yet it is the parent of a far greater uneaſineſs, and like a carcaſe breeds a worm that devours it ſelf. For he that looks on himſelf with ſuch reverence, expects that all others ſhould do ſoo too, and when he fails in that aim (as none ſo frequently does, as the proud) what diſquiets and impatiencies is he under! ſuch as infinitely overwhelm all the pleaſure of his vain complacencies. A little diſ-reſpect from *Mordecai* is able to evacuate all *Hamans* proſperity. Such a Cheat and Impoſtor is Pride, that whilſt it pretends to exalt, it debaſes; whilſt it elevates a man above others, it really ſubjects him to them, puts him in their power to torment and cruciate, and whilſt it makes ſhew of advancing, 'tis but in the ſame manner that the Rack extends the ſtature by diſ-locating the Joynts. And then I hope 'twill be no unfriendly office to perſwade men to keep themſelves from that engine of pain, or to recommend to them ſuch an humility of mind, as may preſerve them in that ſecurity and compoſedneſs, which is fundamentally neceſſary to all true happineſs.

33. THE very ſame judgement is to be made of the other Branch of the Caution, the *not truſting in uncertain Riches, but in the living God*; which is moſt viſibly every mans preſent concernment. He that can entertain a doubt of it, let him but fall into the hands of ſome treacherous or but impotent perſon, that ſhall in ſome important affairs betray his truſt, or deceive his hopes, and then let him tell me whether it be not a mans immediate and moſt preſſing Intereſt, to build his confidences on the Rock, not on the Sand. Nothing but the amazing exigencies of a ſinking man can excuſe the folly

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of catching at Reeds; but he that ſhould deliberately elect ſuch Supporters would be thought as mad, as he is ſure to be miſerable. Yet this is but the faint and imperfect Emblem of him who reſts upon his Wealth: whereas on the other ſide he that ſhelters himſelf under the ſhadow of the Almighty, is poſſeſt of a moſt inexpugnable Fortreſs. For how can he fail of ſecurity that has Omnipotency for his Guard, or be deluded in his truſts, that depends on Truth it ſelf? Let theſe ſo diſtant ſtates be compared, and then ſure I ſhall not need to anticipate any mans judgement, but may leave him to pronounce on which ſide his Intereſt as well as Duty lies in this particular.

34. LASTLY, *Temperance* alſo puts in her claim to *Pleaſure*, which I preſume thoſe will be ſure to reſiſt, who place that wholly in the ſatisfaction of the ſenſual appetite. Yet I believe one might take even theſe men in ſuch a ſeaſon, when they ſhould be forced to give up their verdict for it. Come to the *Glutton* when he is labouring under the load of an overcharged ſtomach; to the *Drunkard* when his mornings qualm is revenging on him his laſt nights debauch; to the *luſtful* perſon, when the torment of his bones admoniſhes him of the ſins of his fleſh: and then asks them whether *Temperance* be not more pleaſant than its contrary. I can ſcarce think the Devil has any ſuch ſtout *Confeſſors*, but will then betray his cauſe. But this vertue is in it ſelf too amiable to need any of theſe Foils to illuſtrate it; the pleaſure of ſubduing a Luſt, of denying an Appetite, is not only nobler, but greater than any is to be had in the moſt tranſporting moment of ſatisfying them. Every man will call him a Brute, that when an Enemy is in the Field loſes the opportunity of a glorious Victory, and expoſes himſelf to certain Captivity, rather than forſake his Liquor, or other ſordid pleaſure. And this is the juſt deciſion of the preſent caſe; Our Luſts are our mortalleſt Enemies, and every time they aſſault us, 't is in our choice either by reſiſting them to gain a ſignal Conqueſt, or elſe by ſtooping to thoſe deſpicable Lures they hold out to us, to be vanquiſhed by them. He that chuſes the laſt, if he have any ſhadow of pleaſure, 'tis only that of a *Beaſt*, (like a Horſe, who though he hath indeed the ſatisfaction of receiving Meat, yet he alſo takes the Bridle, yea the Whip too

oo from the ſame hand.) 'Tis the former only, that is the leaſure of a *man*, which I ſuppoſe ſufficient to evince to which he difference belongs. For ſure none can think God hath een ſo unkind to his own Image in humane nature, as in he diſpenſation of felicity to aſſign the larger ſhare to the *Brutes*. And therefore in this particular as well as the reſt we nay conclude, that he is not only the moſt pious but the moſt appy perſon, that makes the right uſe of his Wealth.

SECT. VI.

Of the Third Advantage, that of Time.

1. LET us now proceed to the Third Advantage, that of *Time*: which though men do often ſo induſtriouſly waſte, as if it were rather a burden than an advantage, yet the differing eſtimates they make of it, when it is near expiring, the paſſionate *Death-bed* wiſhes of a few days reprieve, witneſs that it has a real value. For were it an empty uſeleſs thing, it would not then begin to appear conſiderable, when all other vanities grow in contempt with us. The unhappineſs of it is, that men learn to prize it, as they do moſt other good things, rather by the want than the enjoying, buy the skill of trading with the loſs of the Talent, which ſhould maintain the Traffick, and then only come to account it a treaſure, when they can no longer diſpoſe it to any benefit; and that diſpoſing alone is it that can render it truly valuable. It is therefore a moſt neceſſary providence to learn this art of improvement, this piece of ſpiritual husbandry, without which a mans ſelf becomes that accurſed ſoil, the Apoſtle mentions, *Heb.* 6: 8. *Whoſe end is to be burned.* Let us therefore a while examine what are thoſe Imployments of our Time, which may render it moſt fertile to our preſent comfort, and future account.

2. EVERY man ſays (though perhaps few conſider) that *our time here is but a Prelogue to Eternity* elſewhere, and that the condition of that Eternity, whether happy or miſerable, depends upon the well husbanding of this time. That therefore and that only can be the right managery of it, which

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tends to make our future Eſtate as happy, as it is ſure to b
laſting. To this purpoſe God hath chalked us out ſome gre
lines of Duty, from whence ſo many leſſer do ariſe, as will
if we will permit them, twiſt and wind themſelves with ever
hour of our lives. And though theſe Duties are in the kin
of them obligatory to all conditions of men, yet frequen
ter Acts of them are expected from thoſe, whoſe Qua
lities and fortunes give them more vacancy from ſecula
toils.

3. FOR certainly it is not to be fancied, that God who
has put an activePrinciple into our nature ſhould induſtriouſly
provide for the ſuppreſſing its operations in any, devote ſuch
a Select number of men, as an *Hecatomb* to be offered up to
Idleneſs. And yet much leſs can it be thought, that he ſhould
ſo promote that Iniquity, which he profeſſes to hate, as to
deſign them to purſuits of that, *Manumit* them from labour,
to leave them freer for vice. And if neither of theſe can be
ſuppoſed, if their leiſure were not indulged them either that
they might do nothing, or do ill, there remains only a third
end imaginable, and that is the doing good; (for as for Sports
and Paſtimes, the beſt of them come ſo near to idleneſs, and
the worſt of them to Vice, that as the one is not to be allow-
ed any, ſo the other no conſiderable part of their time.) Now
becauſe *none is good but one, that is God, Mark* 10: 18. we can
take our meaſures of good actions only from his preſcription;
and ſo thoſe which he has commended as ſuch to Mankind
in general, point out to this particular rank of men the
nature of their Exerciſes, as their eſpecial Vacancy and leiſure
does the higher degrees of them.

4. AND firſt thoſe of *Piety* towards God juſtly challenge
a great ſhare of their *Time*. For whereas God may ſeem
to have limited and confined the poor mans zeal, by that
Rule of *preferring mercy* to themſelves *before ſacrifice* to him;
he does by exempting the rich from thoſe neceſſities tacitly
require their *devotion* to ſwell up to ſome proportion with his
bounty to them, who being freed from thoſe weights
wherewith others are clogged and incumbred, even nature
it ſelf ſuggeſts the expectation of their ſoaring higher. He
has put them at a diſtance from the meaner cares and ſoli-
citudes of life, as if he were jealous thoſe might prove his
rivals,

rivals, and keep them from growing into a closer intimacy with himself. And shall this design of his love be defeated? And when he has thus secured himself from one sort of Competitor, shall more and baser be sought out, every the triflingest and vilest Entertainment be courted to come and supplant him? This were indeed to answer that odious character of the *Adultereſs*, *Ezek.* 16: 34. which was not *ſolicited*, but *did ſolicit*. And thoſe that can make ſuch unworthy and provoking returns to ſo endearing a kindneſs, evince themſelves deſtitute not only of grace, but of all degrees of common good nature. For when he ſo projects for their familiarity and converſe, what can be more inhumane and ingrate, than thus ſcornfully to decline it? Yet under this charge all thoſe will certainly fall, who do not employ (nay devote) every day ſome conſiderable part of this their vacant time to the keeping up their intercourſe with God, by Reading, Prayer and Meditation.

5. IN the next place, *Themſelves* put in for a part. But here I mean not thoſe brutiſh ſenſual ſelves, which have in many (like *Pharaohs* lean kine) devoured the nobler and more excellent; but it is the more divine and ſublimated part of them, on which their time is to be laid out. And here they can never want buſineſs, that being in ſeveral reſpects a very proper object of their diligence. For firſt, their *Underſtandings*, how clear and vigorous ſoever, attain not their height at once, are not like *Adam* created in a ſtate of maturity and perfection, but like his degraded poſterity, make gradual motions towards it, advance by ſeveral ſteps and degrees of proficiency; nor can we in this life aſcend to ſuch a *Non ultra*, as excludes a poſſibility of growth. So that no advantage of Education can ſuperſede the uſe of After-induſtry, that being ſtill able to make farther improvements, bring in new acceſſions to their Knowledge. And this is ſo inviting an entertainment, as may very reaſonably expect their companies ſome hours of the day in their Studies.

9. BUT though this be a conſiderable, yet is it not the weightieſt part of that care they ow themſelves. For as the Soul conſider'd in its *Intellect*, may thus become their Pupil, ſo in its *Morals* it has often need to be their Patient. For though in its Original Conſtitution it was perfectly pure

and healthy, yet by inhabiting in this peſthouſe the Fleſh, it hath contracted much of its contagion; and by how much the more delicate and refined its compoſition is, ſo much the more mortal are the diſeaſes to which it is ſubject. It will therefore require a cloſe and wary attendance. A Phyſician that has a nice and tender Patient, muſt be very aſſiduous in his care, obſervant of all ſymptoms, watchful againſt all accidents. And ſo certainly ſhould men be here; they ſhould make daily obſervations how their ghoſtly ſtrength increaſes or decays, what Humour moſt predominates, whether Choler boil up into rage, Phlegm freez into ſloth; whether the Sanguineneſs of their temper make them luſtful, or the melancholy revengeful, and accordingly apply their ſpiritual Purgatives, the Baths, or the *Palæſtra*, preſcribe rules of Diet and Exerciſe. And doubtleſs whoever makes theſe daily ſtrict inſpections into himſelf, will by the ineſtimable benefit he receives from it, be taught how great a bleſſing his Time is, and how much a greater to have grace thus to employ it.

7. BUT though a *Mans ſelf* be a *Province* wide enough to take up a good part of his time, yet muſt he not ſo ingroſs it, as to defraud his *Neighbour*, who has alſo a right to ſhare in it. God having made man after his own Image, has (as part of that) ſtamped upon him the Bounty and Communicativeneſs of his nature: and therefore when we live wholly to our ſelves, we raſe and deface that Impreſs. And when 'tis remembred that the hainouſneſs even of *Murder* is by God pronounced to ariſe from the *violation of his Image*, *Gen.* 9: 6. parity of reaſon muſt conclude this no light guilt. Nor is it only our Goods we are to impart (for that were a very partial Tranſcript of that Bounty we are to imitate, which gives us ſo much beſides) but in general whatever other Ability we have by which our neighbour may receive advantage: and ſo a man has as many employments of his time, as he either finds or can make opportunities of doing good to others. I ſay make; for ſure ſince God hath conſtituted Love to our neighbour one of the fundamental laws to Mankind, we are not to look upon it only as an accident or caſualty, but as a main and deliberate buſineſs of our lives; not refer it wholly to chance whether ever we ſhall do an act of this kind or no; but induſtriouſly ſeek out and improve

improve occaſions. Thus we find the Liberality of our Bleſſed Lord repreſented to us in the *parable of the great Supper*, *Luke* 14: 6. where there was not only liberal proviſions made for ſuch as would come in, but importunity uſed to draw them, particular invitations made to the *poor and the maimed*, *the halt and the blind*; and when that brought not in gueſts enough, the *High ways and Hedges* were to be ranſacked, and a general Preſs, as it were, made of men, to receive not the Earneſt-penny of Death, (which is uſually the ſignification of our Preſs-money) but the Antepaſt of Eternal life. O that all thoſe who pretend to greatneſs of mind, would copy out this Munificence, that they would prevent mens deſires, and invite them to come and be obliged by them. For want of this, many occaſions of doing benefits are loſt; the modeſty of ſome, perhaps the pride of others, averts them from requeſting thoſe aſſiſtances they moſt need. It were therefore the nobleſt Study a *Gentleman* could entertain himſelf with, to ſearch the various Wants of thoſe within his ſphere. But then he muſt be ſure to do it with a candid deſign, the more opportunely to apply himſelf to their aid: he muſt not treacherouſly inquire, who wants knowledge to deride, but inſtruct them; not hunt out a debauched perſon, to make him his Companion, but his Convert; not find out quarrels to foment, but compoſe them; in a word, not pry into other mens concernments, like a buſie body, but a Friend; not to comply with his own curioſity, but their need. And now he that pays a juſt Tribute of his Time to theſe three grand Duties, will (when the other dues to Nature, temporal Affairs, and neceſſary Civilities are deducted) not have much to facrifice either to Idleneſs or Vice, but will rather think he wants Time than Buſineſs.

8. BUT alas, the full leiſure they generally find for the direct contrary employments, witneſſes too irrefragably that they are not thus taken up. It is true indeed, we find God oſten in their Mouths, but it is rather in Oaths, than Prayers; as if they meant their profanations ſhould be the only teſtimony that they believed a Deity. How many are there ſuch profeſt Votaries to *Bacchus*, that their Knees are reſerved only for him, never to be bent but in drinking of Healths;

that ſeem to have enacted to themſelves the prophaner part of *Darius*'s Law, *Dan.* 6: 7. that of *asking no Petition of God*, only herein out-vying him, that theirs is for an indefinite, not limited time; who reckon Saying of Prayers among thoſe pedantick tasks of their childhood, which expire with the Rod and *Ferula*, and can never think fit to debaſe their more Manly ſtate to it, unleſs perhaps a reſtleſs night may force them to call it in to ſupply the place of a more uſual and pleaſeing *Anodyne*. Whether this be not the pitch of many *Gentlemens* Devotion, I appeal to any that obſerves their Practice.

9. NOR have they much more to do in the Library, than the Oratory, unleſs it be ſtored with *Romances*, any deeper ſort of reading is as formidable to them, as the Mines or Galleys; nor do they without wonder look at thoſe who can voluntarily ſet themſelves to tug at thoſe Oars. But Divinity is beyond all others under prejudice with them, decried not only as a crabbed, but *ungentile* ſtudy; ſo that upon pain of Reproach, none are to know more of it, than may juſt qualifie them to deride it; or read the Bible to any other purpoſe, than to enable them to blaſpheme God in his own ſtile. If theſe men may be ſaid at all to converſe with God, it is in the ſame manner, that the Phariſees did with our Saviour, with the inſidious deſign of *entangling him in his talk*, *Matth.* 22. And ſure the more time is thus ſpent, the worſe.

10. PROPORTIONABLY to this they acquit themſelves of the *other* parts of this Duty; that *Time* which they ſhould beſtow either in preventing or curing their ſpiritual Maladies, they lay out wholly in contracting or increaſing them. They have made a moſt ſtrict league with the Fleſh, and like faithful Confederates they omit no endeavour to ſtrengthen its Party, to ſupply it with freſh forces, the expence of the *whole day* is managed wholly in order to that end. Thus that they may be ſure to keep their Luſt high and vigorous, they give it a nouriſhing breakfaſt of Sloth in the morning, a full meal of gluttony at noon, beſides multitudes of collations in obſcene Diſcourſe and Fancies, all the day: and with theſe Auxiliaries, it need not doubt to maintain the Field againſt poor macerated Chaſtity. So again, leſt Sobriety ſhould happen to ſurprize them, and gain but the honour

honour of one Day, how vigilant are they to give it the first assault? Scarce a day that they draw not up in *Batalia* against it, and seldom missgiving it a total Rout; and if Sleep like a Mist befriend it to steal upon them in the morning again, yet that little success is but a preparation to a more signal Defeat in the afternoon, which is with many, a time alotted wholly to these skirmishes; perhaps the chase followed all night, nay, pursued so far by some, till an habitual Sottishness save them the labour of these Quotidian Combats. Nor is their Pride so affronted, as to be forgot in the distribution of their Time, a good scantling of it is cut out to its use; some in contriving and designing their Cloaths, and some in putting them on; some in admiring themselves, and some in projecting to be admired by others; some in hearing flatteries, and more in reflecting and ruminating upon them.

11. AS for those broken parcels of *Time*, which are not thus devoted to these or some other set and solemn Sensualities, they are gleaned up by Sports and unsignificant pastimes: nay even some who abstain from the former, do yet so wholly abandon themselves to the latter, that their lives become utterly unprofitable. Under this number I have no intention to include all who allow themselves Recreations; I know some divertisement is so necessary both to the Body and Mind of a man, that if it keep within moderate bounds, it is but a just debt to himself, and cannot fall under any ill character: but that which is reprehensible in this matter, is the excess and inordinacy of it, the making that a business, which should be but a diversion. And this we see too usual with many, who absurdly stretch this priviledge of their *Gentility*, even till it break; pursue their sports of Hawking and Hunting, &c. so vehemently and assiduously, that ere they are aware, they adopt these their Callings; never considering that a Faulconer or Huntsman is indeed as mean a Vocation, as those they most despise. But whatever other pastimes of this nature any man suffers to usurp his time, he does in it extremely reproach himself, tacitely confesses, that he is unfit for generous and manly imployments, and calls himself Child, while he thus trifles and plays away his days.

12. I KNOW not whether I may rank the great and *deep Gameſters* in this File; for though the nature of their imployment belong to it, yet there are ſuch conſiderable ruinous effects of it, as ſeem to place it in the number of more ſerious Ills. And indeed, though Cuſtom hath called it Play, yet the many anxious fears and uneaſie Commotions which uſually attend it, evince the great impropriety of the Title, and would more reaſonably have given it a name of the direct contrary importance. But as feigned names are commonly an art of concealing perſons, ſo this Trade aſſumes the ſtile of Divertiſement, indeed to diſguiſe its true original which undoubtedly is Covetouſneſs. For, what imaginable cauſe can there be aſſigned, beſides the deſire of Wining, that ſhould make men venture what they are ſo unwilling to loſe? It is certain, he that plays for a Piece, has as much of the divertive part, as he that ſtakes a thouſand: and were that all were deſigned, men need not, and certainly would not ſo profuſely over-buy what offers it ſelf at ſo much a cheaper rate. I know this is a motive men think too ſordid to own, but would God they would once learn (in this better ſence) to revere themſelves as well as others, and deſpiſe to be prevailed on by what they are aſhamed to avow. But the event ordinarily ſpeaks it as great a Folly, as Meanneſs, of which there are too many ſad inſtances in the ſhipwrackt Fortunes of theſe Adventurers. And indeed there is nothing wonderful in it, but that men will be ſo mad as to run the hazard. For that being ſuppoſed, it is not at all ſtrange to ſee them ſink under it. For a man has here to deal not with Chance alone (which yet were but a tickle bottom to imbark in) but with ſuch combinations of Deceit, that even good Fortune it ſelf will not ſecure him: ſo that he that has not learnt to Plough with the ſame Heifer, is like to make but ſad Husbandry of it. And even thoſe that have, if they happen to get ſome few good Crops, yet they quite wear out the ſoil with them, forfeit that Reputation with all conſidering men, which ſhould let them in to farther opportunities, and leave themſelves to live not ſo much upon their own Wits, as other mens Follies. It is true indeed, that hath in theſe latter days proved a pretty large *Common* to graze on, and ſome have ſeemed to thrive well upon it; but generally ſuch Cattle meet at laſt with a pinching

pinching Winter, which leaves them as bare and meagre, as ever. In ſhort, Cheating has uſually a reflexed efficacy, and deceives none more than thoſe that uſe it: yet ſuch a ſtroak hath it now got in Gaming, that in moſt Companies it leaves men only this miſerable choice, Whether they will be active or paſſive in it. Which methinks ſhould be enough to awaken men, as immoderate Tyrannies uſe to do, to vindicate their Liberties, and reduce Gaming from this exorbitancy to its Primitive uſe, make it ceaſe to be a Trade, and become a Recreation: and that too bounded within ſuch juſt limits, that it may not incroach on thoſe hours which ſhould be deſtined to greater concernments. But as it is between this and the reſt, either Impertinencies or Vices, all their time is ſo pre-ingaged and fore-ſtalled, that their moſt important intereſt is left forlorn and neglected; they have as little Leiſure as Will to conſider the poor Soul, or ſcarce to remember that they carry any ſuch trifle about them.

13. AND now they that thus forget God and themſelves, no wonder if they afford little conſideration to their brethren. They will not be guilty of ſuch an *Indecorum*, or deny the Body of ſin its exact ſymmetry, by making this part unproportionable to the reſt: and therefore they either allow no part of *their time* to *others*, or do it to ſuch inverted perverſe purpoſes, as makes the payment worſe than robbery. Thus many beſtow *Viſits* on others, not out of any purpoſe of kindneſs, but either to trifle away their own time or to make obſervations, what they can ſpy ridiculous to entertain their laughter. A myſtery the *London*-viſitants are generally well read in, who have put this buſineſs long ſince into a ſetled courſe; ſo that the diſcoveries of one Viſit ſets them in a ſtock of defaming, backbiting diſcourſe for the next, and ſo ſucceſſively *ad infinitum*. So again, many who call themſelves *Gentlemen*, much to the reproach of that title, if they can find out a *young Heir* of much wealth and little prudence, how officious, how diligent are they in attending him? watching him as gladly as a Vultur does the fall of a Carcaſe, till they find an advantage to rook him at Play, entangle him in Suretiſhip, or perhaps betray him to ſome mean and unequal Match. So if they hear but of a *beautiful Woman*, what contrivances,

what designs do they lay, first to see, and then to corrupt her; make it a business to themselves, as well as a trade to their agents and factors, to spring such game? And upon such occasions as these can liberally sacrifice their *Time*, of which when any Charitable office would borrow from them but some few minutes, they are then such busie persons, they can by no means afford it. A *Nabals* blunt and *churlish refusal*, or at best a *Felix's* put off to *a convenient season*, are the usual returns to such motions. But to anticipate the Proposal, to go in quest of such Opportunities, looks with them like a piece of *Knight-errantry*, has so little of their practice, that it scarce escapes their scorn.

14. AND now what heavy Bill of Indictment is like one day to be brought in against them, when God, their Souls, and their Neighbours shall all joyn in their Charge! Oh that they would seasonably consider how sadly obnoxious they are to it, and that condemnation which will inevitably follow it; that so they may according to Christs counsel, *Matth.* 5: 25. *agree with these adversaries while they are in the way*, and by yielding to each of them for the future a just portion of their *Time*, compound the business, stop the Process against them. That they would remember, that of all their prodigalities, this of their Time is the most desperate, such as is most impossible to redeem, and yet that wherein they are of all others the deepliest concerned. And this they would certainly be convinced of, if their Aiery fancies could but so condense into Earth, as to bring them into any acquaintance with their Beds of dust, give them some foretaste of their Dying terrors: for let them but sadly think what they would then give for some few of those Days they now study to fling away. and they cannot chuse but infer the necessity of being better Husbands. We read in Scripture of the Demoniacks *dwelling among the Tombs*: but the Devil has sure changed that habitation; for those whom he now possesses he permits not to converse at all there, as knowing it is the propereſt preparative to his dispossession. And doubtless it would be the most powerful *Exorcism*, as of all others, so of this Evil spirit (this filching Devil, that thus steals from men their precious hours) often to descend into the Vault or *Charnel-house*, and by serious consideration how short

their

their *Time* is, to inforce upon themſelves a care of redeeming it.

15. NOR need they fear, that to *redeem their Time*, they muſt ſell their Pleaſures, give up themſelves to a joyleſs ſtate of life. For though it is true they muſt reſign their counterfeit, they ſhall have real Delights in exchange; they muſt part with their Glaſs, but ſhall have Gold inſtead of it. And as none but a rude *Indian* will repine at that bargain in the Literal, ſo none but a ruder Chriſtian can diſlike it in the Moral ſenſe. For in the firſt place, he that imploys his *time* in converſing with God, is not only more honourably and more profitably, but alſo more pleaſantly buſied than he can poſſibly be any other way. We all ſay, *That God is the Center of felicity*: but he gives himſelf the lie, that does not withal confeſs, that the cloſer acquaintance we have with him, the nearer approach we make to happineſs. For whoever believed the Son to be the Fountain of heat, and yet feared to freez by drawing near its Rays? Indeed none but the downright Atheiſt can with any tolerable Logick, diſpute the pleaſantneſs of this Duty. For can any whoſe Faith has ſet up a God, ſuffer their fancies to dreſs him like a Fiend? Put on him ſuch unlovely ſhapes, as may beget averſion, deter them from approaching to him? Can they call him a Deity, to whom they will not attribute ſo much as they will to every ingenious man, the honour of being good Company? This is to be not only prophane but abſurd. And if there be any of ſo ſhort Diſcourſe, I ſuppoſe him uncapable of conviction by Argument: the common Proverb hath aſſigned him his Teacher, *viz. Experience*. Let him by frequent, yet reverent Addreſſes to God, grow into ſome familiarity with him, bring himſelf within diſtance of receiving his refreſhing Influences, and then he will diſcover how very unkind he hath been to himſelf in thus long holding off. In humane Converſations we uſe not to find the guſt and reliſh of them, till we arrive to ſome degree of Freedom: they that converſe as ſtrangers, are under conſtraints and uneaſineſs. And certainly the main cauſe of that diſguſt men have to this Spiritual entercourſe, is their unaccuſtomedneſs to it. They addreſs to God perfectly as ſtrangers, now and then pay him a ſlight Viſit, as it were by way of formality and complement;

and then no wonder if it be neither ſatisfactory to God no themſelves. But then 'tis ſure great injuſtice to defame th as unpleaſant, which becomes ſo only by their own i managery; to ſay there is no water in the Well, onl becauſe they neglect to provide a Bucket for the drawin of it up.

16. IN the next place 'tis ſure, their *Souls* mean them n malice in exacting part of their *Time*. For firſt, what the beſtow in improving and exalting their *Underſtandings*, doe not only bring them in advantages in the end, but afford them alſo very fair accommodations by the way. Learnin yields ſuch variety of agreeable entertainments, that like th *Manna in the Wilderneſs*, it adapts it ſelf to every mans taſte, h that likes not one ſort may fit himſelf with another; and ſur he muſt have a ſtrangely vitiated palate, to whom none o them will reliſh. I can ſcarce think Nature has produced an thing ſo diſtemper'd; but men take up general and implicit prejudices, and will look on Books in no other notion but a Taskmaſters, whereas if they would but conſider them a Companions, they could not miſs of one kind or other, t find a pleaſant converſation among them.

17. AS for that portion of their *Time* which is ſpent in at tendance on the yet more ſpiritual part of them, 'tis rathe a giſt than a robbery, to help them to ſuch a way of expence Ingenuous men think it a prize when they meet an opportuni ty to reſcue from the ſullage of time any thing that carries th ſtamp of ancient worth and Nobility. But this is a piece of th greateſt Antiquity, of the nobleſt, yea divineſt Impreſs. How can mens hours be better laid out, than in reſtoring it to it primitive luſtre, in wiping off that ſoil wherewith the ſteam of boiling paſſions hath obſcured it, and by disburdening it of thoſe loads of noxious humours under which it labours, like good Phyſicians, recover it from a languiſhing, infirm, to a vigorous athletique habit? And ſure the ſatisfaction o this muſt far exceed all other entertainments. Indeed that which is uſually taken up inſtead of it, can with no juſtice pretend to any tolerable complacency. No man envies his felicity, but contemns his ſordid and abject ſpirit, that picks out the baſeſt and unworthieſt company: And ſhall it here paſs for pleaſure to conſort only with the plebeian part of him-

ſelf,

ſelf, thoſe ſenſual Appetites, which are the Common people of this Little world, to ſpend all his time in Treating and Careſſing of theſe, and in the interim let the Soul, which is of ſo noble an extraction, ſo excellent endowments, ſtand by neglected, nay be trodden to death in the croud of this vulgar rabble? Certainly this is a Tragedy, that no man could ſee upon the Stage without indignation: yet God knows, this is it men daily act over with applauſe to themſelves. Would God they would once ſhift the Scene, and let the oppreſt Soul have its ſeaſon of triumphing: doubtleſs they would find it more pleaſant to ſhare in its Conqueſts than in its ruine. We read indeed of ſome Nations that have by the *rites* of a barbarous religion been forced to make *Humane ſacrifices*: yet we find not that they had ſo ſlaughtered Humanity it ſelf, as to make it matter of delight. And has our Civility ſo far out-done their Barbariſm, that it ſhall be pleaſure to do that in ſpight of our Religion, which they did in obedience to theirs? To butcher the Man within us, and leave nothing but our outward Form and inward Guilt to difference us from Beaſts? He that diſclaims this, muſt neceſſarily confeſs the pleaſure lies on the other ſide, in reſcuing the Spirit from the uſurpations, yea tyranny of the Fleſh; and conſequently that the Time he thus beſtows is not loſt, but improved to his own greateſt preſent, as well as future advantages.

18. THE like may (in the laſt place) be ſaid of that part of it which is laid out to the benefit of others, which is that which brings us to taſte the moſt delicious of humane delights: the pleaſure of Obliging being of all thoſe the moſt raviſhing and tranſporting. And for this we need not the verdict of Chriſtianity: the Philoſopher atteſts it as well as the Divine. Nay it is ſo received a truth, that ſcarce any man will avow ſo much ill nature as to reſiſt it in diſcourſe, how much ſoever his practice diſowns it. Indeed this is a pleaſure of ſo exalted, ſo quinteſſential a kind, that what *Herods* Auditors ſaid in flattery of his Oration, we may ſay in truth of this. 'Tis the delight rather of *a God, than a man.* That Soveraign Being, though he were eternally happy in himſelf, yet as if he had wanted of his complete felicity, whilſt he enjoyed it alone, was pleaſed rather to create, than want

objects of his goodneſs. And a pleaſure to which God himſelf has given ſuch an atteſtation, as to make a World in order to it, ſure cannot, without the moſt impious contradiction of his choice, be deſpiſed by man. And certainly 'tis none of the leaſt of thoſe benefits he hath vouchſafed our nature, that he hath given us a capacity of it, by affording us thoſe powers by which we may advantage and oblige one another; ſo pointing us out a courſe, whereby we may not only innocently, but ſucceſsfully entertain *Lucifers* deſign, of being *like the moſt High*. It really makes Men what the Heathens vainly fancied their *Heroes*, even *Demi-Gods*. O that thoſe, who think it Noble to be aſpiring, would thus verifie the opinion, by terminating all their wiſhes and endeavours in this one Generous Ambition! and then 'tis ſure they would not need to be told the happineſs of this ſo Deifying an imployment.

SECT. VII.

Of the Fourth Advantage, that of his Authority.

1. IN the Fourth place we are to conſider the *Gentlemans* advantage, in reſpect of his *Authority* over thoſe that relate to, or depend on him. And this, if rightly managed, is of excellent uſe, though as capable of being perverted as any of the former. He who has ſecular ties upon men, may often, by thoſe cords which bind their worldly intereſt, draw them to a conſideration of their ſpiritual. A *Tenant* who thinks his livelihood concerned in the good Will of his Landlord, a Penſioner whoſe ſubſiſtence reſts upon the bounty of his Patron, will ſtrive to model themſelves to ſuch a form, as may beſt ſuit the inclinations of the perſon they deſire to endear: they are uſually Wax to him, that are Flint to others. But then, as variety of Seals make differing Impreſſions, ſo this flexibleneſs of theirs may be either abuſed to ill, or improved to good; this Wax may receive the Image of a Beaſt or an Angel. It is therefore the duty of thoſe who are poſſeſt of this advantage, to uſe it to the impreſſing not of Vice, but Vertue; to contrive how they may moſt

moſt effectually diſcountenance the one, and encourage the other. And this they may doubtleſs have frequent opportunities of, towards either of thoſe relations forementioned.

2. BUT to none ſo often as to their *Domeſticks* and Menial ſervants. Theſe are always ſo much in their road, that they ſeem to be marked out by God as their moſt peculiar Province. Every Maſter has ſo much of the Prophet, that he is *ſet as a Watchman*, *Ezek.* 3: 17. over his Family, and ought as jealouſly to obſerve the approach of any Vice towards it, as a Centinel does that of an Enemy. 'Tis a very pernicious error for men to think themſelves no other ways concerned in their Servants, than they are in their Horſes or Oxen, to look upon them only as another ſpecies of Working-cattel, and ſo they do their buſineſs, care not how arrant Brutes they be. Whereas they ſhould remember, that they with themſelves are Common-ſervants to the one Great Maſter, and that the ſubordination of the one to the other is but the wiſe *Oeconomy* of their Lord, who has (as in great Families we ſee it uſual) conſtituted the one as Stewards or Superviſors, to regulate the reſt: and then 'twill appear a piece of enormous unfaithfulneſs to neglect this charge. To avoid which guilt, it will concern *Gentlemen* to have a ſedulous care over thoſe that are thus intruſted to them, to make ſtrict inſpections into the manners of their ſervants, and accordingly to apply inſtructions, and admonitions, reproofs or incouragements. And that they may not tranſcribe *Pharaohs Tyranny of exacting brick without ſtraw*, require the ſuperſtructure of Chriſtian lives, where there wants the neceſſary foundation of Chriſtian knowledge, they muſt provide that none under their charge be deſtitute of the means of laying that ground-work, of knowing ſo much of Religion as may bring them into an acquaintance with their duty. But to give life to all theſe endeavours 'tis indiſpenſably neceſſary for them to avow ſuch a Love to piety and vertue, and ſuch a Deteſtation of the contrary, that their ſervants may ſee, that there is but one way of approving themſelves both to their earthly and heavenly Maſter.

3. IF it be here Objected, That it is but a counterfeit vertue, which derives it ſelf from the care of pleaſing men, and ſo that this is, but to teach them to convert prophaneneſs to

hypocriſie: I muſt yield ſo far as to confeſs, that where that continues the final motive, it will never avail any man. But as God often uſes temporal and outward occurrences, to produce inward and ſpiritual effects, ſo it may here happen, that thoſe whoſe firſt approaches to Goodneſs were mercenary, and out of compliance to others, may by coming within view of it diſcern it ſo amiable, that they may after love it for its ſelf. And indeed conſidering the rude ignorance uſual among the vulgar, 'tis ſcarce imaginable they ſhould imbrace it upon the bare ſtrength of ſpeculation, and therefore muſt be allowed ſecular invitations, as baits to allure them. As for thoſe that never advance higher than the meer *Form of Godlineſs*, what weight ſoever it may add to their own doom, yet perhaps that may juſtly be accounted leſs miſchievous to the world, than the contrary extreme; Hypocriſie being a ſin that cannot well ſet up for *Proſelytes*, becauſe it never owns it ſelf of a diſtinct party from true Piety. And 'tis not impoſſible, that the example of a feigned Chriſtian may teach others to ſurmount their copy, and be that in ſincerity, which he is but in appearance: whereas open Vice pretends to no ſuch poſſibility, breaths nothing but contagion, and like a peſt infects communities. We have therefore reaſon to conclude, that if this care were generally taken, 'twere a ſervice not only to God, but the Commonwealth, which has not more unprofitable, nay noxious burdens lying on her from any rank of men, than from lewd and idle Servants; who uſing their places only as a ſhelter for their ſloth and licentiouſneſs, when that *Gourd withers*, know not whither to retire, but uſually either live Beggars, or die Thieves: whereas if *Gentlemens families* were ſo ordered, as to become Seminaries of Induſtry and Sobriety, the number of them is ſo great, that they might be able to ſend out many Colonies of uſeful and civil perſons.

4. THERE is alſo another ſort of *Relative*, viz. *a Friend*: over whom though they have not that Authority, which ſprings from this ſervile ſtock of hopes and fears, yet they have one of a much more noble deſcent, and more vigorous efficacy. Friendſhip has a key to the heart, which it may uſe not only to let it ſelf into its ſecrets, but alſo to introduce its own conceptions, ſentiments, and inclinations; it ſo mixes with the mind, that it may inſenſibly convey into it any *Idea*. Now

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to uſe this intimacy to the bringing in any thing baſe and unworthy, is the vileſt treachery, ſuch as is but imperfectly repreſented by the treaſon of him, who requires his friends hoſpitality, by bringing in Thieves or Murderers upon him. A guilt ſo vehemently to be abhorred, that none is to think himſelf at a ſufficient and juſt diſtance from it, but he that induſtriouſly purſues the direct contrary; he therefore that hath a *Friend*, ought ſtudiouſly to contrive how he may moſt promote his advantages, and thoſe not only his outward and ſecular, but alſo (yea principally) his inward and ſpiritual. This is the only ſenſe wherein 'tis lawful to have deſigns upon him, and in this he is not only licenſed, but obliged to have ſo. He muſt here uſe all friendly ſtratagems to recommend and endear vertue to him, make his kindneſs the Vehicle, wherein the more gratefully to adminiſter whatever is moſt wholeſome, even reproofs, when they appear ſo; and yet by taking his own turn in being the Patient, evince, that 'tis no aſſuming humor, that creates him a Phyſician. If friendſhips were thus managed, it would be indeed a moſt ſacred relation; ſuch as would be above the violations of thoſe petty trivial diſtaſtes, which now adays diſſolve them. Hearts that are tyed together with theſe conſecrated bands, are like *Man* and *Wife* joyned together inſeparably by God, and much for the ſame end of propagation; only herein as far ſuperior to their pattern, as the mind is to the body, the divine excellencies of a Saint to the natural compoſition of a man. We may reaſonably believe they were Friendſhips of this making, that firſt brought that name into ſo much veneration, and were they again reduced to this, no *Encomiums* could be too laviſh for them. Such a reducement were a work well worthy the ſpirit and ingenuity of *Gentlemen*: who ſince they generally profeſs much reverence to the word, 'tis pity they ſhould caſt away their adorations on an empty ſhrine. The Heathens had *Incantations* to recal their diſpleaſed Deities into their forſaken Images. I wiſh they would alſo try ſome holy *magick* to bring back ſomewhat of the primitive divine ſpirit, to animate this now liveleſs trunk: that they who juſtly think it an *ungentile* reproachful thing, not to have ſome body whom they call Friend, may think it much more ſo, not to pay all the real kindneſs due to that appellation.

5. HAVING

5. HAVING thus far given an account what are the proper and juſt employments of this Authority over their ſeveral *Relations*, our method now requires us to reflect a little on their *Practice*, and that in the moſt we ſhall find as far ſwerveing from the rule in this particular, as any of the former. So far, alas, are *Gentlemen* from making their Power inſtrumental to the infuſing good, that there is nothing more ordinary than to ſee them diſpoſe it to the direct contrary. The ſcorn and contempt they publickly caſt upon all piety and vertue, teaches their Dependents how dead a trade that is like to prove to them. And then 'tis very improbable that Godlineſs ſhall with them caſt the ſcales againſt Gain. He that aims to get an Exhibition, or any thing proportionable, will ſoon diſcern his way lies in a quite oppoſite road. He muſt find out what Vice of the *Gentleman* he may be moſt ſerviceable to. Sometimes he muſt purvey for his Luſt, ſometimes for his Intemperance; and even when he has cloyed thoſe groſſer appetites, yet his Pride will always remain inſatiable. He muſt ſtill provide air for that *Camelion*, lay out his whole breath in flatteries (a more helliſh wind than any the *Laplanders* ſell.) 'Tis this enſhrining his *Diana* which is the *craft* by which he expects his *wealth*: and therefore whatever other office he executes by ſtarts, a *Paraſite* is to be his conſtant trade.

6. IN like manner their *Servants* are diſciplin'd to be the Miniſters of their Luxuries, and not only to ſerve but tranſcribe them. The Maſter's Vices ſeldom miſs to be taken up by the whole Houſe, as if they were to be the Cognizances and Badges to witneſs to whom they retained. And though for this they might very well truſt to the efficacy of their bare Example, yet as if they could never be ſecure enough of corrupting their Families, they too often add to it Precepts and Rules of Inſtitution. Thus it is one of the Fundamental Laws of their Hoſpitality, *That no ſtranger be ſent Sober away.* So that their Houſes may well paſs for *inchanted Caſtles*; no Man ſcarce that come into them, being able to guide himſelf out. They keep, as it were, ſolemn *Juſts* and *Turnaments* of Debauchery, to challenge all comers, and have variety of Champions to deal withall, Combatants of all ranks. In ſhort, *Gentlemens Families* are become ſuch perfect Academies of Licentiouſneſs, that the moſt

moſt innocent Puny will there in a very ſhort time become proficient. And this God knows is the ordinary improvement they make of their Authority; as if they affected to outbid the tyranny of the *Turk*, in ſending a Halter to his Vaſſals, and making them their own Executioners; or thought it a diſparagement to their Qualities, to go to Hell without a honourable Retinue.

7. AS for the other ſort of power, that which they have over their *Friends* and intimates, 'tis not diſcernible that they manage that better. Who almoſt is there, that ſeems at all to advert to the Eſſential part of Friendſhip? What a Rarity, I had almoſt ſaid a Prodigy is it, to find (even amongſt thoſe that profeſs the greateſt dearneſs) any that hath either the courage to give, or the humility to receive an Admonition? But in ſtead of thoſe *wounds of a Friend*, *Prov.* 27: 6. there is nothing more common among them, than *the kiſſes of an Enemy*, ſuch mutual ſoothing in ill, as renders it inveterate and incureable; and like *Joab* to *Amaſa*, 2 *Sam.* 20: 10. *ſheds out the bowels*, when it pretends to *kiſs*. Nay, as if it were not ſufficient for them to nouriſh thoſe Vices they find already planted, they ſow new Seeds, communicate their perſonal ones to each other, as if the community of Friendſhip obliged them mutually to diffuſe their poiſons. Were many of the cloſeſt intimacies now adays ranſacked to the bottom, it is to be feared this would be found the baſis and ground-work of them. He that hath advanced above the beaten road, arrived to the more elevated myſterious parts of wickedneſs, (*The depths of Satan, as they ſpeak*, *Revel.* 2: 24.) would loſe much of the luſt, if he ſhould not get ſome Confident, to whom at once to paſt, and propagate his Proficiency. Thus ſacrilegiouſly is this venerable relation of Friendſhip profaned, by being proſtituted to the vileſt and moſt deteſtable purpoſes; and by this accurſed abuſe ſuffers the ſaddeſt *Metamorphoſis*, becomes only a confederacy in ſin, a Combination and league againſt what they account the common Enemies, God and Vertue.

8. THESE are ſuch wretched perverſions of their power, that one would gueſs it were ſome great and conſiderable weight of *preſent Intereſt*, that ſhould thus byaſs and diſtort them. But when that is examin'd, 'twill be found to lie wholly on the other ſide. The former Section gave

gave us occaſion to diſcern how tranſporting a delight it is, to be the Inſtrument of any good to others. But as there is no good can bear proportion with that which is done to the Soul, ſo certainly to be an Agent in that, muſt far tranſcend the pleaſure of all other Benefactions. He that ſo diſpenſes his Bounty, as to engage men to Vertue by it, is indeed the magnificent Perſon, outvies the moſt profuſe Donations of the greateſt Potentates. They can give but ſome little parcels of Earth, he gives Heaven, and like a mighty Monarch hath Kings to do him homage. So he that by well ordering his Family, makes his Servants to be Gods, does not only oblige the Commonwealth, but is as it were a Patriot even to Heaven it ſelf; provides it with Inhabitants, and helps to ſecure it from that emptineſs and depopulation, wherewith the general wickedneſs of men ſeems to threaten it. And then in relation to ſuch his Servants, he is of all other Maſters the moſt bountiful and obliging: they provide perhaps ſome petty Annuities, he gives a ſtate of Inheritance, nay of Eternity.

9. THIS is a vaſt Munificence, yet that which the arranteſt Worldling can have no temptation to grudge. A man may thus without a Riddle give much, yet part with nothing, nay, acquire that very thing to himſelf, which he diſpenſes to others. So that here is no place for the uſual (though unjuſt) Objection of *impoveriſhing ones ſelf*, which is that alone which often deads the reliſh, or diverts the attempt of other Liberalities. And therefore this ſort which is reſcued from that one poſſible allay, muſt certainly yield the moſt vigorous and unmixt Pleaſure: it being ſure, that Bounty has in it ſelf ſo much of agreement with Humane Nature, as will inevitably produce Complacence and Delight, where it is not ſo interrupted or allayed.

10. I MIGHT here add *ex abundanti*, that there is likewiſe a *Secular Profit* attending it. For if *Gentlemen* had their Dependents truly Conſcientious, they would be of very much more uſe to them. They might employ them ſecurely, and need no other Spies upon them but their own Conſciences. 'Twould not then be, ſo many Servants ſo many Thieves and Harpyes, but ſo many Factors and Traffickers for the Maſters advantages. So that here again their own intereſt engages them to this Care: though I confeſs 'tis to be wiſhed, that the former

more

more ingenuous Motive may be ſo prevalent, as to ſuperſede all uſe of this; it being very unreaſonable that God ſhould need Auxiliaries from *Mammon*. Yet as once the *Iſraelites borrowed of the Ægyptians*, ſo it may not be amiſs to make this Inferior conſideration a ſtep to the other more Noble: that even they who have yet no guſt of that more Heroick Pleaſure, may on the intuition of this Worldly Advantage, endeavour to improve their Authority to the Spiritual good of all that belong to them.

11. BUT from no part of this Performance may they reap ſo rich ſatisfaction, as from that which is exerciſed towards a *Friend*. For as their concernment is nearer in him, than in the former more diſtant Relations, ſo the Pleaſure of doing good to him, muſt proportionably encreaſe; as that heat is moſt intenſe which is conveyed by the neareſt Reflection. He who ſo maintains his Vital ſtation in the great Body, as to ſympathize with every Member of it, muſt yet neceſſarily have the moſt acute ſenſe of what befalls thoſe parts, to which he is moſt immediately conjoyned. But there is no ſtricter Union upon Earth, than that of a Virtuous *Friendſhip*; and then what can be more ſatisfactory, than to preſerve or advance the Health of that, whoſe Maladies himſelf is ſure to feel, to improve and benefit that perſon, who is thus become a part of him? Perſons of quality love to deck and imbelliſh the place where they inhabit, abhor to dwell in a Stie or Dungeon: but friends dwell in each other; and therefore cannot but be delighted in beautifying and adorning thoſe Minds they have thus choſen to live in, in purging them from all foulneſs and pollutions, and rendring them as pure and immaculate; nay, as ſplendid and illuſtrious, as is poſſible. Certainly, there is nothing upon Earth more raviſhing, than a *Friendſhip* thus entertained. 'Tis ſome Anticipation of Heaven, where thoſe lines of love which ſtretch themſelves to every part of the Circumference, do all meet in God as their Centre. It is indeed that which ſurmounts the poſſibility of an exact deſcription, and reſerves its full diſcovery to be the prize of Experience. Let it be tried, and then I doubt not, but he that hath made the Experiment will readily atteſt the pleaſure of thus employing this part alſo of his Authority.

SECT.

SECT. VIII.

Of the Laſt Advantage, that of Reputation.

1. THE laſt Advantage is that of *Reputation* and *Eſteem*: which is generally preſumed the due of perſons of Quality, unleſs where ſome perſonal worthineſs hath cut off the Entail, and forfeited that right. And though theſe days have taught the Vulgar to defalk much of that reſpect which former Ages paid to Superiors of all ſorts, yet I cannot think the *Levelling Principle* has ſo univerſally diffuſed it ſelf, as totally to raſe out all Impreſſions of Reverence towards them: ſo that there ſtill remains ſomewhat of this Talent for them to negotiate with. It will be their part ſo to manage and diſpoſe it, as to bring in profit to their Lord, by making it alſo an Engine to draw men to piety and virtue.

2. THIS they may ſometime do by *Counſel*; to the ſucceſs whereof there is nothing more contributive than an eſteem of the Adviſer, moſt men being rather apt to conſider who ſpeaks, than what is ſpoken. And therefore perſons, whoſe Quality and Education have prepoſſeſt them with an opinion of their Wiſdom, have a great advantage towards the working on them. And this it will befit them to make diligent uſe of, by ſeaſonable advices and exhortations of thoſe whom they ſhall diſcern thus prepared for the entertaining of them, to take all prudent occaſions to recommend *Chriſtian Practice* to them, and by pulling off thoſe diſguiſes which the falſe meaſures of the World have put upon Vice and Virtue, to repreſent them in their true and native ſhapes, the one the object of horror and deteſtation, the other of love and delight. 'Tis the want of this diſcovery, that has given Impiety ſo free a range: it has dreſt it ſelf up in a counterfeit ſplendour, falſe Gems and Tinſel-gaudery: and in this glittering appearance it marches on triumphantly, receives acclamations, yea, and Obeiſance too, nay commands not only the knees, (as every proſperous Uſurper can do) but even the hearts of men. And will none have ſo much Charity, ſo much Zeal for publick Concern, as to uncloak this Impoſtor, and ſhew

ew the dazled World what it is it thus bows to? Perhaps this lookt upon only as the buſineſs of Divines; but certainly ould *Gentlemen* alſo ſet to it, they were like to prove the ore proſperous undertakers. What comes only out of the ulpit, paſſes for *the fooliſhneſs of Preaching*, 1 *Corint.* 1: 21. for the diſcourſes of thoſe whoſe Trade it is to inveigh ainſt ſin. All their *Thruſts* being of courſe, and expected, eir *Wards* are as well known too; and we daily ſee Vice prove it ſelf an expert Fencer againſt them. But the enavours of theſe would not be liable to thoſe prejudices: a ow from them would come (like the revolt of a Conderate) with the advantage of a Surpriſe. And there is little oubt, but by friendly and familiar Conferences they might any times inſinuate that into mens breaſts, which the more lemn and Authoritative Exhortations of Miniſters often il of.

3. BUT Counſel will be of little efficacy, if it be not ſeonded by *Example*. They muſt therefore look their Lives be uch, as may ſhew they believe themſelves, whilſt they go out to perſwade others. He that ſhall with never ſo preſſing guments dehort a man from that Sin, which himſelf at the ext opportunity commits, will never be ſuppoſed to have y real ill opinion of it, but rather ſo paſſionate a love, that is jealous any but himſelf ſhould have its embraces. And en ſurely this will be ſo far from averting, that it will excite e appetite of the other to taſte of that which he ſees is thought o deſirable as to be Monopolized.

4. INDEED there is nothing by which they have ſo unierſal *an influence*, as their Example. Things that are ſet in me high and eminent place, do naturally attract mens yes to them, ſo that eminency of condition wherein *entlemen* are placed, renders their actions more obſervble. They are like the *City* our Saviour ſpeaks of, *ſet on an ill*, and have by that advantagious ſituation the means f making their *light ſhine farther* than other mens. And herefore it ought to be their conſtant care, by the bright uſtre of their exact and exemplary Converſations, to enghten the whole ſphere wherein they move. Would *Gentlemen* make this their united deſign, what a happy Conſtellaion of auſpicious Stars would they prove, by whoſe benign

Aſpect

Aſpect the ſterility of Vulgar minds might be cured, and even thoſe Clods be inſpirited and rendred capable of excellent productions?

5. FOR what can be more *perſwaſive* to thoſe of the lower Ranks to embrace Vertue, than to ſee it made the election of thoſe whom they ſuppoſe to have moſt judgement to diſcern its value, and ſo fall not on it blindfold, and who have alſo all the contrary pleaſures of Sin within their reach; nay proſtrate at their feet, ſuing for entertainment, and ſo are not caſt on it by impotence? What a blur and infamy would it caſt upon Vice, if it were once baniſhed out of *Gentile* company? And how fair a ſtep would it be towards its excluſion out of all? We ſee what a natural aſpiring the lower ſort have to approach to the condition of their Betters. And though that being now aimed only at their Pomps and Greatneſs, be no commendable temper, yet ſure it were much in the power of thoſe emulated perſons to make it ſo. For would they ſo order the matter, that their Vertue ſhould out-ſhine all their outward ſplendors, that it ſhould become the character and diſtinctive note of a *Gentleman*, to be eminently good, this were a way to conſecrate even Ambition it ſelf, by making it an engine not to rack and torture men, as common ambitions do, but to advance them to all vertuous induſtry.

6. HE that deſired to ennoble his Family, would then begin at his Mind, caſt out thence all baſe and degenerous Inclinations, and make himſelf a *Gentleman* without help of Heraldry. Thus haply might they deceive men into Piety, and make thoſe Emulations, whoſe firſt riſe was meerly from earth, a ladder wherewith to ſcale Heaven. And how noble, how excellent a charity is this, and yet of all others the cheapeſt, it haveing that Proverbial property of Charity, *To begin at home!* The being good, is primarily a kindneſs to themſelves, and to others only by way of reſult, and propagation, and eaſie conſequence. How unchriſtian, unmanly, yea unskilful too will it then be, to deny this benefaction, which has that very argument on its ſide, which is oppoſed to other kinds of Liberalities? That fear of leſſening a mans ſelf, which in thoſe contracts and ſhuts up the bowels, is here in all reaſon to enlarge and dilate them; for in this caſe men cannot deny, without their own greateſt injury, and diminution. And ſure 'twould juſtly paſs for a prodigy

igy both of malice and folly, for one ſo to avert the benefiting nother, as to incur the greateſt damage to himſelf in avoiding it.

7. BUT alas, it is not only Charity either to others or hemſelves, which exacts of them thus to promote Piety among nen. They have brought themſelves under another more conraining obligation, I mean that of *Juſtice*, particularly the juice of *Reſtitution*: for 'tis too viſible they have been deeply aceſſary to its decay. So far have they been from adviſing and xciting men to good, that I fear their perſwaſive faculties ave generally been employed to a quite diſtant purpoſe. There re few or none, that by their own pious endeavours do at all bate the need of the Prieſts exhortations; but many that do vacuate their efficacy, by decrying it as the greateſt folly, the noſt unmanly ſubmiſſion, to yield them any conſideration. As for their own Counſels, they are too often in earneſt, what *Solomons* was by way of Irony, *Eccleſ.* 11: 9. *Walk in the ways of hine heart, and in the ſight of thine eyes*, encouraging and animating men to all Senſuality. And if they diſcern any begin o ſtartle at the courſe, to entertain but a ſober thought of that iſmal end to which it leads; he is to be laught out of that *Hyochondriack fit*, taught to look upon it as a ſpice of Phrenſie. The loud noiſe of roaring Mirth is reinforced to drown that oor whiſper of Conſcience, and by the ſound as it were of hoſe Trumpets he is incited to turn to his courſe, as the horſe *uſheth into the battel*, *Jer.* 8: 6. all arts of encouragement uſed o embolden him to run fearleſly on to Damnation. This is heir own known *Recipe*----- for all pangs and gripes of Soul. And if it be not of every days practice, 'tis not, that they have ny better method of Cure, but ſuch arts of prevention, ſuch means of ſtupefaction and obduration, that the diſeaſe ſeldom occurs among them.

8. NOR do they omit to back and fortifie this with proportionable *Examples*: which God knows are ſo many and ſo efficacious, that like a diſmal Cloud they overſpread our whole Horizon. They who are by God deſigned as lights to illuminate all about them, have been the inſtruments of introducing a more than *Ægyptian* darkneſs, thereby exemplifying that Aphoriſm of our Saviours, *Matth.* 6: 23. *If the light that is in thee be darneſs, how great is that darkneſs!*

9. WHAT

9, WHAT a deluge of Profaneneſs and Impiety at this day overflows this poor Nation, is too viſible not only by the direct, but the reflexed beams, thoſe ſad Judgements they have brought down upon it. And though there be too many ſprings which feed this Ocean, yet there will ſcarce any be found to have more liberally contributed, than the open and ſcandalous viciouſneſs of the *Gentry*. They who are placed as Stars in our Firmament, if they dart nothing but malignant Influences, what wonder is it, if an univerſal Peſt enſue? 'Tis they that have brought Vice into countenance, made it the mode and faſhion of the times, ſo that People dread the ſingularity of being innocent, and a Man may with leſs peril of ſcorn appear in the moſt ſuperannuated dreſs, than own the Obſolete qualities of Meekneſs, Purity, Sobriety, *&c.* How great and fatal a ſnare this *creditableneſs* of ſin has proved, I fear there are too many thouſands of entangled Souls can witneſs. And on whom can they more properly charge their ruine, than on thoſe who have advanced it to this repute in the World? Mens natural pravity gives them propenſion more than enough to ill; and therefore it hath been the buſineſs of Laws both humane and divine to put a bridle upon thoſe inclinations, by fear and ſhame to reſtrain their inordinacy: but this converts the bridle into a ſpur, when thoſe that ſhould diſcountenance Vice, thus animate and encourage it.

10. FOR what a Temptation is it to the vulgar *to run to all exceſs of Riot*, when they ſee their ſuperiors have beaten the path before them, and are themſelves immerſt in the moſt brutiſh ſenſualities? Which of them will endure to be ſober, when Drunkenneſs ſhall be accounted ſo dignifying a quality, that it may make a Peaſant company for a Lord? When *Gentlemen* are Atheiſtical, Clowns will think themſelves very modeſtly wicked, if they be but prophane. And when they hear their Betters diſcharge loud Volleys of Oaths, they will ſoon find they are as well qualified for that part of greatneſs as the beſt. *Their Tongues* are as much *their own*, *Pſal.* 12: 4. and will be glad that by ſuch an eaſie imployment of them they can be *Gentlemen* ſo good cheap. 'Twere as endleſs as unneceſſary to enumerate the ſeveral ſorts of infection, which the ill examples of great Men have diffuſed. 'Tis

too

too obvious in the moral effects to need any other way of discovery. And I am sure it ought to be matter of the saddest reflection to all who are involved in that guilt; it being a most direful account which they will one day have to make, who have been the Authors of such miserable vastations, turned Communities of Men, of Christians, into Herds of Beasts, nay into Legions of Devils.

11. EVERY sin even of the privatest obscurest person carries much of contempt and affront to the Divine Majesty: but great Mens vices are of a yet more giantly frame, they proclaim solemn War with Heaven, levy forces and draw in Multitudes of abettors and confederates in their hostilities. And God knows this kind of Unevangelical *violence* the *kingdom of Heaven daily suffers.* Oh that the Chieftains and Leaders of these unhappy troops, would at last think fit to sound a retreat; that they would, in pity if not to themselves, yet to their seduced followers, cease thus desperately to rush on upon the mouth of the Cannon, the Jaws of Hell! And not only so, but that they would also endeavour to bring them into some terms of accord with that omnipotent Enemy they have provoked; by their own penitent and reformed lives teach them the postures of humility and submission, as they have formerly done that of defiance. This certainly is that to which common equity obliges them, reparation of injuries being confessedly an indispensable part of justice. And certainly there can no injury exceed, nay equal this of betraying Men to eternal ruine: and consequently nothing less than the utmost industry to repair it can be any competent expiation. God grant all those, whose guilt gives them a peculiar title to this admonition, may own their right to it by a particular and serious application, such as may for the future engage them to the most zealous endeavour of reforming not only themselves, but others, for rescuing their reputation from that foulest blot of being an agent for Satan, and advancing it to that highest dignity of being serviceable to God.

12. BUT there is little hope they will rightly consider the use, who are so utterly mistaken in the nature of true reputation. A *man of Honour* is now understood only to be one that can Rart and maintain a Quarrel, that for every the

triflingeſt injury expects like *Lamech*, *Gen.*4: 24. to be *avenged ſeventy and ſeven fold*: that deſpiſes the Chriſtian precepts of Meekneſs, Long-ſuffering, and Forgiveneſs, as rudiments of cowardiſe and unmanly puſillanimity, and has no other meaſure of courage and gallantry, but by an utter oppoſition to all thoſe. And whileſt *reputation* is thus hung only at the point of the ſword, 'tis a very fit inſtrument to deſtroy bodies, but ſure not to ſave Souls. We find daily many occaſions to complain of the Tyranny of Cuſtom and Opinion, but ſcarce any where ſo much as in thoſe unjuſt and abſurd Laws they have impoſed in this matter: which were they conſideringly weighed would ſurely evince them ſuch contemptible Legiſlators, as would be enough to dethrone and depoſe them from that uſurped Empire they now maintain in the World.

13. TO take only a ſhort and curſory view of them, we ſhall in the firſt place find them to be horribly impious. For what can be more ſo, than thus to tear off thoſe ſignatures of Honour, which God himſelf hath impreſt, and vilifie thoſe whom he hath dignified? God hath pronounced that it is the *diſcretion of a man that deferreth his anger*, *and* it is *his glory to paſs over a tranſgreſſion*, *Prov.* 19: 11. And again, *He that is ſlow to anger is better than the mighty*, *and he that ruleth his ſpirit, than he that taketh a City*, *Prov.* 16: 32. But this new notion of Honour proclaims the quite contrary: he paſſes for a Phlegmatick fool, whoſe bloud boils not at the firſt glimpſe of an Affront; and 'tis Gallantry to offer many Injuries, but ignominious Tameneſs to bear one. It has always been the indiſputable prerogative of *Kings* to be the *Fountains of Honour*; what an impious daring is it then to diveſt him of that priviledge, *by whom Kings reign*? To cancel his Patents, and mark them out as the objects of ſcorn, to whom God gives ſo glorious a teſtimony? Yet thus is it daily done to the Men, whom the *King of Kings will honour*; theſe are all the Triumphs theſe *Mordecais* muſt expect; an evidence how much worſe they are than *Haman*, that allot them. Certainly there cannot be an act of greater defiance againſt the Divine Majeſty, than thus to reverſe his Decrees. And upon this hoſtility and oppoſition againſt Heaven it is, that all the *private Quarrels* and Combates on Earth are (as on their foundation) ſuperſtructed; ſo that to initiate

initiate a Dueliſt, his firſt *Challenge* muſt be directed againſt God himſelf.

14. NOR are theſe falſe meaſures of Honour more oppoſite to Religion, than Prudence. The gloſſes the *Sword-men* have put upon the one fundamental Law of *Not bearing an Injury*, have introduced ſuch a multitude of ridiculous Punctilios, that the next age will be in danger of receiving the Fable of *Don Quixot* for Authentick Hiſtory. And I ſee not with what juſtice this can laugh at them in him and his Squire *Sancho*, and yet think them ſerious enough to govern Men in their moſt real and weighty concernments. It would indeed aſtoniſh any ſober perſon to conſider, what *Chimeras* they are, to which Men ſacrifice all that ought to be dear to them. How many *Duels* have been fought, how many Men kill'd, (when neither of the Combatants were ſo implacable but that they could willingly have compounded the matter) only becauſe they thought point of Honour exacted it, and the declaring it would be inglorious? Certainly the Gallies is a ſtate of perfect liberty, compared with this bondage. And were the Releaſe from thoſe neceſſarily to infer a ſubjection to this, were thoſe Slaves obliged thus to become *Gentlemen*, I ſhould ceaſe my wonder why ſo many of them have deſpiſed a manumiſſion. For thus to have a Mans Eſtate, his Life, yea Soul too, at the mercy of Popular breath, (not only to be loſt, but loſt by his own act) is a ſlavery beyond all that the moſt abject creature ever groan'd under. And yet ſo prodigiouſly abſurd is the World, as to cut this out for the *Benjamins portion*, make it the eſpecial and peculiar priviledge of *Gentlemen*. They are ſet upon a Theatre, and as the *Gladiators* of old muſt kill one another, only to entertain Spectators. And who would not think *Bedlam* the only Seminary to breed Men up for ſuch a Trade? Yet ſo univerſal is this Lunacy, that one may ſuſpect the Inſtitution of that Hoſpital is perverted, that that incloſes only the Sober perſons, whileſt the Frantick run looſe about the World.

15. BUT perhaps the more Malicious *Duellers* will think themſelves exempt from this number, becauſe 'tis their own ſatisfaction which they deſign in it: their Enemies bloud will make ſo delicious a Draught for their Revenge, that they gaſp after it, and think it a pleaſure well worthy

their purſuit. But ſure theſe differ from the former, not as Wiſe men from Fools, but as a worſe Natured Fool from a better. He that would juſtifie the rationalneſs of any Adventure, muſt prove the Prize at leaſt to equal the worth of that he hazards for it. But who that conſiders he has a Soul, can ſeriouſly ſet it at ſo contemptible a rate? Or what Man in his wits, that believes a Hell, will ſay the pleaſure of a Revenge can countervail thoſe pains? Nay indeed, none can with any pretence put it in balance with the meer loſs of Life. For he that is kill'd (as every Man may be that fights) can have no ſenſe of that pleaſure, and ſo becomes uncapable of the compenſation, if that were able to make it. Nay, I ſhall deſcend yet lower, and with ſome confidence affirm that the uneaſie conſequences even of the victory do quite overwhelm the ſatisfaction. For this I dare refer my ſelf to any of thoſe who have had the unhappy Triumph of a *Murderer*, and doubt not that if they will ſpeak their experiences, they will tell us that the cry of their Adverſaries bloud in their Conſcience, did utterly extinguiſh the reliſh of it in their Fancy. Or if they were perſons that were hardned againſt all ſenſe of Divine vengeance, yet the fear of Humane was abundantly enough to defeat them of that pleaſure they expected: ſo impoſſible is it to *gather Grapes of* theſe *thorns*, to reap any contentment from ſo unchriſtian an attempt. Their Revenge is not compleated without Bloud: and if they have it, it proves a Torrent to carry away that imaginary Delight they projected from it. And then what colour of reaſon can any Man bring why he ſhould thus *ſell his ſoul for nought*, and become a *Platonick* to Damnation?

19. BUT *Revenge* has two ill-matcht qualities, Blindneſs and Impetuoſity; and ſo all its darts, though they carry force and venome enough to deſtroy all about them, yet by being ill aimed revert mortally on the breaſt whence they were ſhot. Certainly there is not in the World a more prodigious Infatuation, than that which rules in this affair. What can be more ſenceleſs, than for me, when a Man has done me an Injury, to think to wipe off that by expoſing my ſelf to more? When he has given me the Lye, to invite him to give me the Stab too? Did ever any Man attempt to make up a breach by widening it? To cloſe his wound by tearing it further? The Phyſicians indeed talk of a method of curing ſome

Diſeaſes

Diſeaſes by *Majoration:* but ſure Injuries are not in the number of thoſe maladies, not capable of that way of remedy. The greater may, 'tis poſſible, overwhelm, but not cure the leſs, as the more moderate Pains become inſenſible by the ſuperveniency of the more acute. Yet I preſume none will applaud his choice, that ſhould call for the Rack to drown the pain of a Cut finger, which yet is no hyperbolical Emblem of this ſort of Revenge.

17. BUT beſides all this, our *modern Galantry* is treacherous to it ſelf, confutes its own pretenſion, and whileſt it vainly aſſumes the Monopoly of Courage, is indeed the meaneſt Cowardiſe in the World. That by which we uſe to diſcriminate baſe fear from juſt caution, is the formidableneſs of the object feared. No Man is reproached for not ſtanding the inundation of the Sea; but to quake at ſtepping over a Gutter, would be a ridiculous timorouſneſs. 'Twould be neither wonder nor ſhame to run from the purſuit of a Lion; but to be chaſed by a barking Whelp, is the property of an Hare, not of a Man. And according to this meaſure, what wretched Cowards are our greateſt *Hectors*? For what can be more contemptible than thoſe unjuſt Scorns of Man they ſo tremble at? Which if they were ſure to be univerſal, yet what real ill can they do a Man, who does not by his own fancy lend them an edge wherewith to wound him? But neither can this be the caſe, till all both Chriſtianity and Sobriety be quite worn out of the World. For to a Chriſtian, 'tis certain the irreligion of fighting a Duel would be the moſt infamous thing, and even to a ſober Heathen the folly of it would be ſo too: ſo that he can be in no danger of either of their Reproaches, for declining it. And when theſe are ſet a ſide, who is there whoſe cenſure can be at all conſiderable? Yet this ſo pitiful deſpicable a thing is it, which ſo terrifies and amazes them. And how ſhall we define Cowardiſe, if this be not it?

18. AND as it has the nature, ſo has it the Fate of it too, which uſually is by fleeing an imaginary danger, to fall into a real. Men fight, that they may not be thought Cowards; and by fighting they do not only become indeed ſo, but alſo ruſh themſelves upon other far more formidable miſchiefs, run from a Scarcrow into a *Precipice*. And now what a Riddle

is this thing they call *Gallantry*, which ſo ſtartles at the weakeſt noiſe, yet ſtands undauntedly the ſtroke of a Thunderbolt? They who ſo dread the reproach of vain impotent Man, do yet confidently encounter the anger of the omnipotent God; and if Valour and Fool-hardineſs were not very diſtant things, would confute my whole argument by making it evident, that they dare be damned. Thus by a ſtrange kind of inverted operation their Fear makes them bold: would God that *Antiperiſtaſis* might go on to work, till that Boldneſs have again brought them to a fear, I mean that penitential Fear, proper to thoſe who thus deliberately provoke the Divine Majeſty.

19. AND that very *Deliberation* is a circumſtance of ſo great an enhanſement, as unmeaſurably heightens the ſin. Sudden acts may be capable of ſome alleviation by the ſurpriſe they make on a Mans ſpirit: but contrived and premeditated Crimes can have no milder appearance than of obſtinate Rebellion. And this aggravation can ſcarce ever be wanting to a *Duel*; many hours, if not days intervening between the Deſignment and the Execution. And in that interval 'tis not poſſible for all the Opiate Receits in Satans Diſpenſatory to keep the Conſcience ſo drowſie, that it ſhall not ſtartle, but it will undoubtedly repreſent to a Man the horrour of that he is going about: which is no leſs than the engaging himſelf in a double Murder, his own, and his Adverſaries. For the wilful hazard of both faſtens on him the guilt, though both happen to ſurvive the Combate. But if it be his own fate to fall (as he has much reaſon to expect, who thus puts himſelf out of Gods protection, nay dares his vengeance) what poſſible hope can remain for him, who thus dies in that very act of the greateſt ſin? We are generally apt to think but uncomfortably of thoſe who *make away* themſelves: but certainly many of thoſe deſerve to be Canonized, in compariſon with a Man that dies in *Duel*; the Principle of that being often an exceſſive Fear of God, which ſure is leſs culpable, than a prophane contempt of him. Beſides the temptation in that caſe is uſually more violent and impetuous; it being (if not begot, yet) cheriſht and ſomented by Melancholy, the moſt untractable and obſtinate of all humours: whereas the ſuggeſtion to this hath no ſuch Auxiliary to aid it,

the

the original of Quarrels being frequently from too free a Jollity. And laſtly, that, of how heinous a kind ſoever, is yet but a ſingle ſin, whereas this, as I ſaid before, involves a twofold guilt. And of how crimſon a colour muſt that ſoul appear before Gods Tribunal that is thus double-dyed in Bloud!

20. AND now who can chuſe but cry out in the Prophet *Eſais* ſtile, *Hear O Heavens, and hearken O Earth!* What ſtrain of wonder and amazement can bear proportion with the deſperate madneſs of Men, that can thus knowingly and conſideringly ruſh themſelves upon ſuch unſpeakable miſchiefs? Eſpecially ſince here they want even that miſerable Reſerve, which ſerves to embolden them to other ſins, *viz.* the hope of a future repentance. For thoſe that make but the ſlighteſt meaſures of that, can ſcarce fancy any opportunities of it in this caſe: ſince to him that dies, there ſeldom remains any ſpace of interval between his ſin and his death, no time for thoſe clouds to gather, thoſe penitential ſhowrs to deſcend, which ſhould waſh away his bloud-guiltineſs; or if there did, yet what expectation is there he ſhould imploy it to any effect? Such preſumptuous conſiderate ſins naturally work an obduration in the heart, which nothing but an extraordinary grace can remove; and after ſuch an high and daring provocation, 'tis very reaſonable to expect God ſhould withdraw even the loweſt degrees, but ſure not that he ſhould add higher.

21. THESE Conſiderations are all of them ſo obvious, that they naturally ſuggeſt themſelves. And certainly they are ſo weighty and preſſing, that 'tis a Prodigy to ſee they ſhould be ſo univerſally ineffectual: which can proceed from nothing but the want of cloſe and ſerious application. Would Men dare but to meet ſingle with their own ſober thoughts, 'twould certainly ſuperſede all other *Duels*. There remains therefore nothing for me to add, but to invite them to this one Encounter, to beſeech them to grapple a while but with the force of Reaſon, a Combate of all others the ſecureſt, where to be ſubdued is more glorious than to conquer in any other: and when it has deſpoiled them of that falſe courage, which expoſes them to ſuch diſmal ruines, to permit it to re-inſpirit them with a true one, ſuch as may give them daring enough to

ſtand up againſt this ſo more than Barbarous a cuſtom; to endeavour to baniſh it out of *Chriſtendom*, and ſo take off that Reproach which our profeſſion lies under from ſo impious a practice, which having no other Tenure but Preſcription, there needs nothing but Deſuetude to deſtroy it. Let every Man for his own part ſtrictly abſtain from it, and avow the doing ſo, and then by ceaſing to be a Faſhion, it will ceaſe to be at all.

22. BUT the miſery of it is, no Man will aſſume to be *leader* in this ſo noble an Enterpriſe, to begin this ſo neceſſary a Reformation: which though it have ſo much more of compliance even to carnal Intereſts, than its contrary, that I doubt not many wiſh it were univerſal; yet till it be ſo, they think 'twill be uncreditable to any particular perſon. But were that the certain event of it, 'tis ſure that reproach ought to be deſpiſed, when it comes in competition with Duty. In this caſe the reſolution of *David* (as great a *Sword-man* as any of them) is moſt proper; *I will yet be more vile than thus*, 2 *Sam.* 6: 22. And certainly a Man cannot paſs a more glorious Martyrdom, than to ſuffer ignominy upon ſuch an account. I am ſure 'tis a real ſhame to ſee that Men can offer violence to all their deareſt complicated Intereſts, to comply with that unchriſtian cuſtom, yet cannot croſs a ſingle imaginary one, to ſuppreſs it.

23. NAY the truth is, they create Punctilios in this caſe, by which themſelves will not be govern'd in any other. In a common *Fire* does any Man ſuſpend his own endeavours, till he ſee the whole Town running to quench the flame? Or if one of theſe popular perſons had been of the *Philiſtines* company, *when the houſe began to fall*, *Jud.* 16: 30. would he have ſo dreaded the ſingularity of a ſolitary eſcape, as not to have attempted it, till ſhoals of others had led the way? We have had ſome experience, under what prejudice a *publick Act* falls, that is by its makers precluded from being a precedent. And ſure theſe Men do tacitely (yet very intelligibly) accuſe the unreaſonableneſs of this fear, whileſt they confine it to this ſingle inſtance. And methinks 'twere but juſt, they ſhould be required to be conſentaneous to themſelves, and act in other things by the ſame meaſures; which would prove ſo ſharp a penance as were more likely to reduce them to ſobriety, than all the force of Argument.

24. BUT

24. BUT beſides this ſevere Remedy, there is ſure an *Antidote* againſt this *Malady*, a way to ſeparate the Duty from the Contempt which their fancies have ſo cloſely annext to it: and that is by making their lives ſo uniformly Chriſtian, that it may be evident, 'tis Conſcience, not Fear that works with them. Without this I know indeed no ſecurity from reproach. For to ſee a Man, who tramples upon all other commands of God, catch up this, as a Buckler againſt a Challenger, who can be ſo blindly charitable, as to impute this to any thing but Cowardiſe? But when the whole tract of a Mans Life is one continued courſe of Obedience, no Man will expect he ſhould violate that upon this occaſion. To this may be added a chearful and free expoſing himſelf to all warrantable dangers, when any publick occaſion of hazard is offered: if he then ſhew himſelf daring, 'twill be apparent, that 'tis not the fear of Death, but Sin, which locks up his Sword from private *Duels*. Or when there is no opportunity of this active valour, let him approve his paſſive by a contented, nay joyful ſubmiſſion to any ſuffering, that attends the diſcharge of a good Conſcience: and of this there is little fear (in theſe days eſpecially) to want occaſions. He that does this, will be in no danger to be defamed for declining *Duels*: but on the contrary ſuch an equable piety will extort reverence from all; there being ſuch a venerable amability in it, that the moſt prophane do even againſt their wills bear it ſome inward reſpect.

25. LET not Men therefore pretend the *Fear of Reproach*, as an excuſe, ſince here is ſo ready a *Salva* for that objection: but let them by an aſſiduous practice of all other Chriſtian Virtues, render this alſo ſecure to them, and qualifie themſelves for the propagating it to others. And Oh, that we could once ſee all other quarrels amongſt *Gentlemen* converted into this one holy contention, who ſhould be forwardeſt in this Heroick attempt. 'Tis the falſe notion of Honour, that is one of Satans principal Citadels, like *Zion* to the *Jebuſites*: and the aſſaulting of that, would be an atchievement of ſo much glory, that he that could proſper in it, might juſtly challenge the dignity which *David* there promiſes, 2 *Sam.* 5: 8. *of being Chief and Captain.* Here then they may lawfully quench their thirſt of Honour, yea and that of Revenge too, by wrecking

their utmoſt malice on this their ſo grand Enemy. Let it be remembred how long it hath befooled and cheated the World, and be expoſed to all the ſhames and deteſtation of a diſcovered Impoſtor. Nay, let it be brought to a ſolemn Arraignment, thoſe innumerable Murders, of which it has been guilty, charged on it, and proſecuted to death, ſo utterly extinguiſhed, that it may never again appear in the World, whilſt all good men applaud the juſtice, and ſay, *So let all thine enemies periſh, O Lord.*

26. HAVING thus reflected on the common *Abuſes* of *Reputation*, all that remains is to conſider how injurious men are to themſelves in their ill managery of this Talent, which might be improved not only to their final account, but even their preſent pleaſure. For firſt, he that by ſeaſonable advice reſcues any man from a courſe of ſin, will infallibly feel ſo unutterable a complacency in having done ſo, that he will find he was kind to himſelf, as well as the other, and will have no temptation to think himſelf unprofitably imployed, though that were to be his only Reward. This bringing ſinners to repentance is ſo noble, ſo tempting a deſign, that it drew even God himſelf from Heaven to proſecute it; and that not by cheap and eaſie means, but by all thoſe Sufferings, which humane Nature moſt trembles at: yet ſuch was *the joy* of Mans ſalvation; which was *ſet before him*, as enabled him to *endure the Croſs, and deſpiſe the ſhame*, *Heb.* 12: 2. How rich a bargain will it then be to a man to partake with him in that joy, to ſhare with him in that prize, upon ſo much eaſier terms, to pay but a little breath for that which exhauſted his bloud, and to become (in a lower inferiour ſence) a Saviour without a Croſs?

27. IN like manner he that by a ſtrict and exemplary converſation ſets himſelf up a *land mark* to direct men in this turbulent and dangerous *Sea*, his light, 'tis true, goes forth to others, but the warmth and cheriſhing heat of it remains within his own breaſt. What chearful, what exulting reflexions may he make upon himſelf, that can make good *S. Pauls* proteſtation. *Acts* 20: 26. that *he is pure from the bloud of all men?* That he hath not by any ſcandalous Example enſnared any ſoul; but on the contrary hath by poſitive illuſtrious acts of Vertue endeavoured ſo to adorn his Chriſtian Profeſſion,

feſſion, as to draw in Proſelytes not to the Name, but the obedience of Chriſt? That hath made it his buſineſs to ſtand in the Gap, not only by his interceſſions with God againſt the Plagues, but by his endeavours with men againſt the ſins of the Nation, and by a ſteady oppoſing himſelf againſt the inundation of profaneneſs and licentiouſneſs, hath invited others to give ſome ſtop to thoſe impure torrents? It has always been accounted ſo glorious a thing to redeem ones Country from ſlavery, that men have thought their greateſt hazards amply paid with the Title of a Patriot. But there is no vaſſallage ſo ignoble, no ſervitude ſo miſerable, as that of Vice, and conſequently no attempt ſo worthy, ſo ingenous, ſo ſatisfactory to the undertaker, as to break that yoke. He that aſpires to no more than a private Innocence, is only on the defenſive part, ſtands upon his guard againſt Satan: But he that aims at this ſort of publick Reformations, maintains an invaſive War againſt him, and ſo more ſhakes his kingdom. The reducing of any ſinner is the diſpoſſeſſing him of ſo much of his uſurpt territory, and weakens his Empire in the World. This is indeed the true *Publick Spirit:* which though many have pretended to, from whom we diſcern nothing of theſe effects; yet thoſe very pretenſions bear witneſs to the excellency of the thing, and ought to animate men to be indeed, what ſo many have coveted to be thought.

28. I SUPPOSE I need not go on to the other inſtance: every mans ſenſe, without conſulting either his Reaſon or Religion, will be able to pronounce that 'tis better to be in Peace than Hoſtility, to have a whole than a wounded body, to keep ſecurely his own ſtation, than to be hunted like a *Patridge on the mountains* by the *avenger of Bloud.* The greater is the Miracle, that men who in all other inſtances devote themſelves wholly to their ſenſuality, ſhould here only abjure it; that when body and ſoul come in competition, live as if they had no ſoul, yet upon this occaſion can dare, as if they had no bodies. Oh that men ſhould be ſuch ill husbands of their ſufferings, and thus enhance Satans markets! Alas, *Hell* is a Purchaſe will never be taken out of their hands; how many Chapmen ſoever they ſee about it, they may ſecure their Eſtate there firm enough by thoſe ſins they have more guſt of: why ſhould they be thus madly prodigal to out-bid the common rate! Muſt *Gentlemen* buy

Damnation, as they uſually do Wares, dearer than other men? How is Perdition become ſo amiable, that like *Rachel, a double ſervitude* is judged light for it; whileſt Heaven in the mean time, like *Leah, is ſo* much *deſpiſed*, that 'tis thought an injury to have that obtruded on them, though upon the eaſieſt terms? Certainly they are ſtrange transforming *Opticks* which theſe men make uſe of. Would God they could be but perſwaded if not to break, yet at leaſt for a while to lay by thoſe falſe *Glaſſes*, and behold things in their genuine and proper ſhapes: and then I doubt not they will diſcern that Honour to be infamy, which ſets men at defiance with God; and that Reputation then alone becomes eſtimable, when like a River it pays its Tribute to the Ocean, promotes his Glory, at whoſe feet Kings (without diminution) caſt both themſelves and Crowns.

SECT.

SECT. IX.

THE CONCLUSION.

1. *WE have now according to our propoſed Method, ſurvyed diſtinctly thoſe ſeveral* Advantages *which* Gentlemen *enjoy, and may ſurely give the ſame teſtimony which* Caleb *and* Joſhua *did of* Canaan, *Numb.* 14. The Land which we paſſed thorow to ſearch it, is an exceeding good Land. *'Tis a rich and fertile Soil wherein theſe men are planted, ſuch as hath a natural aptitude and vigour to produce the moſt excellent Fruits. But* Paradiſe *it ſelf required dreſſing, and therefore we find* Adam *had that work aſſigned him in his Innocence. And ſurely theſe his Sons may well ſubmit to the ſame Task: by the faithful diſcharge whereof they may make ſome approaches towards that his priſtine ſtate.*

2. *IT need not be again inculcated, that all theſe their Receits have their ſpecial and particular ends in Gods aſſignment. 'Twill be more uſeful to remember them, how nearly they are concern'd not to pervert the Counſel of God againſt themſelves, by neglecting to give them their due expected improvements. For though he be a moſt liberal, yet is he not a negligent Maſter, but keeps an exact and punctual account of whatever he thus delivers out, and will not fail ſeverely to avenge the embezeling of his Goods. Indeed ſuch an abuſe has ſo Fatal an Efficacy, that it quite changes their Nature, converts them from bleſſings to the heavieſt Curſes: would God too many men had not thus exemplified their own deſtructive power, and by a kind of* Anti-creation *brought Darkneſs out of Light.*

3. *BUT 'tis pity they ſhould be permitted to ſleep in that Darkneſs, which themſelves have made. And therefore if this* little Tract *ſhall fall into any ſuch hands, it muſt avow to come upon that uncivil, yet friendly Errand, to diſturb their reſt, to awake them to ſome Conſideration, and as* Philips *Monitor was to* remember him, that he was but a Man, *ſo to put them in mind, that in the midſt of their freeſt enjoyments they are ſtill but* Stewards, *and know not how ſoon their Lord may ſummon them to their Accounts. And with what confuſion and conſternation muſt they appear at the great* Audit, *who have ſo unfaithfully managed their truſt? 'Tis therefore now no longer time to dally, but by an aſſiduous care and diligence to endea-*

vour to redeem their paſt ill-husbandry, leſt they run the Fate of that Evil Servant *mentioned,* Matth. 24. *be ſurpriſed in the midſt of their Inordinacies, and have their* portion *aſſigned them in* weeping and gnaſhing of teeth.

4. *AND now what Objection can they poſſibly make againſt this ſo neceſſary a Caution, which is founded upon ſuch Motives, as ſhould methinks infallibly prevail upon all ſorts of tempers? If they have any ſenſe of Fear, here are thoſe terrors of the Lord, which are amazing enough to ſet even a* Belſhazzar *(though with the Cup at his Mouth, his Concubines by his ſide)* a trembling. *Certainly he muſt not be only frozen but petrified in deſperate impiety, whom even a glimpſe of thoſe eternal flames will not be able to diſſolve.*

5. *BUT if* Fear *(though of God) be too degenerous a Paſſion for a* Gentleman *to own, this advice can upon as good grounds addreſs it ſelf to their* Hope: *there is as well the* Joy of the Lord *for the* Faithful, *as the* outer Darkneſs *for the* unprofitable Servant. *For though God have Right of abſolute Dominion, and might exact obedience on his bare command; yet he is more pleaſed to ſhew himſelf a Benefactor than a Lord, and therefore deſcends to treat with men by the more gentle and inviting methods of Promiſes and Rewards. Nay indeed the end of his Commands is only to make us capable Subjects of thoſe Eternal Felicities he deſires to beſtow. And this ſurely is enough to excite men to a diligent negotiating with thoſe Talents they have received, ſince it is indeed themſelves they are trading for. The ſtock it is true is Gods, but all the increaſe of it will by his bounty certainly devolve on them. And therefore as* Naamans *Servants thought the cure he was in a purſuit of, deſerved a ſubmiſſion to the ſevereſt Preſcriptions,* If the Prophet had bid thee do ſome great thing, wouldſt thou not have done it? 2 *Kings* 5: 3. *So ſurely we may conclude thoſe endleſs Joys propoſed by* God, *are cheaply earned even by the moſt exhauſting Labours, the moſt vigorous Tasks.*

6. *BUT ſuch is the tenderneſs and Indulgence of our gracious Maſter, ſo earneſt his deſire of his diſpenſing his Rewards, that he will not truſt mens ſloth and folly with ſuch a pretence of defeating themſelves; and therefore hath annexed no ſuch Condition. We have ſeen, through all the ſeveral parts of Duty, which conſtitute the* Gentlemans Calling, *that they are of a quite diſtant frame, not Toils but Refreſhments, not Yokes but Crowns, ſuch as differ only in ſize from thoſe Celeſtial ones to which they tend; ſo that here is*

bait

bait even to the greateſt Voluptuary. And who that obſerves how many ſuch there be, would expect this Fruit of Paradiſe *ſhould ſtill hang untouched? Yet ſuch a prepoſterous Temperance have they put on, that they are proof againſt all theſe allurements. Good God! what contradictions are men made up of! It is the buſineſs of their lives to purſue pleaſures, and yet when thoſe of the moſt refined and exquiſite ſort would run into their embraces, they grow coy, and cannot be courted to receive them. We daily ſee the Devil hath his* Martyrs: *it ſeems he hath his* Aſceticks *too. And ſo witty is the World grown in creating ſins, that they have found out a* ſin of ſelf-denial. *Would God theſe abſurd Mortifiers might be perſwaded to remit ſomewhat of their ſeverity. The moſt rigid* Orders *in Religion have ſtill indulged ſome relaxation, ſome times of Feſtivity: why ſhould Satans Votaries be ſo much more Zealous than Gods, as to make their abſtinences ſo perpetual?*

7. *IT ſpeaks indeed the Cruelty of that Maſter they ſerve, but ſo it does his* Policy *alſo. He well knows that if theſe Divine Lights ſhould but inſinuate themſelves, they would ſoon undermine his whole Foundation: ſo raviſhing and attractive are they, that nothing but a perfect Ignorance of them can be Amulet ſufficient againſt their Charms. And therefore it is his neceſſary concern to keep men from ever taſting of them, the leaſt reliſh whereof would be ſure to make them deſpiſe all his adulterated Delicacies. So we ſee he can give ſome rational account of his part of the matter. But what can men ſay for themſelves, who play his Game for him, even when their own Souls are at the ſtake, that at once renounce that Eternal intereſt, and Preſent pleaſure? This is indeed in* Davids *Phraſe*, 2 Sam. 3: 33. to die as a Fool dieth. *Their hands are not bound, nor their feet put into fetters; no extrinſick hindrance lies on them, why they may not* ſtretch forth their Hand to *this* Tree of Life, and eat and live *happily here, and glorioufly* for ever. *And yet like* Solomons *ſluggard* they hide their hands in their boſom, and will not ſo much as bring them to their mouths, *Prov.* 19: 24.

8. *THIS is ſo ſtupid a Folly, as none that pretends to common ſenſe, would in any worldly concernment be guilty of. Will any man renounce a rich unchargeable Reverſion, when he is not only wooed, but bribed by a conſiderable Sum in hand not to diſclaim it? I fear there are few ſo* mortified to Wealth, *as to do it upon the ſcore of Self-denial; and ſure no man would be thought in his wits, that ſhould do it upon any other. For what jealouſies ſoever he had entertained*

tained of the Security, or value of that future Estate, yet the present visible profit would deserve his consideration. There is but one circumstance imaginable, that could reasonably avert him, and that is the suspicion of Deceit, *that the Coin which is offered him is false and adulterate. And that I may not be under a necessity of pronouncing so many men mad, I shall suppose it not unlikely that this scruple may occur to them in the present Case. They have so long brought all their* Bullion *to Satans Mint, suffered him to stamp their Pleasures, that none will now pass for current with them, which has not his Impress: and upon this account 'tis too probable they may distrust the validity of the present Payment, disbelieve the pleasantness of those* Duties *I have here recommended to their Enjoyment, as well as Practice. Nor shall I desire to impose on their belief, but shall very willingly wave their Faith, and appeal to their* Sense. *But then they must remember, that that is uncapable of judging by any other means but* Experience: *and therefore if all that has been addrest to their* Reason *be ineffectual, that remains as the last reserve for their convincement. Let every one of them seriously and conscientiously set to the* Practice, *(and allow only for so much of difficulty, as naturally attends the interrupting a contrary Custom) and then let him if he can, doubt of the Pleasure. Let him allow himself but this one* Medium *to infer it, and I shall defie his dissent to the* Conclusion. *Let him* sow *with me this handful of Seed* in the Tears *of true Contrition for remembring his Duty and interest so late, and I shall rest confident* he will reap in joy *in this World, and carry the news of it to another, even thither also* bring his sheaves with him, abundance of Fruit to his account, *be blest here, and crown'd eternally.*

FINIS.

PRIVATE DEVOTIONS.

A Confeſſion.

O BLESSED Lord, I thy wretched Creature, thy not only unprofitable and ſlothful, but wicked Servant, do here proſtrate my ſelf at thy Feet, humbly knowledging that I have moſt perverſly and moſt treacherſly miſ-imployed thoſe many precious Talents wherewith ou haſt intruſted me. I have, O Lord, unworthily abuſed oſe common Mercies which thou haſt afforded me as a Man, d a Chriſtian, my whole life having been a continued reſiance to the Dictates both of Reaſon and Religion. But I ve yet farther perverted thoſe more ſpecial Liberalities of ine, whereby thou haſt aſſayed to vanquiſh and melt an unateful heart. My Knowledge hath had no influence on my hoices, but I have obſtinately purſued thoſe ways, which I new led to the Chambers of Death, and by advancing my ns from Ignorances to Preſumptions, hath ſerved only to nder me liable to the greater number of ſtripes. That Wealth hereby I ſhould have glorified Thee, and ſuccoured my rethren, I have converted into fuel to maintain and accend y Covetouſneſs, Pride and Luxury, ſo levying War againſt hee with thine own Treaſure. Thus unfaithful, O Lord, ave I been in the unrighteous Mammon; and who then ſhall ommit to my truſt the true Riches? I have waſted that Time hou haſt given me, to work out my own Salvation, vainly nd impertinently, nay often ſo viciouſly and impiouſly, at Idleneſs though a Crying ſin of *Sodom*, hath been the ſinteſt of my guilts, the greater portion of my Days having een devoted either to the purſuit or enjoyment of my brutiſh leaſures, ſo making it my buſineſs to provide for the Fleſh o fulfil the Luſts thereof; and of thoſe many Days and Years hou haſt afforded me, how few minutes are there of which can give any tolerable account to Thee, or my own Soul? Nay, O Lord, as if my ſingle and perſonal Impieties had been oo little, I have propagated them to Others, and have made hat Authority and Eſteem, which thou gaveſt me for better urpoſes, the means of enſnaring all whom my Intereſt or Example could ſeduce. And now, O Lord, how unknown aſton-

aſtoniſhing a weight of guilt do I lie under, that am to anſwe for ſo many Sins of Other men, as well as my ſelf, that hav thus been a Snare on *Mizpah*, and a Net ſpread on Mount T*bor*, the Inſtrument of entangling and betraying ſo man Souls? O merciful Lord, who delighteſt not in the death a ſinner, look with pity both on them, and me; Give m a ſincere and earneſt Repentance, for my own offences, an if it be thy bleſſed will, make me ſome way inſtrumental t the begetting the like in them, that I may be as contributiv to their Recovery, as I have been to their Fall: And let th conſciouſneſs of my great Sloth and Unfaithfulneſs in all th parts of my Stewardſhip, excite me to a more diligent and in duſtrious improvement of all thoſe advantages thou haſt pu into my hands, for thy glory, the benefit of my Brethren and the eternal joy of my own ſoul. Grant this, O graciou Lord, for his ſake, who came to call ſinners to Repentance Jeſus Chriſt our Lord.

A Thankſgiving.

O MOST gracious and moſt bountiful Lord, who doſ good unto all, but haſt in an extraordinary meaſur abounded to me thy unworthieſt Servant. I deſire with al exuberant thankfulneſs of heart, to confeſs and celebrate thi thy great goodneſs. Lord, thou haſt not been to me a Wilder-neſs, a Land of Darkneſs, but haſt cauſed my Lot to fall in a fair ground. Thou haſt not only given me a Natural, and a capacity of a Spiritual life, but haſt alſo enriched me with many advantages for the comfortable ſupport of the one, and the happy improvement of the other, above what thou afford-eſt to multitudes of others. Thou haſt liberally given me of the Dew of Heaven, and fatneſs of the Earth, an aſſurance of all thoſe good things which may both oblige and aſſiſt me chearfully to ſerve Thee. O let not my Heart like *Gideon's* Fleece remain dry, whilſt all about it is thus plentifully wa-tered from Heaven; but give me, I beſeech thee, ſuch a ſenſe of thy Mercy, as may expreſs it ſelf in a conſtant and zealous Obedience. Thou haſt done ſo much for this meaneſt Plant in thy Vineyard, dreſt it and fenc'd it about with Thy Grace and Providence; and having built a Wine-preſs, mayeſt moſt rea-

aſonably expect ſome Cluſters to be brought to it at the Vin-
ge. O let no ſo gracious, ſo equitable a demand be fru-
rated, when thou lookeſt it ſhould bring forth Grapes, let it
ot bring forth wild Grapes; let not thoſe Advantages I enjoy
ove others, tempt me to exalt my ſelf, or deſpiſe them,
t grant me always to remember that it is thou only that
akeſt me differ from another. Lord let thy Methods be my
ocuments, thy Diſpenſations of Indulgence towards me,
e Engagements and Bands of the cloſeſt and moſt inviolable
uty, that that Eminency of condition wherein thou haſt
aced me in this World, may be an effectual Admonition to
e to be eminent in Vertue, that Men ſeeing my good Works,
ay glorifie Thee my Heavenly Father, through Jeſus Chriſt
ur Lord and bleſſed Saviour, *Amen.*

A Prayer.

O THOU moſt Righteous and Impartial Judge, who deſpiſeſt not the mean, nor acceptest the perſons of the Mighty. Make me always to remember and ſeriouſly to con-
ider, that none of thoſe outward Priviledges I enjoy among
nen, can exempt me from thy ſevere Tribunal, but that I
hall one day be brought to Judgement, as for all that I have
one in the fleſh, ſo particularly for thoſe ſpecial and peculiar
dvantages, whereby thou haſt diſcriminated me from my
neaner Brethren: And oh let theſe Terrors of the Lord time-
y perſwade, yea conſtrain me to a chearful imploying of all
have received, to thoſe ends for which thou haſt beſtowed
hem. Lord, grant that the Knowledge thou haſt given me,
may have ſuch an efficacy on my Practice, that it may always
guide, never upbraid me. And as thou haſt opened thy hand
wide to me in temporal plenty, ſo enlarge my heart in Thank-
ulneſs toward thee, and in Compaſſion and Bounty toward
hy poor Members: I am not ſtraitned by thee, O let me
not be ſtraitned in my own bowels; let neither Covetouſneſs
nor Riot make me poor in the midſt of Riches, but grant me
hat true Enjoyment which conſiſts in a Charitable diſpenſing
of them, that forſaking all the unſatisfying nauſeated pleaſures
of Luxury, I may purchaſe to my ſelf that more ſolid tran-
ſcending delight of ſuccouring the diſtreſſes of my fellow-
Chriſtians. Lord, ſuffer not my wealth to be only a lading

with

with thick Clay, nor the Ruſt of it to bear witneſs againſt m
but rather make me of the number of thoſe that need reli
than of thoſe who want hearts to give it. And ſince in t
gracious Providence thou haſt placed me in a condition of e
and vacancy, O let me not pervert it into a life of Idleneſs a
Senſuality, let me not be leſs, but better buſied than oth
men. O never ſuffer me to incur the guilt of reproach of bei
more remiſs or indifferent in my entercourſe with Thee, th
others are of their Traffique with the World, of having l
care of my own and other mens immortal Souls, than th
have of their corruptible bodies; but make me ſo induſtriou
to husband every minute of that precious Time thou lend
me here, as may be in order to a bleſſed Eternity both of m
ſelf, and as many more as thou ſhalt put within my reac
O let not any perſons ever have cauſe to accuſe their relatio
to me, for betraying them to Sin here, or Miſery hereafte
but grant that all that are under my care or power, may r
ceive ſuch wholeſome influence from me, as may nouriſh
Chriſtian Practice among them; And, Lord, grant th
my Example may be ſuch to all, that I never prove to any
occcaſion of Falling: Let me never contribute to that pow
and empire which Vice has gotten in the world, but with
ſteady courage oppoſe all impiety, how cuſtomary or ſucce
ful ſoever; Let me think nothing Honourable, but wh
bears thy ſtamp and impreſs on it, but engage, and animat
and inflame my benumm'd breaſt, to the moſt eager and v
gorous endeavour of recovering diſcountenanc'd Vertue t
ſome eſteem and reputation among men. And, O Lor
grant that by an aſſiduous Practice of all Duty, I may arri
to ſuch a guſt and reliſh of it, as may utterly ſupplant any ſe
ſual delights in my own heart, and may alſo qualifie me e
perimentally to aſſure others how ſweet the Lord is, that
may be an effectual (though unworthy) Inſtrument in th
hand of drawing many to the Obedience of Chriſt, and th
renouncing all the vain torturing Ambitions of this World,
may aſpire to no other honour but that of being approved b
Thee as a good and faithful Servant; that by thy mercy havin
my infirmities covered, and my Sincerity accepted, I may
laſt be admitted into the Joy of my Lord, through the meri
of Jeſus Chriſt my bleſſed Saviour and Mediator. *Amen.*

Section

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FINIS.


BRITISH MUSEUM
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DEC

THE LADIES CALLING.

IN TWO PARTS.

By the Author of the WHOLE DUTY OF MAN, &c.

The Sixth Impreſſion.

Favor is deceitful, and Beauty is vain: but a Woman that feareth the Lord ſhe ſhall be praiſed, Prov. 31. 30.

Printed at Amſterdam, 1682.


BRITISH MUSEUM
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THE PREFACE.

THo the ſmalneſs of this Tract will ſcarce juſtifie the ſolemnity of a Preface; yet remembring 'tis deſig'd for thoſe who are accuſtomed to Ceremonious Addreſſes, I think it not beſt to approch them too abruptly. And indeed beſides the Civility, there ſeems ſome uſe of it in order to my deſign. To adviſe, or reprove, is ſo ungrateful an Office, that he that undertakes it, had need uſe all previous arts to vindicate the ſincerity of his purpoſe, and to convince the perſon admoniſhed, that 't is neither ſpleen nor prejudice, but the moſt real exuberant kindneſs which prompts him to inflict thoſe wounds of a friend *Prov. 27. 6. that he is never leſs* an enemy, then when he thus tells them the truth, *Gal. 4. 16. Therefore, tho they may in the enſuing leaves meet with ſome things which may have a ſhew of ſeverity, yet let me aſſure my Reader, they have indeed a deſign of the greateſt ſervice, by correcting the extravagance of ſome, to reſcue the whole Sex, as from the contagion of the example, ſo from the community of the blame. For ſuch is either the inadvertence, or malice of a great part of mankind, that (againſt all Rules of Diſcourſe) they deduce Generals from Particulars, make every woman ſo far an Eve, that her depravation ſhall forfeit her whole kind; and becauſe there are fooliſh and ſcandalous women will ſcarce allow there are any other.*

The truth is, the Error seems in many men to be affected; they propose to themselves unworthy ends on women, and make all their observations wholly in order to those. He that is upon a base pursuit, takes particular notice of all that he thinks for his turn; the rest fall not within his Sphere: and 't is too probable he is so abundantly supplied for that absolute consideration, that he never descends to the comparative. Nay, perhaps there may be a yet deeper original of the scandal: the world is much governed by estimation; and as applause encourages and exalts, so universal contemt debases and dejects the Spirit. If it can once pass into a Maxim, that women are such silly or viceous creatures, it may put fair for the making them so indeed. Themselves may imbibe the common opinion, charge all their personal faults on their Sex, think that they do but their kind when indeed they must contradict it, and no more aspire to any thing worthy, than a man can pretend to the excellencies of an Angel, And indeed this seems to be the practical inference of some women, who could hardly have descended to such dishonors, had they not before bin as vile in their own eyes, as they have afterwards rendred themselves in others.

It may therefore upon this account be a necessary Charity to the Sex, to acquaint them with their own value, animate them to some higher thoughts of themselves; not to yield their suffrage to those injurious estimates the World hath made of them, and from a supposed incapacity of nobler things to neglect the pursuit of them; from which God and Nature have no more percluded the Feminine, then the Masculine part of mankind.

In reference to secular Consideration, their advantages are most important; Women have a very powerful Influence upon all sorts of Transactions in the World: the engaging of the Dalilah, *and* plowing with the Heifer, *Judg.* 14. *&* 16. *being ever the surest way to undermine the Counsels, and master the force of the stoutest* Samson. *And accordingly, Histories of all kinds assure us, that* Gyneceum *has still had a Rival suffrage with the Senate. I might urge the more regular Powers which appertain unto that Sex; that all mankind is the Pupil and Disciple of Female Institution: the Daughters till they write women, and the Sons till the first seven years be past; the time when the mind is most ductile, and prepar'd to receive impression, being wholly*

in

in the Care and Conduct of the Mother: And whereas 'tis observ'd by Aristotle in his Politics, (and is a proof of his being as wise, as he was a learned man) that the Estate of Republics entirely hangs on private families, the little Monarchies both composing and giving law unto the great; 't is evident that the disposal of Families and all Domestic concerns therein lies chiefly in the Wife; whence the same Aristotle declares that the Spartans notwithstanding their ready address to Empire by their great frugality, industry, and military virtue, could have but half a happiness, as failing on the part of their Wives. But waving these reflexions, I shall fix only on the personal accomplishments of the Sex, and peculiarly that which is the most principal endowment of the rational nature, I mean their understanding. Where first it will be a little hard to pronounce, that they are naturally inferior to men; when 't is considered how much of extrinsic weight is put in the ballance to turn it on the mens side. Men have their parts cultivated and improved by Education, refined and subtilized by Learning and Arts, are like an inclosed piece of a Common, which by industry and husbandry becomes a different thing from the rest, tho the natural turf own'd no such inequality. And truly had women the same advantage, I dare not say but they would make as good returns of it; some of those few that have bin tryed, have bin eminent in several pars of Learning. To omit the modern instances, Theano after the death of Pythagoras kept up his School; Socrates confesses himself to have bin instructed not only in Rhetoric by Aspatia, but even in the highest Points of Philosophy by Diotime: the Roman Story enforms us of the deep wisdom of Tanaquil, Cornelia, Livia, to pass by others. And were we sure they would have ballast to their sails; have humility enough to poize them against the vanity of Learning, I see not why they might not more frequently be intrusted with it; for if they could be secured against this weed, doubtless the soil is rich enough to bear a good crop. But not to oppose a received opinion, let it be admitted, than in respect of their intellects they are below men; yet sure in the sublimest part of humanity, they are their equals: they have souls of as divine an Original, as endless a Duration, and as capable of infinit Beatitude. That spiritual Essence, that ray of Divinity owns no distinction of Sexes; so that in this sense also that Aphorism of the Apostle

Apoſtle holds good there is neither Male nor Female, but all are one. Gal. 3. 28. *And ſure this is the one tranſcendent Excellency of Human Nature. For alas, what valu can comparatively be ſet upon* all *other Qualifications, which* will finally *leave us but like the Beaſts that periſh, And as this is the higheſt pitch of their worth, ſo it is the ſafeſt ſubject of their Contemplations: other Knowledge, as the Apoſtle ſpeaks,* 1. Cor. 8. 1. may puff up, this only will edify.

As therefore when we would pride our ſelves we uſe not to boaſt our meaner, but our beſt qualities: ſo let me ſolicit Ladies to be ſo juſt to themſelves, as not to take their own meaſures by any thing below this. Why ſhould they take ſo low a level of Greatneſs, as to valu themſelves upon a title which is but a bigger blaſt of air, when they may derive their deſcent from above the Stars, claim cognation with Divinity? Why ſhould they dote on the fictitious image, of a perhaps more fictitious beauty, which their glaſs preſents them, when thy need but look inward to ſee an infinitely fairer Idea, an emanation of the eternal Brightneſs? Indeed did they make a juſt eſtimate of themſelves in this reſpect, it would overwhelm the vanity of thoſe inferior things wherein they now have ſuch complacency, nor would they ſuffer their nobler part to be affronted by the unequal competition of their meaner.

But there is alſo another conſequent which would flow from that eſteem: they would ſolicitouſly preſerve what they ſo highly prize, it being natural for us to proportion our care to our valu. They would be jealouſly vigilant againſt every thing, that might eclipſe the radiancy or contaminate the purity of their ſouls. 'Twas the advice of a Heathen moraliſt, Revere thy ſelf; *and 'twas very wholeſome counſel: for next our due veneration to God, a reverence to our ſelves is the moſt ſevere controller of all exorbitancies. How can a ſoul that remembers its celeſtial extraction, wallow it ſelf in the mire, ſtoop to any ſorded degenerous practices? 'Tis ſaid of* Themiſtocles, *that ſeeing once a rich booty about the dead corpſes of his enemies, he toucht it not, but pointing to another, ſaid, Take thou that, for thou art not* Themiſtocles. *If then a little military fame could ſo elevate his thoughts, 'tis a ſhame that any who carry an immortal ſpirit about them, ſhould not be raiſed above all the contemptible baits of this ſublunary World. Why ſhould they not with the like diſdain turn*

over

ver all ſenſual inordinacies to meer Animals, and creatures hat have no higher principle then that of Senſe, whilſt themſelves oar up to thoſe more ſublimated pleaſures, which are at God's Right Hand for evermore, *Pſal.* 16. 12.

We may therefore conclude, that what ever vicious impotence Women are under, it is acquired, not natural; nor derived from ny illiberality of God's, but from the managery of his bounty. He has placed within them a pillar of Cloud and Fire, ſufficient o ſhelter and conduct them through all the ſtorms, all the intrica-cies that can occur in their journey to Canaan; *if they will forget hat more intrinſic part of their being, live as if they were all body, reject the Manna, and rave after the Quals; that deſtru-ction which will thereby be induced they muſt own to ſpring from themſelves. Let them not charge God fooliſhly, or think that by making them women, he neceſſitated them to be proud, or wanton, vain, or peeviſh; ſince 'tis manifeſt he made them to better purpoſes, was not partial to the other Sex, but that ha-ving, as the Prophet ſpeaks* abundance of ſpirit, *Mal.* 2. *he equally diſpenc'd it, and gave the feebleſt woman as large and capacious a ſoul as that of the Greateſt Hero.*

Nay give me leave to ſay farther, that as to an Eternal well-being, he ſeems to have placed them in more advantagious circum-ſtances then he has done men. He has implanted in them ſome native propenſions, which (as I ſhall hereafter have occaſion to obſerve) do much facilitate the operations of Grace upon them. Beſides, there are many temptations to which men are expoſed that are out of their road. How hard it is for a man to converſe in the world, but he ſhall be importun'd to debauchery and exceſs, muſt forfeit his ſobriety to maintain the reputation of a ſociable Perſon? Again, how liable are they by a promiſcuous converſation among variety of humors, to meet with affronts, which the Maxims of Hon:r will tell th m, muſt (in ſpight of all Chriſt's interdicts) be re-veng'd? And this engages them in Quarrels, ſometimes in Mur-ders. Now none of theſe are incident to women: they muſt in theſe and ſome other inſtances attaque temptation, violently raviſh guilt, and abandon their Sex, the who e Economy of their ſtate, e're they can diveſt themſelves of their innocency. So that God ſeems in many particulars to have cloſelier fenced them in, and not left them to thoſe wilder excurſions, for which the cuſtomary

liberties of the other Sex afford a more open way. In short, they have so many advantages towards Vertu, that the Philosopher made it one of his solemn acknowledgments to God, that he had made him a man; and not a woman: yet I think Christian women have now reason enough to invert that form, and to thank God that he made them women, and not men.

But we know advantages which are only in speculation, are look't on with some diffidence, till there have been some practical experiment made of them; I shall therefore evidence the problem by demonstration, and instance; desiring my Readers to measure the possibilities of their arriving to eminent degrees of Vertu and Piety, by what others have attained to. I shall not fetch examples of Morality from Heathen Woman, because I *am now upon a higher strain; (yet many such might be brought to the reproach of many Women, who pretending to more, fall infinitely short of that:) 'tis Christian Vertu that I am now recommending, and which has bin eminently exemplified in many of their Sex. How many Women do we read of in the Gospel, who in all the duties of assiduous attendance on Christ, liberalities of love and respect, nay even in zeal and courage, surpassed even the Apostles themselves? We find his Cross surrounded, his Passion celebrated by the avowed tears and lamentations of devout Women, when the most sanguine of his Disciples had denied, yea forswore, and all had forsaken him. Nay, even Death it self could not extinguish their love; we find the devout* Maries *designing a laborious, chargeable, and perhaps hazardous respect to his Corps. And accordingly 't is a memorable attestation Christ gives to their Piety, by making them the first Witnesses of his Resurrection, the prime Evangelists to Proclaim those glad Tidings; and as a Learned man speaks, Apostles to the Apostles. Nor is the devotion of that Sex to be found only in the sacred Records; the Primitive times have left us many Memorials of the like, and the Martyrologies are full of Female sufferers of all Ages and conditions, who by the fervor of their Zeal had overcome the timorousness of their Nature and wearied the cruelty of their Persecutors. And as Women help to augment the number of Martyrs so did they of Confessors also, in a stout owning, and diligent practice of Christianity. Queens and Empresses knew then no Title so Glorious as that of a nursing Mother to the Church, have often exchanged their Palaces for*

little

ittle Cells and Oratories, and valued not their own Diadems in omparison with their Savior's Crown of Thorns, And tho by a rpetual declination from that priſtine Zeal the inſtances have in very Age grown leſs numerous, yet none has wanted ſome very lluſtrious Examples. Nay even in our dregs of time, in this ommon decay of all good, there are I doubt not, many who (according to their opportunities) tranſcribe the former Copies, ive like People that know they muſt live hereafter, and preſent us yet with ſome ſpecimen of ancient Vertue. Nay, to ſpeak an impartial Truth, 'tis not to be denied, but the reputation of Religion is more kept up by women then men, many of the one countenancing it by their Practical, whereas more of the other do not only neglect, but decry it. And now ſince Women are compaſſed about with ſo great a cloud of Witneſſes, who by doing the thing, give the ſureſt evidence that 'tis not unfeaſible, Why ſhould any plead an impoſſibility?

In matters of Vanity and Pomp they that are not ſo eaſily diſheartened, no pattern of that kind can be ſet which will not be induſtriouſly imitated; nay in the greateſt inequality of materials for it. Why then ſhould their emulation leave them where only it could do them good? How comes it, that of thoſe who have equal Principles of a ſpiritual Being, ſome live according to the dignity of it; and others who ſee them do ſo, do yet live as if they aſſented to that Philoſophers Paradox, who ſaid, Women had no ſouls; or at leaſt were of the Phytagorian Sect, and lookt upon themſelves only as the Jails and Priſons of former offending Spirits, which they reſolved to fit for a yet viler tranſmigration; give them the appetites of Beaſts before they aſſume the Bodies? This is indeed an unlucky Humanitie, that thoſe who in all other inſtances are apt to overween ſhould here ſink ſo much below themſelves. And I hope 'twill not appear an uncivil addreſs, to perſwade them to juſter eſtimate of their own worth, and if what has bin ſaid to that end may have any effect, I ſhall not deſire a better Preparative to the enſuing Tract; ſince ſhe that duly conſiders her own capacity of Eternal Bliſs, and withal, the poſſibility of as Endleſs Miſerie, according as ſhe performs or neglects the ſeveral Parts of Dutie, will ſure need no other incentive to the diligent purſuit of it.


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THE LADIES CALLING.

PART I. SECT. I.

Of Modesty.

1. IT is now many years since an Address was made to the Gentry of this Nation, to perswade them to that Vertue, which would be both their Pleasure and Reward. I cannot, I confess, boast any such Effect of that, as should much inspirit the hopes of a new Attempt; yet since we see in our proper secular Concerns, Defeats do many times animate no less than Success, I know not why in this more charitable Design I should sit down discouraged. Men usually raise not a siege upon the first repulse; but reinforce their Batteries, observe more curiously which are the most assailable accessible parts, and accordingly dispose their assault: It will then be no unreasonable imitation in the present case, if, after a successless Attempt upon the more impregnable Masculine part of the Gentry, I now essay the Feminine, whose nativ Softness and Gentleness may render them less apt for that resistance of good Counsel, wherein too many Men place their Gallantry.

2. I presume those to whom that little Tract was at first design'd, will be so willing to relinquish their Title, that I might without imputation of robbery, exchange my Patrons, and by a new Dedication supersede the labour of

a new Book. And indeed, since what was there said was founded more on the distinction of Qualities than of Sex; there would not need many razures to render it as proper for the one as the other; and I shall take so much advantage of it, as to assure the female Gentry, that they may there find much of the Duty incumbent on them, in respect of that Rank and Condition they hold in the World: and therefore, tho I shall sometimes make some reflections on it; yet, as to the main, I shall think it the easiest course, as well for them as my self, to direct them thither.

3. But it may seem to have too much of the Pedant, to entertain new Scholers only with the cast or nauseated learning of the old, and when I remember I write to Ladies, who use to think the newness of any thing a considerable Addition to its value; I conceive my self oblig'd as well in civility to their humor, as charity to their needs, to give them something which they may own as their peculiar. And to render it the more unalienable, I shall fix it to their Sex; and make it the subject of my present inquisition, what in respect of that, are the proper and distinct Obligations, under which, by the assignment of God and Nature, they are placed.

4. That the Obligation to Moral & Christian Vertues is in it self universal, and not confin'd to any Sex or Person, is not to be denied: yet, as in human Constitutions there are often Precepts, which (tho not exclusive of any, do yet) more peculiarly and eminently level at some particular rank or order of Men; so in the laws of God and Nature, there appears the like distinction. That all-wise Creator, who hath put peculiar proprieties and inclinations into his Creatures, hath accordingly design'd their actuating and improving them: and altho in mankind, which differs not in species but in gender, the variety may seem less; yet there is still enough to found some diversity, either in the kind or degree of duty. This sure is shadowed to us in that particular caution given to the Jews, not to confound the habit of the Several Sexes, *Deut.* 22 5. and yet more clearly evinced in the Precept which the Apostles address to women, 1 *Tim.* 2 and 1 *Pet.* 3. Nay, this is so granted a truth, that all Ages and Nations have made some

the distinction between masculine and feminine Vertues, ture having not only given a distinction as to the beau- of their outward form, but also in their very mold constitution implanted peculiar aptnesses and proprie- of mind, which accordingly vary the measure of decen- that being comely for the one Sex, which often is not (at st in the same degree) for the other. It will therefore no absurd attempt to decipher those excellencies, which e the genuine and proper ornaments of Women: which o in some instances they may perhaps prove co-incident th those of Men; yet even those which are equally inclu- e of both, by the divine command may have some addi- nal weight on the female side, in respect of decency, me, or some other (not despisable) consideration.

5. For the better directing our present inquisition, it ill be most regular, first to inquire what those Vertues e which are universally necessary to Women in all Ages d circumstances of their lives: such which, like the first atter, are prerequir'd for all forms; which, like a firm nd solid Basis, must support all various events, all changes f their condition or relations. And secondly, we shall onsider them in those changes, track them through the everal stages and periods of life, through those several ates which create the most considerable mutations to hem; and in each of those consider, what are the new nd proportionate accessions of duty.

6. As in the outward accommodations of life the things of most daily and indispensible use deserve the greatest valu; so in moral or divine Endowments, the benefit of possessing is best measured by the misery of wanting them. This first rank therefore of female Vertues which we are to treat of, will have that to recommend them; they being so strictly necessary, that their absence is not only a pri- vative ill, but also exposes to a deluge of all positive mischiefs consequent to that privation.

7. This will be found true in all the severals we are to pass through, but in none more eminently then in that we shall chuse to begin with the Vertu of Modesty; which may be considered in a double notion, the one as it is opposed to boldness and indecency, the other to lightness

and

and wantonneſs. In the firſt acception, *Zeno* has not
defin'd it, to be *the Science of decent motion*, it being th
which guides regulates the whole behavior, checks a
controles all rude exorbitancies, and is the great civiliz
of converſations. It is indeed a vertu of a general influenc
does not only ballaſt the mind with ſober and humb
thoughts of ones ſelf, but alſo ſteers every part of th
outward frame. It appears in the face in calm and mee
looks, where it ſo impreſſes it ſelf, that it ſeems thenc
to have acquir'd the name of ſhamefacedneſs. Certainly
(whatever the modern opinion is) there is nothing gives
greater luſter to a feminine beauty: ſo that St. *Paul* ſeem
not ill to have conſulted their concerns in that point, whe
he ſubſtitutes that as a ſuppletory ornament to *the decking
of Gold and Pearl and coſtly Array*, 1 *Tim.* 2. But I fea
this now will be thought too antiquated a dreſs, and a
Apoſtle be eſteemed no competent Judg in this Science
which is now become ſo ſolemn a thing, that certainly n
Academy in the World can vie numbers with the Studen
of this Myſtery. Yet when they have ſtrein'd their art t
the higheſt pitch; an innocent modeſty, and native ſimpli
city of Look, ſhall eclipſe their glaring ſplendor, an
triumph over their artificial handſomneſs: on the othe
ſide, let a Woman be decked with all the embelliſhment o
Art, nay and care of Nature too, yet if boldneſs be to b
read in her face, it blots all the lines of beauty, is like
cloud over the Sun, intercepts the view of all that wa
otherwiſe amiable, and renders its blackneſs the more ob
ſervable, by being placed near ſomewhat that was apt to
attract the eyes.

8. But Modeſty confines not its ſelf to the face, ſhe i
there only in ſhadow and effigie; but is in life and motio
in the words, whence ſhe baniſhes all indecency and ru
deneſs, all inſolent vauntings and ſupercilious diſdains,
and what ever elſe may render a perſon troubleſom, o
ridiculous to the company. Nor does ſhe only refine the
language. but ſhe tunes it too, modulates the tone and
accent, admits no unhandſome earneſtneſs or loudneſs of
Diſcourſe, the latter whereof was thought ſo undecent in
Carneades (tho in his public Lectures) that the Gymnaſiarch
repro-

reproved him for it: and sure, if 't were not allowable in a Philosopher in his School, 't will less become a woman in ordinary converse; and if we consult *Prov.* 7. 11. and 9. we shall find loudness and clamor in women coupled with such other epithets, as will surely not much recommend it. A womans tongue should indeed be like the imaginary Music of the spheres, sweet and charming, but not to be heard at distance.

9. And as Modesty perscribes the manner, so it does also the mesure of speaking; restrains all excessive talkativeness, a fault incident to none but the bold, the monopolizing of discourse being one of the greatest assumings imaginable, and so rude an imposing upon the company, that there can scarce be a greater indecency in conversation. This is ingeniously expresst by our divine Poët *Herbert*,

A civil guest,
Will no more talk all, then eat all the Feast.

He that engrosses the talk, enforces silence upon the rest, and so is presumed to look on them only as his auditors and Pupils, whilst he magisteriously dictates to them: which gave occasion to *Socrates* to say, It *is arrogance to speak all, and to be willing to hear nothing.* It is indeed universally an insolent unbecoming thing, but most peculiarly so in a woman.

10. The ancient Romans thought it so much so, that they allowed not that sex to speak publicly, tho it were in their own necessary defence; insomuch that when *Amesia* stood forth to plead her own cause in the Senate, they lookt on it as so prodigious a thing; that they sent to consult the Oracle what it portended to the State: and tho these first severities were soon lost in the successes of that Empire *Valerius Maximus* could find but two more, whose either necessity or impudence, perswaded them to repeat this unhandsom attemt.

11. And this great indecency of Loquacity in Women, I am willing to hope is the reason why that Sex is so generally charged with it; not that they are all guilty,

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but that when they are, it appears so unhandsom, as makes it the more eminent and remarkable: Whether it were from that ungracefulness of the thing, or from the propension Women have to it, I shall not determin; but we find the Apostle very earnest in his cautions against it; 1 *Cor.* 14. 35. he expresly enjoins Women to *keep silence in the Church*, where he affirms it a shame for them to speak: and tho this seems only restrain'd to the Eccleſiastical Assemblies, yet even so it reaches home to the gifted Women of our age, who take upon them to be Teachers; whereas he allowed them not to speak in the Church, no not in order to learning, tho a more modest design then that of teaching. But besides this, he has a more indefinit prescription of silence to Women; 1 *Tim.* 2. 11. *Let Women learn in silence*: and again *v.* 12. *to be in silence*. The Apostle seems to ground the Phrase, not only on the inferiority of the woman in regard of the creation and first sin, v. 13. 14. but also on the presumtion that they needed instruction; towards which silence has alwaies bin reckoned an indispensible qualification, the introductory precept in all Schools, as that wherein all attention is founded. If some women of our age think they have outgone that novice state the Apostle supposes, and want no teaching; I must crave leave to believe, they want that very first Principle which should set them to learn, *viz.* the knowledge of their own ignorance: a science which so grows with study and consideration, that *Socrates* after a long life spent in pursuit of Wisdom, gave this as the sum of his learning, *This only I know, that I know nothing*. This proficiency seems much wanting to our female Talker, who, in this, seem to confute the common maxim, and give what they have not, by making their ignorance visib'e to others, tho it be undiscernable to themselves: and to such we may not unfitly apply the Sarcasm of *Zeno* to a talkative Youth; *their ears are fallen into their tongue*.

12. But besides this assuming sort of talkativeness, there is another usually charged upon the Sex, a meer chatting, pratling humor, which maintains in self at the cost of their neighbors, and can never want supplies as long as there is any body within the reach of their observation.

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This I would fain hope, is most the vice of the vulgar sort of Women; the education of the Nobler setting them above those meane entertainments. Yet when 'tis remembred that St. *Paul*, 1 *Tim.* 5. 13. makes Tatling the effect of Idleness, it may not unreasonably be feared, that where there is most of the Cause, there will be som of the Effect. And indeed, it would puzzle one to conjecture, how that round of formal Visits among Persons of Quality should be kept up without this: That their Visits should be only a dumb Shew none will suspect among women; and when the unfashionable themes of Housewifery, Piety, &c. are excluded, there will not remain many Topics of Discourse, unless this be called into supply. And this indeed is a most inexhaustible reserve, it having so many springs to feed it that 'tis scarce possible it should fail. And when 't is farther considered, how apt a minister it is to Envy, Spleen, Revenge, and other feminine Passions, we cannot suppose it can be unacceptable where any of those bear sway. But I believe it is not more frequently introduc'd by any thing then the vanity of Wit, which has no where a more free and exorbitant range than in censuring and deriding; nay, finds not only Exercise but Triumph too, vain Persons seldom considering the Infirmities or follies of others, without some Complacencies, and assuming reflections on themselves; which how unagreeable it renders this liberty of talking to that Modesty we recommend, is obvious enough, and would God 't were only opposit to that; but it is no less so to all the obligations of Justice and Charity also, which are scarce so frequently violated by any thing, as by this licentiousness of the tongue.

13. There is yet another vice of it, for which the female Sex has bin generally accus'd, and that is reveling of secrets; an infirmity presum'd so, incident to them, that *Aristotle* is said to have made it one of the three things he solemnly repented of, that he had ever trusted a Secret with a Woman. But by how much the greater prejudice they lie under in this respect, the greater ought to be their caution to vindicate not only their Persons, but their Sex, from the imputation, which is indeed extreamly reproachful:

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this blasting humor being a symptom of a loose impotent soul, a kind of incontinence of the mind, that can retain nothing committed to it; but as if that also had its Diabetic passion, perpetually and almost insensibly evacuating all. And indeed however we are willing to appropriate this to the Sex, yet the fault is owing only to this ill constitution of the mind, which is oft-times no less visible in men; as on the contrary, those women who by reason and Vertue have acquir'd a Solidity and Firmness of mind, are as sure repositories of a Secret, as the most masculine confidents: and such I have no intent to involve in this charge, but rather, by proposing their example to the rest, shew that nature has put them under no fatall necessity of being thus impotent. A secret is no such unruly thing, but it may be kept in: they may take the Wise mans words for it, *Eccus.* 19. 10. *If thou hast heard a word let it die with thee, and be bold, it will not burst thee.*

14. This is a piece of daring manliness, which they may affect without breach of Modesty; would God they would take it in exchange for that virile Boldness, which is now too common among many even of the best Rank. Such a degenerous age do we now live in, that every thing seems inverted, even Sexes; whilst men fall to the Effeminacy and Niceness of women, and women take up the Confidence, the Boldness of men, and this too under the notion of good Breeding. A blush (tho formerly reputed the color of Vertue) is accounted worse manners then those things which ought to occasion it, and such as nothing but the simplicity of a Country Girl can excuse. But the infirmity for the most part proves very corrigible; a few weeks of the Town Discipline wears of that piece of Rusticity, and advances them to a modish Assurance. Nor is that design'd to terminate in it self, but 't is to carry them on; till they arise to a perfect Metamorphosis, their Gesture, their Language, nay sometimes their habit too being affectedly masculine; so that what *Tacitus*, speaks of *Vitellius* in relation to his being a Prince, we may apply to them and say, that *If others did not remember them to be women, themselves could easily forget it.*

15. Yet

15. Yet, were this affectation confin'd only to the more nocent indifferent things, 't were more tolerable; but as it extends farther, and there are women who think they ve not made a ſufficient eſcape from their ſex, till they ve aſſumed the Vices of men too. A ſober modeſt dialect too effeminate for them: a bluſtring ranting ſtile is taken , and (to ſhew them proficients in it) adorn'd with all e Oaths and Imprecations their memory or invention n ſupply; as if they meant to vindicate their ſex from the nputation of Timerouſneſs by daring God Almighty. 'Tis ue indeed, an Oath ſounds gratingly out of whatever ou'h, but out of a womans it hath ſuch an uncouth harſh- eſs, that there is no noiſe on this ſide Hell can be more mazingly odious; yet this is a muſic this diſcordant age ath intoduc d, no former having I think ever heard it in aces at all civiliz'd: ſo that the female ſwearers want that oor ſhadow of excuſe the men pretend to, it having bin far from cuſtomary, that the unwontedneſs could not t force them to ſome induſtry and pains, ere they could quire the habit, and ſet up for female Hectors; an eſſay, herein they have been very kind to the maſculine, by ewing the world there can be ſomthing worſe.

16. 'Tis ſaid there want not ſome who compleat the de- onſtration by the other parrallel qnality of Drinking alſo; vice deteſtable in all, but prodigious in women, who put double violence upon their nature, the one in the intem- erance, the other in the immodeſty; and tho they may ke their immediate copy from men, yet (to the praiſe f their proficiency) they out-do their Examplar and draw ear the original: nothing human being ſomuch beaſt as a unken woman. This is evident enough if we look on the eer ſurface of the crime; but if we dive farther into its nferences and adherencies, the affirmation is yet more refragable. She who is firſt a proſtitue to Wine, will ſoon e to Luſt alſo; ſhe has diſmiſt her Guards, diſcarded all he ſuggeſtions of Reaſon, as well as Grace, and is at the ercy of any, of every aſſailant. And when we conſider ow much fuller the world is of *Amnons* then *Joſephs*, it will ot be hard to gueſs the fate of that womans Chaſtity, which as no other bottom then that of mens. So that unleſs her

vice

vice ſecure her virtue, and the loathſomneſs of the o prevent attempts on the other; 'tis ſcarce imaginable woman that loſes her Sobriety ſhould keep her honeſty: that indeed I might more properly have made this reflecti when I come to ſpeak of Modeſty in the ſecond notion of as it is oppoſed to Lightneſs and Wantonneſs, but it fa not much amiſs now, to be the introduction to it.

17. And if we conſider Modeſty in this ſenſe, we ſha find it the moſt indiſpenſible requiſite of a woman; a thi ſo eſſential and natural to the ſex, that every the leaſt d clination from it, is a proportionable receding from W manhood, but the total abandoning it ranks them amo Brutes, nay ſets them as far beneath thoſe, as an acquir vileneſs is below a native. I need make no collection of t verdicts either of the Philoſophers or Divines in the caſe it being ſo much an inſtinct of nature, that tho too ma make a ſhift to ſuppreſs it in themſelves, yet they canno ſo darken the notion in others, but that an Impudent wo man is lookt on as a kind of Monſter; a thing diverted an diſtorted from its proper form. That there is indeed ſtrange repugnance to nature, needs no other eviden then the ſtrugling, and difficulty in the firſt violations Modeſty, which always begin with regrets and bluſhe and require a great deal of Self-denial, much of vicious For titude, to encounter with the recoilings and upbraiding of their own minds.

18. I make no doubt but this age has arriv'd to as com pendious arts of this kind, as induſtrious vice can ſugge and we have but too many inſtances of early proficients i this learning; yet I dare appeal even to the forwardeſt o them, whether at firſt they could not with more eaſe have kept their vertue then loſt it. Certainly ſuch are the Horror and Shames that precede thoſe firſt Guilts, that they muſt commit a rape upon themſelves (force their own reluctan cies and averſions) before they can become willing proſti tutes to others. This their ſeducers ſeem well to underſtand and upon that ſcore are at the pains of ſo many preparatory courtings, ſuch expence of preſents too; as if this were ſo uncouth a crime, that there were no hope to introduce it but by a confederacy of ſome more familiar vices, their Pride or Covetouſneſs.

19. The

19. The best way therefore to countermine those Stra-gems of men, if for women to be suspiciously vigilant en of the first approches. He that means to defend a Fort, ust not abandon the Outworks, and she that will secure r Chastity, must never let it come to too close a siege, t repass the very first and most remote insinuations of a mpter. Therefore when we speak of modesty in our pre-nt notion of it, we are not to oppose it only to the grosser t of Incontinency, but to all those misbehaviours, which her discover or may create an inclination to it; of which t is all lightness of carriage, wanton glances, obscene course; things that shew a woman so weary of her honor, at the next comer may reasonably expect a surrender, and nsequently be invited to the Assault. Indeed they are h, that one would rather think them the result of many s, then meerly the Prologue to one, and yet nothing t a custom of private sin, could supply impudence enough do what is so publicly scandalous; and where this is nd in those of any considerable age, charity it self can rce pass a milder censure. Yet possibly in those of the ungest sort, they may at first be taken up (as their dress meerly in imitation of others, embrac'd implicitly upon e autority of those, whose examples govern the modes, hen a poor girle, who has still so much of the child as to mire every thing that glitters, sees these things used by e gay people of the world, 'tis no wonder if she take ese as part of their accomplishments, and, upon peril of at formidable calamity of being unfashionable, conform them: Which yet does not so much extenuate the guilt those few seduced persons, as it aggravates that of the ducers, and attests the strange corruption of the age, that ose things which the less hardned sort of prostitutes were rmerly ashamed of, should now pass into the frequency d avowedness of a fashion, become a part of Discipline d Institution of youth; as if vice now disdain'd to have any nies in its school, and therefore by a prepostrous antici-tion, make its pupils begin where they were wont to d, initiates them at first into that shamelessness, which as wont to be the product only of a long habit: what the d will be of these Piqueerers in impudence, who thus put

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their vertu on the forlorn hope, is easie to divine. Yet not this the only state of danger: they who keep their rank and tho they do not provoke assaults, yet stay to receive them, may be far enough from safety. She that lends a patient ear to the praises of her Wit or Beauty, intends at first perhaps only to gratify her vanity; but when she is once charm'd with that Sirens song, bewitcht with that Flatterer she insensibly declines to a kindness for that person that values her so much: and when that spark shall be blown up by perpetual remonstrances of Passion, and perhaps little Romantique artifices of pretending to dye for her with a thousand other tricks, which lust can suggest, 'twill like the *Naphta* Naturalists speak of, in a moment grow to an unquenchable flame, to the ruine both of her vertu and honor.

20. Let no woman therefore presume upon the innocence of her first intentions; she may as well upon confidence of a sound constitution, enter a pest-house and converse with the plague, whose contagion does not more subtily insinuate it self, then this sort of temtation. And in that case she would not stay to define what were the critical distance, at which she might approch with safety but would run as far from it as she could; so in this, it is less concerns her, to remove her self from the possibility of danger, and (how unfashionable soever it be) to put on such a severe Modesty, that her very looks should guard her, and discourage the most impudent assailant. 'T is said of *Philopemen*, that the *Lacedemonians* finding it their interest to corrupt him with mony, they were yet so possest with the reverence of his vertues, that none durst undertake to attaque him; and sure 'twere not impossible for women to arrive at the same security: such an autority there is in Vertu, that where 'tis eminent, 'tis apt to controle all loose desires, and he must not be only lustful but sacrilegious, that attemts to violate such a Sanctuary.

21. But perhaps that sex may fear, that by putting on such a Strictness, they shall lose the glory of their Beauty which is now chiefly estimated by the number of those who court and adore them. To this in the first place I must say that they are miserable Trophies to Beauty that must be built

uilt on the ruins of vertu and honor; and ſhe that to boaſt he length of her hair ſhould hang her ſelf in it, would but t the ſame folly in a lower inſtance.

22. But then ſecondly, 't is a great miſtake to think their eauty ſhall be the leſs prized, ſince 'tis incident to mans ature to eſteem thoſe things moſt that are at diſtance, hereas an eaſie and cheap deſcent begets contemt. So long they govern themſelves by the exact rules of Prudence nd Modeſty, there luſtre is like the Meridian Sun in its clear-eſs, which tho leſs approachable, is counted more glo-ous; but when they decline from thoſe, they are like that un in a cloud, which tho ſafelier gazed on, is not half ſo right. But beſides theſe collateral advantages, 't is certain hat Modeſty gives an immediat and direct improvement to eauty, for tho men for their own vicious ends wiſh them ver'd, yet they cannot but think they are the moſt amiable hen united, and you ſhall hear them often commend the ſpect of that Modeſty, which they would fain circum-ent.

23. But in the 3d. place, there is nothing but ſuch a eſervedneſs that can indeed make their Beauty triumphant. Parly and conqueſt are the moſt diſtant things; and he that deſcends to treat with an aſſailant, whatever he ay tell her of his being her captive, 'tis but in order to he making her his; which when ſhe once is there is no ſtate f ſervitude half ſo wretched, nothing in the world being o ſlaviſhly abject as a proſtitute woman. For beſides all the nterest of another life which ſhe baſely reſigns, ſhe ſacri-ces all that is valuable in this: her reputation ſhe puts wholy in his power that has debauched her, and which is orſe her reformation too. If ſhe ſhould have a mind to eturn to vertu, ſhe dares not for fear he ſhould divulge er former ſtrayings from it: ſo that, like *Catiline*, ſhe is ngag'd to future evils to ſecure the paſt. Yea ſhe ſubjects er ſelf not only to his luſt, but to all his humors and fan-ies, nay even to all thoſe who have bin inſtrumental to heir privacies, none of them all being to be diſpleas'd for ear of blabbing: and when 'tis remembred, what a ſort of attel they are, which are the engines in ſuch affairs, there an ſcarce be any thing more deplorable then to be within

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their lash. 'Tis true indeed, some have found a way to cure this uneasiness by being their own delators, not only confessing but boasting their crime, and by an impudent owning prevent all accusation: yet even this serves but to attest the intolerableness of the former condition, when this worst of mischiefs is chose as a rescue, Their impatience of being alwaies in awe, makes them take up that resolution for infamy, which *Cæsar* did for death, who said 'twas better to dye once then to be alwayes in fear. And tho this desperate remedy may cure the fear, yet it ascertains the reproch; for whereas in the impeachment of others there is place for doubt, and charity may promt some to disbelieve it, yet when the fact is justified by the offender, the evidence is uncontrolable. and withal doubles the infamy. For, besides that which adheres to the crime there is a distinct portion due to the impudence; yet like the Scorpion it must cure its own sting, and tho it increases the obloquy, yet it deadens the sence of it.

24. But when they have thus steel'd their forheads againft all impressions of shame, they are still liable to many other painful effects of their sin. What fears of being abandoned, what jealousies of rivals, do often torture them? And indeed not without ground: for they cannot but know, that the same humor of variety which engaged their Paramors in their love, may do the same for another, and another, and so on: it being as possible to grasp the air, as to confine a wandring lust. Besides, what anxious apprehensions have they of the approch of age, which they are sure will render them loathed and despicable, as also of all intermedial decaies of Beauty? How critically do they examine their glass? and every wrinkle that it represents in their face, becomes a deep gash in the heart. But if they have at any time the lesure (or indeed the courage) to look inward the view is yet more dreadful, a deform'd soul, spoild of its innoence, and rendred almost as brutish as the sin it hath consented to, But tho it be in some respects *like the beast that perisheth*, it is not it, cannot be, in that which would most avail it: an endless being it cannot lose, nor can it expect any thing from that preeminence of its nature, but an infinity of misery. This is such an amazing con-

contemplation, as, methinks, were it insisted on, should allay the hottest blood; no impure flames being so fierce as to contest with those of unquenchable fire. It is therefore tho a very impious, yet no unskilful artifice of those, who would vitiate women in their manners, to corrupt them in their Principles, and by extinguishing all hopes or fears of another World, perswade them to immerse boldly into all the abominations of this. 'Tis said, this is now an art of wooing, the modern preludium to the basest proposals: it seems this age dares not trust only to the former ways of seducement, fears there will not be women enough that will forget the interests of another World; and therefore is fain to set up a new party of others to disbelieve it. And I fear that design has bin too prosperous; many women are so much more concerned for their bodies then their souls, that they are contented the one should be elevated upon the depression and debasement of the other; and whilst with a vain transport, they can hear their outward form applauded as Angelical, or Divine, they can very tamely endure to have their better part vilified and despised, defin'd to be only a puff of air in their nostrils, which will scatter with their expiring breath, or, in the Atheist's phrase, *Wisd. 6.6. vanish as the soft air.* Whereas they should consider, that they who preach this doctrin to them, design it only to infer a pernicious use. 'Tis a maxim in Politics, that those counsels are suspiciously to be scan'd, which carry in their front the advisers interest; which certainly is never more visible then in this case, he that once gains this point, never needing to contest for all the rest. For he that can perswade a woman out of her soul, will soon command her body, and then what was at first his interest, becomes hers at last: and her wishes of the mortality of her soul, are much stronger then 'tis possible her beleif of it could be: which confirms abundantly my affirmation of the servile, wretched condition of such a person. For if we judg that a very severe slavery, which makes people desirous to resign a temporal being, what shall we think of that which provokes them to renounce an eternal?

25. And now by this gradation of miſchiefs we may judg of the deplorable ſtate of thoſe who have abandonned thei Vertue; wherein I doubt not the conſciences of many canno only atteſt, but much improve the deſcription; and all ſhall ſay to ſuch, is, only to conſult that boſom monito which till they do all Homilies will be inſignificant. M deſign was not therefore to tell them what they too wel feel, but only to point out their wracks as warnings t others.

26. Let thoſe therefore who are yet untainted, and b being ſo, have their judgments clear and unbiaſt, conſide ſoberly the miſery of the other condition, and that not onl to applaud, but ſecure their own; and when ever th outward pomps and gaudy ſplendors of a vitiated woma ſeem, like that of *Creſus*, to boaſt their happineſs, le them look through that Fallacy, and anſwer with *Solon that thoſe only are happy who are ſo at their end.* Their mo exquiſit deckings are but like the garlands on a beaſt de ſign'd for Sacrifice; their richeſt gems are but the chain not of their ornament but ſlavery; and their gorgeous ap parel, like that of *Herod*, covers perhaps a putrid body (for even that doth not ſeldom prove their fate) or how ever a more putrid ſoul. They who can thus conſider them will avoid one great ſnare; for 'tis not alwayes ſo muc the luſt of the fleſh, as that of the eyes which betrays woman. 'Tis the known infirmity of the Sex, to love gaiety and a ſplendid appearance, which renders all temptation of that ſort ſo connatural to them, that thoſe who are no arrived to a more ſober eſtimate of things, will ſcarce b ſecure. It will therefore be neceſſary for them to regulat their opinions, and reduce all ſuch things to their juſt valu and then they will appear ſo trifling, that they can neve maintain any competition with the more ſolid intereſts o Vertu and Honor. For tho thoſe terms ſeem in this looſe age to be exploded; yet where the things are viſible the extort a ſecret veneration, even from thoſe who think their concern publicly to deride them: whereas on th other ſide a defection from them expoſes to all the con tempt imaginable, render them deſpis'd even by thoſe wh betrai'd them to it, leaves a perpetual blot upon thei

Name

Names, and their Family. For in the character of a woman, let Wit and Beauty, and all female accomplishments stand in the front; yet if wantonness bring up the rear, the Satyr soon devours the Panegyric, and (as in an Echo) the last words only will reverberate, and her vice will be remembred when all the rest will be forgot. But I need not declame upon this theme; the Son of *Syrach* has done it to my hand, in many passages, but especially *Eccluſ.* 23. to which I refer the reader.

27. What hath bin already said, is I suppose, sufficient to convince every woman how much it is her concern to keep herself strictly within the bounds of Modesty and Vertu. In order to which, there is nothing more important then a judicious choice of their Company; I mean not onely for men, but women also: vice is contagious, and this especially has that worst quality of the Plague, that 'tis malicious, and would infect others. A woman that knows her self scandalous, thinks she is reprocht by the vertu of another, looks on her as one that is *made to reprove her wayes*, as it is, *Wiſd.* 2. 14. and therefore in her own defence strives to level the inequality, not by reforming her self, (that she thinks too hard a task) but by corrupting the other. To this end, such as are willing to screw themselves into an acquaintance, will be officiously kind, and by all arts of condescention and obliging, endeavour to ensnare a woman of reputation into their intimacy. And if they succeed, if they can but once entangle her into that cobweb-friendship; they then, spider-like, infuse their venom, never leave their vile insinuations till they have poisoned and ruined her. But and if on the other side they meet with one of too much sagacity to be so entrapped; if they cannot taint her Innocence, they will endeavour to blast her Fame: represent her to the World to be what they would have made her: that is in the Psalmists phrase, *such a one as themselves*, Psal. 50. 24. so that there is no conversing with them, but with a manifest peril either of Vertu or Honor, which should methinks be a sufficient diſswasive. 'Tis true, 'tis not alwayes in ones power to shun the meeting with such persons, they are too numerous, and too intruding to be totally avoided; unless, as

St. *Paul* says, 1 *Cor.* 5. 10. *one should go out of the World*. But all voluntary converse supposes a choice, and therefore every body that will may refrain that, may keep o the utmost frontiers of civility, without ever suffering an approch towards intimacy and familiarity.

28. And sure were this distance duly observed, it migh be of excellent use a kind of lay Excommunication, whic might come very seasonably to supply the want of th Ecclesiastic now out-dated. And this seems very well t agree with the sense of *Solon*, the wise *Athenian* Law-give who, besides that he shut the Temple-doors against them interdicted them the sacred Assemblies, made it one of h laws, that an Adultéress should not be permitted to we any ornaments, that so they might in their dress carry th note of their infamy. Should we have the like distinctio observed, I fear many of our gayest birds would be unplu med, and tho the same be not now an expedient practi cable, yet the former is, and might be of very good use For beside that already mentioned of securing the inno cent, it might perhaps have a good effect on the guilty who could not but reflect with some shame on themselve if they were thus singled out and discriminated; where whilst they are suffered to mix with the best Societies (like hurt Deer in a herd) they flatter themselves they ar undiscernable.

29. But indeed the advantage of this course is yet mor extensive, and would reach the whole Sex, which no seems to lie under a general scandal, for the fault o particular persons. We know any considerable number o smutty ears casts a blackness on the whole field, which ye were they apart, would perhaps not fill a small corner o it: and in this uncharitable age, things are apt to b denominated not from the greater but worser part whereas, were the precious severed from the vile, by some note of distinction, there might then a more certai estimate be made: and I cannot be so severe to woman kind, as not to believe the scandulous part would the make but a small shew which now makes so great a noise.

30. Be

30. Beſides this I can ſuggeſt but one way more for women of honour to vindicate their Sex, and that is by making their own vertu as illuſtrious as they can: and by the bright ſhine of that, draw of mens eyes from the worſer proſpect. And to this there is required not only innocence, but prudence: to abſtain, as from all real evil, *ſo from the appearance of it too*, 1 Theſſ. 5. 22. not, by any doubtful or ſuſpicious action, to give any umbrage or cenſure but as the Apoſtle ſayes in another caſe, 2 Cor. 11. 11. *to cut off occaſion from them that deſire occaſion*; to deny themſelves the moſt innocent liberties, when any ſcandalous inference is like to be deduc'd from them. And tho perhaps no caution is enough to ſecure againſt the malicious, and the jealous; tho 'tis poſſible ſome black mouth may aſperſe them, yet they have ſtill *Plato*'s reſerve, who being told of ſome who had defam'd him, *'tis no matter ſaid he, I will live ſo that none ſhall believe them.* If there lives be ſuch, that they may acquit themſelves to the ſober and unprejudiced, they have all the ſecurity can be aſpir'd to in this world; the more evincing atteſtation they muſt attend from the unerring Tribunal hereafter; where there lyes a certain appeal for all injur'd perſons who can calmly wait for it.

SECT. II.

Of Meekneſs.

1. IN the next place we may rank Meekneſs as a neceſſary feminine Vertu; this even nature ſeems to teach which abhors monſtroſities and diſproportions, and therefore having allotted to women a more ſmooth and ſoft compoſition of body, infers thereby her intention, that the mind ſhould correſpond with it. For tho the adulterations of art, can repreſent in the ſame Face beauty in one poſition, and deformity in another, yet nature is more ſincere, and never meant a ſerene and clear forhead, ſhould be the frontis-piece to a cloudy tempeſtuous heart. 'Tis therefore to be wiſht they would take the admonition, and whilſt they conſult their glaſſes, whether to applaud or improve their outward form, they would caſt one look inwards, and examine what ſymmetry there is held with a fair outſide, whether any ſtorm of paſſion darken and overcaſt their interior beauty, and uſe at leaſt an equal diligence to reſcu that, as they would to clear their face from any ſtain or blemiſh.

2. But it is not nature only which ſuggeſts this, but the God of nature too, Meekneſs being not only recommended to all as a Chriſtian vertu, but particulariy enjoin'd to women as a peculiar accompliſhment of their Sex, 1 *Pet.* 3. 4. where after the mention of all the exquiſit and coſtly deckings of art, this one *ornament of a meek and quiet ſpirit*, is confronted to them, with this eminent atteſtation, that it is *in the ſight of God of great price*, and therefore to all who will not enter diſpute with God, and conteſt his judgment, it muſt be ſo too. Now tho Meekneſs be in it ſelf a ſingle entire vertu, yet it is diverſifi'd, according to the ſeveral faculties of the ſoul, over which it has influence; ſo that there is a Meekneſs of underſtanding, a Meekneſs of the Will, and a Meekneſs of the Affections; all which muſt concur to make up the Meek and quiet ſpirit.

3. And

3. And firſt for the Meekneſs of the Underſtanding, it conſiſts in a pliableneſs to conviction, and is directly oppoſite to that ſullen adherence obſervable in too many; who judg of tenets not by their conformity to truth and reaſon, but to their prepoſſeſſions and tenaciouſly retain'd opinions, only becauſe they (or ſome in whom they confide) have once own'd them: and certainly ſuch a temper is of all others the moſt obſtructive to Wiſdom. This puts them upon the chance of a Lottery, and what they firſt happen to draw determines them meerly upon the privileg of its precedency, ſo that had *Mahomet* firſt ſeiz'd them, his tenure would have bin as indefeſable, as Chriſts now. How great the force of ſuch prejudices are, we may ſee by the oppoſitions it rais'd againſt Chriſtian doctrine in groſs at its firſt promulgation: the *Jews* blind Zeal for the Traditions of their Fathers, engaging them in the murder even of that very Meſſias whom thoſe Traditions had taught them to expect, and after in the perſecution of that doctrine which his Reſurrection had ſo irrefragably atteſted. And to juſtifie the propriety of this obſervation, to thoſe I now write to, 'tis expreſly affirm'd, to *Acts* 13. 50. That they made uſe of the zeal of the female Proſelites for that purpoſe. *The* Jews *ſtirred up the devout and honorable women, and rais'd a perſecution againſt* Paul *and* Barnabas. So that 'tis no unſeaſonable advice to ſuch, to be ſure they ſee well their way before they run too fierce a carriere in it: otherwiſe the greateſt heat without light, does but reſemble that of the bottomleſs pit, where flames and darkneſs do at once cohabit.

4. But whileſt I decry this prejudicate ſtifneſs, I intend not to plead for its contrary extreme, and recommend a too eaſie flexibility: which is a temper of equal, if not more ill conſequence then the former. The adhering to one opinion can expoſe but to one error, but a mind that lies open to the effluxes of all new tenets, may ſucceſſively entertain a whole ocean of deluſions: and to be thus yielding, is not a Meekneſs but Servileneſs of Underſtanding. Indeed 'tis ſo great a weakneſs of mind, that the Apoſtle ſinks it ſomewhat below the impotence of women, and reſembles it to that of children, *Eph.* 4. 14. yet it ſeems

the folly of ſome women had levell'd them with childre in this matter, for the ſame Apoſtle takes notice of ſuch to whom as he gives the Epithet of ſilly, ſo the latter par of the Character ſpeaks them incorrigibly ſo *ever learning and never able to come to the knowledg of the truth*, 1 Tim. 3. 6. a deſcription which if we compare with our times we muſ think prophetic. For how many inſtances hath this age given us of women ſo led captive; who being either affected with the novelty, or ſeduced by the pretended zeal of a new teacher, have given up their underſtanding to him and for a while this ſtrong man has kept poſſeſſion, but when a ſtronger then he hath come it has fared as with him in the Goſpel, a louder zeal or a newer doctrine ſoon divide his ſpoile: and that by force of the very ſame principle on which he ſet up, which within a while undermines the latter alſo, and ſo ſucceſſively: till the poor Proſelite has bin hurried through all the mazes of wild error, and at laſt perhaps (like a palate diſtracted by too much variety) ſhe fixes upon that which at firſt ſhe moſt decried. This has bin eventually true in ſome, who ſetting out in the fierceſt deteſtation of Popery, have wandred ſo long like the blinded *Syrians*, 2 King. 6. 20. that they have at laſt found themſelves in the midſt of *Samaria*: by an inſenſible circular motion bin brought about to that Religion, from which alone they deſigned to fly. So little do itching ears know whether they may be carried, and indeed the ear when infected with that prurient humor may vie Miſchiefs with the tongue, which St. *James* tells us, *Chap.* 3. 25. *is* (tho a little member) *a world of iniquity.*

5. 'Tis therefore the moſt important concern of all, to fortifie that ſo aſſailable part: but 'tis eſpecially ſo of women, not only in reſpect of that natural imbecillity, which renders them liable to ſeducement, but alſo becauſe the opinion of their being ſo, makes them particularly aim'd at by ſeducers. For as he who is to put off adulterated wares, will chuſe the moſt unwary chapmen, ſo theſe Sophiſticators of Divinity, deſire the moſt undiſcerning Auditors. And truly that ſo many of that Sex are ſo, I do not ſo much impute to any natural defect, as to the looſe notions they have of Religion, of which they have perhaps ſome general

eral confuſed apprehenſions, but have ſo little penetrated he depth of it, that they know not why they are *Chriſtians*, ather then *Turks*, why of the Church of *England*, rather hen of that of *Rome*, or *Geneva*. And while they are thus nfixt, and have no better principle then cuſtom and com-liance: they have nothing to anſwer to any the groſſeſt eceit that can be obtruded upon them, which for ought hey know or have conſider'd, may be as true as any thing hey formerly profeſt. Now when any one in this condition hall be aſſaulted, not only by the repeated importunities of falſe teachers, but alſo by ingeminated threatnings of ell and damnation; ſhe is like one awaked by the outcry of fire, and in that amaze will be apt to run where-ever he firſt diſcoverer of her danger ſhall lead her.

6. I ſhall therefore moſt earneſtly recommend it as the beſt Antidote againſt the poiſon of novel doctrines, to examin well the grounds of the old; for want of this it is that our Church has bin expoſed to ſo many frivolous cavils, t being too incident to the perverſe Pride of humane na-ture, to ſpeak evil of things we underſtand not. And had our ſhe-zealots firſt conſulted ſome ſober guides, and from them underſtood upon what grounds the Practice as well as Doctrine of our Church was founded, they could not ſo eaſily have bin carried away *by every wind of doctrine*, as the Apoſtle phraſes it, *Eph.* 4. 14.

7. Indeed this is no more then common juſtice exacts, which forbids the condemning even the vileſt malefactor unheard, (and unheard and not underſtood, are in this caſe terms equivalent) yet ſure they owe ſomething more to that Church from whoſe miniſtry themſelves muſt confeſs to have derived their Chriſtianity, in whoſe boſom they have bin cheriſht, and conſequently may plead a mothers right in them; ſo that unleſs poſſeſſion, which fortifies Ci-vil rights, deſtroy the Eccleſiaſtic; ſhe may challenge beſides that natural juſtice, (which is the common due of of humanity) a parental reſpect and reverence, a debt which is ſure very ill anſwered by thoſe, who caſt off her obedience before they have at all conſidered what it is ſhe commands. And if the abdicating a child be a thing ſo un-natural, as needs ſome very important cauſe to juſtifie it;

the renouncing of a Parent muſt require a reaſon as far transcending that as the guilt does, if it be cauſleſs; and ſuch it muſt inevitably be in all, who for want of due examination, ſuffer themſelves to be led into groundleſs prejudices and diſguſts.

8. To prevent that guilt, and a multitude of others which ſpring from it: It muſt again repeat my Propoſal that woman of Quality (who are preſumed to want neither Parts nor leſure for it) would a little look into the infidel of the Religion they profeſs; if it be a true one, 'twill hear the inſpection, truth never ſhunning the light: if it be not, the diſcovery cannot be too early. And indeed among the many remarkable impreſſes of truth our Church bears, this is one, that ſhe does not blindfold her Proſelites, leave them the uſe of their diſcerning Faculty, and does not by obtruding upon them an implicit belief, force them to lay down their Reaſon when they take up their Faith. And now why ſhould not Ladies ſpend a few of their many idle hours in this inquiſition, I mean not to embark them in a maze of controverſies, but only to diſcern thoſe plain grounds of Truth of which our Church builds: which if well digeſted, will prove a better amulet againſt delusion then the reading whole *Tomes* of Diſputations, more apt to diſtract then fortify their underſtandings. And had they thus done, had their minds bin ballaſted by ſober principles, ſo many of them had never made up the triumphs of ſo many and ſo various ſeducers. And tho to ſuch this advertiſement may come too late (like aſſiſtance after a defeat) yet it may be a ſeaſonable caution to others: and to thoſe I offer it, as that very temper wherein conſiſts that rational Meekneſs of the underſtanding I would recommend to them, which is equally violated by a blind obſtinacy, or as blind a flexibility.

9. A ſecond ſort of Meekneſs is that of the Will, which lies in its juſt ſubordination, and ſubmiſſion to a more ſupream Autority, which in Divine things is the Will of God; in Natural or Moral right Reaſon: and in human Conſtitutions the command of Superiors: and ſo long as the Will governs it ſelf by theſe in their reſpective Orders, it tranſgreſſes not the Meekneſs requir'd of it. But experience

ſence atteſts, that the Will is now in its depravation an imperious Faculty, apt to caſt off that ſubjection to which it was deſign'd: and act independently from thoſe motives which ſhould influence it. This God knows is too common in all Ages, all Condition, and Sexes: but the feminine ſex more eſpecially under an ill name for it. Whether that have grown from the low opinion conceived of their Reaſon, leſs able to maintain its Empire, or from the multiply'd habitual inſtances themſelves have given of unruly Wills, I ſhall not undertake to determin: but either way 'tis, I am ſure, ſo great a reproch, as they ſhould be very induſtrious to wipe off. And truly I know nothing more incentive to that endeavor, then the having a right eſtimate of the Happineſs as well as Vertu of a governable Will. How calmly do thoſe glide through all (even the rougheſt) events, that can but maſter that ſtubborn Faculty? A will reſign'd to God's, how does it enervate and infeeble any calamity? Nay indeed it triumphs over it, and by that conjunction with him that ordains it, may be ſaid to command even what it ſuffers. 'Twas a Philoſophical Maxim, that a wiſe moral man could not be injured, could not be miſerable. But ſure 'tis much more true of him who has that divine Wiſdom of Chriſtian reſignation; that twiſts and inwraps all his choices with God's, and is neither at the pains nor hazard of his own elections: but is ſecure, that unleſs Omniſcience can be deceived, or Omnipotence defeated, he ſhall have what is really beſt for him.

10. Proportionable (tho not equal) to this, is the happineſs of a Will regulated by Reaſon in things within its Sphere: 'tis the dignity of humane Nature, and that which diſtinguiſhes it from that of Beaſts. Yea, even thoſe grow more contemtible in their kinds, the farther they are removed from it. The ſtupid ſturdineſs of an Aſſe has render'd it Proverbial for folly, when the tractableneſs of other Animals has tempted ſome to liſt them among rationals. Beſides, reaſon affords ſomething of a Baſis and Foundation for the Will to bottom on. He that governs himſelf by reaſon (that being ſtill the ſame) will act equally and conſonant to himſelf; but he that does a thing this moment, only becauſe he will, may the next have as weighty an argument

to do ſomething quite contrary; and ſo may ſpend h
whole time in unravelling his *Spiders webs*, as the Prophe
rightly calls the vain deſigns of ſuch brutiſh men, *Iſa.* 59. 5
Not to ſpeak of thee recoilings and upbraidings of th
rational faculties, which are the uneaſie attendents of thoſ
who reſiſt its more direct admonitions; there is nothin
expoſes to more ſecular ruins. An ungovernable Will is th
moſt precipitous thing imaginable, and like the Devil i
the Swine hurries headlong to deſtruction; and yet depriv
one of that poor reſerve, that faint comfort of the miſera
ble Pitty; which will not be ſo much invited by the mi
ſery, as averted by that wilfulneſs which cauſed it. Na
indeed, ſo little can ſuch perſons expect the compaſſio
of others, that 'twill be hard for them to afford them
ſelves their own: the conſciouſneſs that their calamitie
are but the iſſues of their own perverſeneſs, being apt t
diſpoſe them more to hate then pitty. And this is no ſma
accumulation of wretchedneſs, when a man ſuffers not onl
directly, but at the rebound too, reinflicts his miſerie
upon himſelf by a grating reflection on his own madneſs
Yea, ſo great an aggravation is it, that even Hell it ſelf i
enhaunced and compleated by it; all the torments there
being edged and ſharpned by the woful remembrance, that
they might once have avoided.

11. In the laſt place a Will duly ſubmiſſive to lawfu
Superiors, is not only an amiable thing in the eyes of others,
but exceedingly happy to ones ſelf; 'tis the parent of peace,
and order both public and private. A bleſſing ſo conſide-
rable, as is very cheaply bought with a little receding from
ones own will or humor, whereas the contrary temper i
the ſpring and original of infinit confuſions, the grand in-
cendiary which ſets Kingdoms, Churches, Families, in
combuſtion; a flat contradiction not only to the word, but
even the works of God; a kind of Anticreative power,
which reduces things to that Chaos from whence God drew
them. Our age has given us too many and too pregnant
inſtances of its miſchievous effects, which may ſerve to
enhaunce the value of that governable malleable temper I
now recommend. And as a Will thus reſign'd to Reaſon and
juſt Autority, is a felicity all rational natures ſhould
aſpire

aſpire to; ſo eſpecially the feminine Sex, whoſe paſſions being naturally the more impetuous, ought to be the more ſtrictly guarded and kept under the ſevere diſcipline of Reaſon; for where 'tis otherwiſe, where a woman has no guid but her Will, and her Will is nothing but her Humor, the event is ſure to be fatal to her ſelf, and often to others alſo.

12. And the hazard of this renders that other reſtraint of the will, I mean that of obedience to Superiors, a very happy impoſition, tho perhaps, 'tis not alwayes thought ſo, for thoſe who reſiſt the government of Reaſon, are not very apt to ſubmit to that of Autority. Yet ſure God and nature do atteſt the particular expedience of this to women, by having placed that Sex in a degree of inferiority to the other. Nay farther 'tis obſervable, that as there are but three ſtates of life, through which they can regularly paſs, *viz.* Virginity, Marriage, and Widowhood, two of them are ſtates of Subjection, the firſt to the parent, the ſecond to the husband; and the third, as it is caſual, whether ever they arrive to it or no, ſo if they do, we find it by God himſelf reckon'd as a condition the moſt deſolate and deplorable. If I ſhould ſay this happens upon that very ſcore that they are left to their own guidance, the ſad wracks of many would too much juſtifie the gloſs; but however it evinces, that God ſets not the ſame valu upon their being maſterleſs, which ſome of them do, whilſt he reckons them moſt miſerable, when they are moſt at liberty.

13. And ſince Gods aſſignation has thus determined ſubjection to be the womens lot, there needs no other argument of its fitneſs, or for their acquieſcence. Therefore when ever they oppoſe it, the contumacy flies higher then the immediat Superior, and reaches God himſelf. And I am apt to think there would not many of that timerous Sex dare ſo far, were it not for ſome falſe punctilioes of honor, which (like thoſe among our duelliſts) have impoſed themſelves. Theſe repreſent Meekneſs and Submiſſion as a ſilly ſheepiſh quality unfit for women of breeding and ſpirit: whilſt an imperious obſtinacy paſſes for nobleneſs and greatneſs of mind. But alas they are wofully miſtaken in their notion of a great ſpirit, which conſiſts in ſcorning to

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do unworthy and vile things, and couragiously encountering the adverse events of life, not in spurning at duty, or seeking to pull themselves from that Sphere where the divine Wisdom hath placed them. No sure, stubbordness is the mark only of a great stomac, not of a great mind; and the cruelty of a coward may as well denominate him valiant, as the ungovernableness of a woman can speak her generous.

14. In this I presume I speak the common sense of all, for what value soever they put upon themselves, nothing renders them less acceptable to others; an imperious woman being a plague to her relatives, and a derision to strangers, yea and a torment to her self. Every the least contradiction (which a meek person would pass over insensibly) inflaming such an unruly temper, and transporting her to such extravagances, as often produce very mischievous effects. On the other side if she be humor'd and complied with, that serves only to make her more insolent and intolerable; makes her humors grow to such a height, that she knows not her self what would please her; and yet expects that others should: so that to such a one, we may apply what *Hannibal* said of *Marcellus*, that if he were vanquished, he never gave rest to himself, nor if he were victorious to others. Certainly the uneaseness of a perverse spirit is so great, that could such come out to compare it with the calm and happy serenity of Meekness and Obedience, there would need no other Lecture to commend them to their esteem or practice.

15. The last branch of Meekness is that of Affections, and consists in reducing the passions to a temper and calmness, not suffering them to make uproars within to disturb ones self, nor without to the disquieting of others, and to this regulation Meekness is generally subservient. Yet because the correcting of some particular passions are more immediatly assignable to other vertues, I shall insist only upon that, on which this has a more direct and peculiar influence, I mean Anger, a two edged passion, which whilst it deals its blows without, wounds yet more fatally within. The commotion and vexation which an angry man feels, is far more painful then any thing he can ordinarily inflict

inflict upon another: herein juſtifying the Epithet uſually given to Anger, that it is a ſhort madneſs, for who that were in his right wits, would incur a greater miſchief to do a leſs. It is indeed ſo great a diſtemper of the mind, that he that is poſſeſt with it, is incompetent for any ſober undertaking, and ſhould as much be ſuſpended from acting, as one in a Phrenſy or Lunacy. This was the judgment and practice too of *Plato*, who going to chaſtiſe a ſervant, and finding himſelf grow angry, ſtopt his correction, a friend coming in and asking what he was doing, *puniſhing* replies he, *an angry man*, as thinking himſelf unfit to diſcipline another, till he had ſubdued his own paſſion. Another time his ſlave having offended him, *I would beat thee, ſayes he, but that I am angry.* It were endleſs indeed to recite the black Epithets given by all Moraliſts to this vice. It ſhall ſuffice to take the ſuffrage of the wiſeſt of men, one that had acquainted himſelf to *know madneſs and folly*, Ecl. 1. 17. and we find it is his ſentence, that *anger reſts in the boſom of fools*, Ecl. 7. 11.

16. And what is thus univerſally unbecoming to human nature, cannot ſure be leſs indecent for the gentler Sex: 'tis rather more ſo, every thing contracting ſo much more of deformity, by how much it recedes from its proper kind. Now nature hath befriended women with a more cool and temperat conſtitution, put leſs of fire and conſequently of choler, in their compoſitions; ſo that their heats of that kind are adventitious and preternatural, rais'd often by fancy or pride, and ſo both look more unhandſomly, and have leſs of pretence to veil and cover them. Beſides women have a native feebleneſs, unable to back and aſſert their angers with any effective force, which may admoniſh them 'tis never intended they ſhould let looſe to that paſſion, which nature ſeems by that very unability to have interdicted them. But when they do it, they render themſelves at once deſpiſed and abhorr'd; nothing being more ridiculouſly hateful, then an impotent rage.

17. But as the moſt feeble inſect may ſometimes diſturb, tho not much hurt us, ſo there is one feminine weapon which as 'tis always ready, ſo proves often troubleſom, I mean the tongue: which, tho in its loudeſt clamors can

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naturally invade nothing but the ear, yet even that is a molestation. The barking of a dog, tho we are secure he cannot bite, is a grating unpleasant sound; and wise women seek that way to event their rage, they are but a sort of speaking brutes, and should consider whether that do not reflect more contemt upon themselves, then their most virulent reproches can fix upon others.

18. But some things have had the luck to acquire a formidableness no body knows how, and sure there is no greater instance of it, then in this case. A clamorous woman is lookt on, tho not with reverence, yet with much dread, and we often find things done to prevent or appease her storms, which would be denied to the calm and rational desires of a meeker person. And perhaps such successes have not been a little accessory to the fomenting the humor; yet sure it gives them little cause of triumph, when they consider how odious it makes them, how unfit (yea intolerable) for human society; let them take the verdict of *Solomon* who declares *it better to dwell* Pro. 25. 24. *in corner of a house top, then with a brawling woman in a wide house.* Nor does the son of *Sirach* speak less sharply tho more ironically, *Eccl.* 26. 27. *A loud crying woman and a scold, shall be sought out to drive away the enemy.* And tho he taxes the feminine vices impartially enough, yet there is scarce any of them which he more often and more severely brands then this of unquietness. It seems 'twas a thing generally lookt on, as very insufferable; as appears by *Socrates*, who when he design'd to discipline himself to perfect patience and tolerance, knew no better way of exercise, then to get a shrew to his wife, an excellence that may perhaps again recommend a woman, when we fall to an age of Philosophers; but at present 'twill be hard for any of our *Xantippes* to find a *Socrates*; and therefore that quality is as destructive to their interests in getting husbands, as it is to the husbands quiet when he is get. But I presume I need not declame farther against this fault, which I suppose cannot be frequent among that rank of women to whom this tract is intended; for if neither moral nor divine Considerations have prevented it, yet probably civility and a gentile education hath: a scold being a creature to be lookt for only in Stalls and Markets, not among

among perſons of quality. Yet if there be any that have descended to ſo a ſorded a practice, they have ſo far degraded themſelves, that they are not to wonder if others ſubſtract that reſpect, which upon other accounts they might demand.

19. And to ſuch I ſhould recommend the uſual method of Phyſic, which is to cure by revulſion, let that ſharp humor which ſo habitually flows to the tongue, be taught a little to recoile, and work inward; and inſtead of reviling others, diſcipline and correct themſelves: let them upbraid their own madneſs, that to gratifie an impotent, nay a moſt painful paſſion, have degenerated from what their nature, their qualities, their education, deſign'd them. And if they can thus reverſe their diſpleaſures, 'twill not only ſecure others from all their indecent aſſaults, but it will at laſt extinguiſh them; for anger is corroſive, and if it be kept only to feed upon its ſelf, muſt be its own devourer; if it be permitted to fetch no forrage from without, nor to nouriſh it ſelf with ſuſpicions and ſurmiſes of others nor to make any ſallies at the tongue, it cannot long hold out.

20. And how much they will herein conſult their intereſt and their reputation, they may be taught by *Solomon*, who makes it the diſtinctive *ſign of a fooliſh woman to be clamorous*, *Prov.* 9. 13. whereas when he gives the character of his excellent woman; he links Wiſdom and Gentleneſs together, *ſhe openeth her mouth with wiſdom, and in her tongue is the law of kindneſs*, Pro. 21. 26. If this verdict may be admitted (as ſure it ought, whether we conſider his wiſdom, or dear bought experience in women) it will confute the common plea of querulous ſpirits, who think to ſeem inſenſible of any the leaſt provocation, is to appear ſilly and ſtupid; tho truly if it were ſo 'twould be full as eligible as to appear mad and raving, as they commonly do in the tranſport of their fury.

21. To conclude, Meekneſs is ſo amiable, ſo indearing a quality, and ſo peculiarly embelliſhing to women, that did they but all conſider it with half the attention they do their more trivial exterior ornaments, 'twould certainly be taken up as the univerſal mode, in all the ſeveral variations of it this Section has preſented.

SECT.

SECT. III.

Of Compassion.

1. OF near affinity to the Vertu of Meekness, is th of Mercy and Compassion, which indeed c scarce thrive in any place where the former hath not pr pared the soil: Anger and Obstinacy being like that roug East-wind which brought the Egyptian Locusts, *Exod.* 10. 1 to eat up every green thing in the Land. A mind harrass with its own impatiency, is not at leisure to observe, mu less to condole the calamities of others. But as a calm a clear day befriends us with a more distinct Prospect of d stant Objects; so when all is quiet and serene within u we can then look about us, and discern what exigencies others invite our pitty.

2. I need not say much to raise an estimate of this Vert since 'tis so essential to our Nature, so interwoven in th composition of Humanity, that we find in Scripture phra compassion is generally seated in the most inward sensib part of our frame, the bowels, so *Col.* 3. 12. *Put on ther fore bowels of mercy*, and *Phil.* 2. 1. *Bowels and mercies.* that a cruel ruthless person unmans himself, and is by th common vote of mankind to be listed among brutes; na not among the better, but only the more hateful noxio sort of them.

3. But this yet more unnatural in the female Sex, whi being of softer mold, is more pliant and yielding to th impressions of pitty, and by the strength of fancy redo bles the horror of any sad object; yea so remarkable is th tenderness, that God when he would most magnify his ow compassion, illustrates it by that of women, as the high human instance. Indeed such a propension have women commiseration, that they are usually taxed with an exce in it; so that any imprudent lenity is Proverbially calle A womanish Pitty, and therefore it may be thought a impertinence to exhort them to that which they can scarc avoi

void. But to this I answer; first, that in this degenerous ge, 'tis no news to see people violate their instincts, as ell as their duties, and be worse then their nature inclines em; many sins being committed even against the grain, nd with violence to constitution.

4. Yet secondly, 'tis not a meer melting of the eyes, or erning of the bowels I design to recommend: Alas, their ears will not be drink to a thirsty soul, nor will shivering his nakedness cloath him, this is such an insignificant mer- as St. *James* describes, saying to a brother or sister, *be warmed, be ye filled, but not giving them things needful to e body*, c. 2. 16. Indeed, she that weeps over those di- resses she will not relieve, might have bin fit to be enter'd the list of the mourning women among the Jews and eathens, who were hired to make up the Tragic pomp Funerals with their mercenary sorrow, but had no real oncern in that loss they seemed to bewail. 'Tis therefore a ore active sort of Compassion to which I would invite em; and yet for method sake, I shall consider it under wo distinct Heads, Giving, and Forgiving.

5. By Giving, in this place, I mean not a general berality, (tho that prudently bounded is an Excellence ell becoming Persons of Fortune) but only such a Giving s terminates upon the needy, and is applied to succor their digencies. To give to those from whom they may expect eturns, may be a design, but at the best can be but gene- osity and of frankness of humor. 'Tis only then mercy (as Christ Himself has defined it) when it is to those from whom hey can *hope for nothing again.*

6. And in this Vertu women have in former Ages emi- ently excelled, yea so essential was it, that we find *So- omon* thought not their character compleat without it, ut numbers it among the properties of his Vertuous Wo- man, *Prov.* 31. 20. *She stretcheth forth her hand to the poor, nd reacheth her hand to the needy.* And it is a little observable, hat after he has describ'd her Industry and Diligence for the acquiring of Wealth, this is set in the front of her disbursments, as the principal use she made of it; and precedes her providing Scarlet for her Houshold, or fine Linnen and Purple for herself, *v.* 21, 22. The application

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is very obvious, and admoniſhes all that own the ſam Title of Vertuous Women, to prefer the neceſſities o others before their own ſuperfluities and delicacies. Nay, they look farther, and conſider who it is that is perſonate in the poor, that begs in every needy diſtreſt ſuppliant an that will finally own every act of mercy as done to himſel methinks they ſhould ſometimes think fit to ſacrifice eve their moſt moderate enjoiments to their charity; be aſhame to ſerve themſelves before their Savior, or let him ſtan naked and hungry, whilſt they are ſolacing with that whic would relieve him.

7. But how then ſhall they anſwer it, who ſuffer him t be ſupplanted, not by their needs, but exceſſes; who hav ſo devoted their hearts and purſe to vanity and luxury, tha they have neither will nor power to ſuccor the wants o others? How unequal and diſproportionate is it, that thoſ who ſtudy to fling away mony upon themſelves, cannot b temted by any opportunity and diſtreſs, to drop an alms t the poor? What a prepoſterous ſight is it to ſee a Lady whoſe gay attire gives her the glittering of the Sun, ye have nothing of its other properties, never to cheer an drooping, languiſhing creature by her influence? 'Tis the counſel of the ſon of *Sirach*, *not to give the poor any occaſio to curſe thee.* Eccluſ. 4. 5. But ſure ſuch perſons do it, i the poor happen not to have more Charity then they exem plify to them. For when they ſhall find ſuch hard heart under ſuch ſoft raiment, ſee them beſtow ſo much upo the decking their own bodies, and do nothing toward the neceſſary ſupport of theirs; 'tis a ſhrewd trial of thei Meekneſs. Poverty is apt of it ſelf to imbitter the ſpirit and needs not ſuch an additional temptation.

8. Nay farther, when a poor ſtarving wretch ſhall look upon one of theſe gay creatures, and ſee that any one o the baubles, the looſeſt appendage of her dreſs; a fan, a busk, perhaps a black patch, bears a price that would warm his empty bowels; will he not have ſharp incitations not only to execrate her pride, and his own poverty but conſequently to repine at the unequal diſtribution of Providence, and add ſin to his miſery? The denial therefore of an alms may be a double cruelty, to the ſoul as well as

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o the body. 'Tis said of *Xenocrates*, that a chased Bird ying to his bosom, he rescued it with much satisfaction, ying he had not betraid a suppliant; but this is in that ase reverst, and in an higher instance; for what can be iore the betraying of a suppliant, then instead of supplying is wants, to rob him of his innocence, and be his snare n lieu of his refuge? This is a consideration I wish more eeply impreſt upon the women of this Age; and truly is their concern it should be so; for since at the last day he inquest shall be so particular upon this very thing, 'tis ut necessary they should examin how they are fitted to ass that test.

9 Let them therefore keep a preparatory audit within heir own breſt, reflect upon the expences of their vanity, hat the delicacy of their food, what the richness and va- iety of their cloths, nay what the meer hypocrisies of heir dress, in false hair, and complexion has cost them; o which they may also add the charge of their recrea- ions and divertisements, those costly arts of chasing away hat time, which they will one day wish to recal: let them say compute all this, and then confront to it the account of their charity, and I much fear the latter will with many of them be comparatively as undiscernible, as *Socrates* found *Alcibiades*'s lands in the Map of the whole world, be so perfectly overwhelm d, that it will appear little in their own sight and nothing in Gods.

10. For if the poor Widows mite acquired a valu meerly from her poverty, that she had no more; by the rule of contraries we may conclude, how despicable the scanty oblations of the rich are in Gods account. If even their li- berality who gave much, was outvied by a farthing, *Mar.* 12. 41. to what point of diminution must their niggardly offerings, who give little, be reduced? especially when they shall be compared with the numerous and costly sacrifices they made to pride and luxury; nay I wish some were not guilty of more then the disproportion, even the total omis- sion of charity, that in a multitude of Taylors bills cannot produce the account of one Garment for the poor, that amidst the delicacies of their own diet (nay perhaps of their dogs too) never order'd so much as the crumbs of

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their Table to any hungry *Lazarus*. But let all such remember, that there will come a time, when one of *Thabitha's* coats, *Acts* 9. 39. will be of more valu then all their riche Wardrobes, tho they could number Gowns with *Lucullus* Cloaks, which the *Roman* Story reports to be 5000, a that when their luxurious fare shall only feast the worm and render them passive in that Epicurism they acted b fore, they will wish they had made the bellies of the poo their refectory, and by feeding them nourished them selves to immortality.

11. Let this I say be seriously remember'd now, le hereafter they fall under the same exprobating remembrance with the rich man in the Gospel, Luke 16. 25. *Remember that thou in thy live time receivedst thy good things*, a Lazarus *that which was evil, but now he is comforted and th art tormented.* A Text which St. *Gregory* professes was eve sounding in his ears, and made him look with suspicion a dread upon that grandeur to which he was advanced, fearing it might be design'd as his final reward. With wh terror then may those look upon their present good thing who by ingrossing them wholly to themselves, own the as their entire portion, and implicitly disclaim their shar of the future? For to that none must pretend, who re ceive their transitory goods under any other notion, the that of a Steward or Factor: as we may see in the parabl of the Talents, where those that had the reward of th five and ten Cities were not such as had consumed thei Talents upon their own riot and excesses, but such as ha industriously employed them according to the design o their Lord: and if it there fared so ill with the meer un profitable servant, who had horded up his Talent, wha shall become of those, who squander away theirs, and ca give no account either of use or principal?

12. Were these considerations duly laid to heart, we might hope to see some of the primitive charity revive when women of the highest rank converted their orna ments and costly deckings into clothing for the poor, an thought no retinue so desirable, so honorable as a train o Alms-folks, but I speak improper, when I make the poor their attendents, for indeed they rather attended the

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oor, did not only order the supply of their wants, but ere themselves their ministers, waited about their sick eds, dreſt their moſt loathſom ulcers, and deſcended to l the moſt ſervile offices about them.

13. But theſe were ſuch heights, ſuch tranſcendencies mercy, as required a deeper foundation of humility then ill now be often met with: yet let me take the occ ſion o ſay, that it may be a good managery of a charity to t (as far as they can) perſonally in it. For beſides that it revents ſome abuſes and frauds, which deputed agents ay ſometimes be temted to, they pay God a double tri- ute in it, of their perſons as well as their fortunes; next ney bring themſelves into acquaintance with the poor, and y that means correct thoſe contemts and nice diſdains, hich their own proſperity is too apt to create farther et, they excite their own compaſſion, which being a notion of the ſenſitive part of the mind, cannot be ſtirr'd o effectually by any thing, as by the preſent of the object, he moſt patheti. tragical deſcription of a diſtreſs, being ot able to affect us half ſo much as one ocular demonſtra- ion. Laſtly 'tis an apt means to encreaſe their thankfulneſs o Almighty God, whoſe bounty to themſelves muſt needs ake a deeper impreſſion, when 'tis compared with the eceſſitous condition of others: for things are beſt illuſtra- ed by their contraries, and 'tis too obſervable in our de- raved nature, that we valu not things by their real poſitive worth, but comparatively as they excell others, nor ever make a right eſtimate of what we enjoy, till our own or others wants inſtruct us.

14. Upon all theſe conſiderations it may be a very be- coming uſeful circumſtance in any charitable miniſtery to be themſelves the actors; and to that end 'twill be a very commendable induſtry to qualifie themſelves to be helpful to the poor in as many inſtances as they can; not only ope- ning their purſes, but diſpenſatories too, providing me- dicines for ſuch as either by diſeaſe, or caſualty want that ſort of relief. A charity which I doubt not is practiſed by many, and I wiſh it were by more, that our nicer Dames who ſtudy only Coſmetics for themſelves, would change the Scene, and inſtead of repairing or diſguiſing their own com-

complexions, ſtudy the reſtauration of their decrepit p tients limbs. And ſure tho it be a leſs faſhionable, 'tis much better ſight, to ſee a Lady binding up a ſore, the painting her face; and ſhe will caſt a much ſweeter ſavo in Gods noſtrils; with the ſmell of unguents and balſom then with the moſt exquiſit odors and perfumes. For ſinc God profeſſes *Eſay* 1. that that very *incenſe* which was de ſign'd as a part of his worſhip, *was an abomination to hi* becauſe not accompanied with the Acts of Mercy, we canne think he will better like of thoſe, which have no highe aim then delicacy and ſenſuality.

15. But beſides this part of mercy in giving, there another, that of forgiving; which may happen to be of larger extent then the former: for whereas that w confin'd to the poor, this h s no ſuch limits, but as it poſſible to be injured by perſons of all ranks, ſo this par doning mercy is to reach equally with that poſſibility. Th is that part of Charity which we peculiarly call Clemency a Vertu which not only Chriſtianity, but Morality re commends. The Antient *Romans* had it in ſuch veneration that they number'd it not only among Vertues but Deities and built it a Temple: and they were ſomewhat toward the right in it, for it was, tho not God, yet ſo eminen an attribute of his, that nothing can more aſſimulate ma unto him.

16. There are many Heroic acts of this kind to be me with among the vertuous Hethens. *Lycurgus* not only for gave *Alexander* who had ſtruck out his eye, but entertain him in his houſe, and by his gentle admonition reclaim him from his former vicious life. *Ariſtid s* being after ſigna ſervices and without crime, unjuſtly baniſhed by his Citi zens, was ſo far from acting or imprecating againſt them that at his departure from *Athens* he ſolemnly prayed th Gods, they might never by any trouble or diſtreſs be for ced to recal him. So *Phocion* being unjuſtly condemned left it as a ſolemn charge to his ſon *Phocas*, that he ſhoul never revenge his death. A multitude of the like example might be produced, but we need not borrow light from their faint Tapers, when we have the Sun beams, I mean the Sun of righteouſneſs our bleſſed Savior, who as he

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as recommended this grace by his precept, so he has ignally exemplified it to us in his practice; the whole de-ign of his descent to earth being only to rescu his enemies rom destruction, and as every part of his life, so the last cene of it was particularly adapted to this end, and his xspiring breath expended in mediating for his crucifiers; *ather forgive them*, Luk. 23. 34. And this copy of his was ranscribed by his first followers, the Primitive Christians n their severest Martyrdoms praying for their persecutors.

17. Thus are we in the Apostles phrase *compassed about ith a cloud of witnesses*, Heb. 12. 1. of eminent examples, which ought to have a forcible influence upon all, but nethinks should not fail to have it on that Sex, whose na-ive tenderness predispose them to the Vertu, and who eed but swim with the stream of their own inclinations. How can we think that their melting eyes should ever parkle fire, or delight in spectacles of cruelty, that their exible tender hearts should turn into Steel or Adamant, e uncapable of all impressions of pitty? Yet God knows uch changes have too often bin seen: woman have not only ut off that softness peculiar to them, but the common in-inct of humanity, and have exceeded not only savage en but beasts in cruelty. There have bin too frequent nstances of the implacable malice, and insatiable cruelties f women: I need not call in the aid of Poetique fiction and ell them of *Clytemnestra*, *Medea*, or the *Belides*, with hun-reds of others, celebrated as instances of Heroic wicked-ess. There are examples enough in more authentic stories. The *Roman Tullia*, the *Persian Pyrasatis*; and that we may ot pass by the sacred Annals, *Jezebel*, and *Athalia*. I orbear to multiply examples of this kind, of which all ages ave produced some so eminent, as have render'd it a ommon observation, that no cruelty exceeds that of n exasperated woman: and it is not much to be wonder'd t, since nothing can be so ill in its prisstine state as that hich degenerates from a better. No enmity we know so itter, as that of alienated friends; no such persecution s that of Apostats, and proportionably no such ferity as hat of a perverted mildness. So that the Poets were not uch out, who as they represented the Graces under the

figures of women, so they did the Furies too: and since 'tis in their election which part they will act, they ought to be very jealous over themselves. The declinations to any vice are gradual, sometimes at first scarce discernable; and probably the greatest monsters of cruelty, would at the beginning have detested those inhumanities which afterwards they acted with greediness.

18. It concerns them therefore toward those beginnings whose end may be so fatal. She that is quick in apprehending an affront perhaps will not be so quick in dismissing that apprehension; and if it be permitted to stay, 'twill quickly improve, twenty little circumstances shall be suborn'd to foment it with new suspicions, till at last it grow to a quarrel; from thence to hatred, from that to malice, and from that to revenge: and when that black passion has overspread the mind, like an Egyptian darkness it admits no gleam of reason or Religion, but hurries them blindfold to their own ruine often as well as others.

19. Let none think this only a fancy or scheme of Discourse: there have bin too many tragical experiments of its truth: how many men have bin mortally engaged upon no weightier original, then the spleen of a woman? the frantic notion of honor among our Duellists fitly corresponding with the as frantic impulses of feminine revenge, and any imaginary injury (or perhaps but just imputation) to the Lady, obliging her Gallant to rush upon the most real sin and danger. A madness something beyond that which the Romances describe of Knight Errantry; for that generally is for the relief of distressed Damsels, but this only to humor the too prosperous ones, the insolent and the proud. Those therefore that have observed the common occasions of Duels, have not unfitly divided them between Wine and Women it being hard to say which is the most intoxicating and besotting. The Son of *Syrach* couples them together, *Eccluſ.* 19. 2. *Wine and Women will make men's understanding fall away.* The many modern examples of this mischief, as they should strike an extreme terror into those Women who have bin any way accessary to the death, or but danger of any man; so are they just matter of caution to

all, so to regulate their Passions, that they never come within distance of implacability; for if once they arrive there, themselves can give no stop.

20. In order to this, 'twil be well to consider at the first incitation; what the real ground is; perhaps sometimes they are angry (as the Galatians were at St. *Paul*, *Gal.* 4 16.) *at those that tell them the Truth*; some scandalous, or at least suspicious behavior, may have engaged a friend to admonish them; (an office that has sometimes proved very fatal: those commonly that have most guilt having less patience to hear of it.) And if this be the case 'tis the greatest injustice in the World to make that a quarrel which is really an obligation: and therefore instead of maligning their Monitor, they ought to thank and reverence him. Nay, tho the accusation be not with that candid design, but be meant as a reproch; yet if it be true, it should not excite anger at their accusers, but remorse, and reformation in themselves.

21. It was the saying of a Wiseman, that he profited more by his enemies then his friends: because they would tell him more roundly of his faults: and this is excellently improved by *Plutarch*, in his Tract, Of the benefits to be reap'd from Enemies: so that even a malicious accusation may be a kindness, and consequently ought not to be repaid with an injury. But suppose, in the last place, that the aspersion be not only unkind, but untrue, it will not even then be safe to let loose to their indignation: first, in respect of Prudence, an angry vindication serving the design of the enemy, and helping to spread the calumny: whereas a wise neglect and dissembling does often stifle and suppress it. Secondly, in respect of duty, for all that own themselves Christians, must confess they are under an obligation to forgive, and not to revenge. Now if they intend to pay a real obedience to this Precept, 'twill be the more easie, the sooner they set to it. He that sees his house on fire, will not dally with the flame, much less blow, or extend it, resolving to quench it at last. And anger is as little to be trusted, which if once throughly kindled, will scarce expire but with the destruction of the subject it works on.

22. Let therefore the disoblig'd not look back upon the injury, but forward to those mischiefs which too sharp a resentment may betray them to: let them consider, that the boiling of their blood may finally cause the effusion of anothers, and wrath may swell into murder. If they would do this, and instead of those magnifying optics wherein they view the wrong, make use of the other end of the perspective, to discern the dismal event at distance; it would sure fright them from any nearer approch, would keep them within those bounds which their duty prescribes them: and thereby acquaint them with a much greater, and more ingenious pleasure then their highest revenge can give them: I mean that of forgiving injuries, and obliging the injurious. This is a pleasure so pure and refined, so noble and heroic, that none but rational natures are capable of it: whereas that of spight and revenge (if it can be called a pleasure) is a meer bestial one; every the most contemtible animal can be angry when 'tis molested, and endeavor to return the mischief.

23. It should therefore, methinks, be an easie determination, whether to embrace that clemency and compassion which we see exemplified in the wisest and best of men, nay in the Omniscient Immortal God, or that savage fierceness of the ignoblest creatures. This is certain, that no woman would be content to assume the outward form of any of those; why then should they subject their nobler part, the mind, to such a transformation? For, as there are no monsters so deformed, as those which are compounded of man and beast: so among them all, nothing can be more unnatural, more odious, then a woman-Tiger. I conclude all with the advice of *Solomon*, Pro. 17. 14. *The beginning of strife is as when one letteth out water; therefore leave off contention before it be medled with.* When once a breach is made upon the spirit by immoderate anger, all the consequent mischiefs will flow in, like a rapid stream when the banks are broken down; nor is there any way to prevent it, but by keeping the bounds entire, preserving that tenderness and compassion which God and Nature do equally inforce and recommend.

SECT.

SECT. IV.

Of Affability.

1. IN the next place we may reckon Affability and Courteſie, which as it is amiable in all, ſo it is ſingularly ſo in women of Quality, and more univerſally neceſſary in them then in the other Sex; for men have often charges and employments which do juſtifie, nay perhaps require ſomewhat of ſternneſs and auſterity; but women ordinarily have few or no occaſions of it, and thoſe who have well digeſted the former Lectures of Meekneſs and Compaſſion, will not be apt to put it on unneceſſarily. Now Affability may be conſidered either as a meer human Accomplishment, or as a divine Vertue; in either notion 'tis commendable; but 'tis the latter that gives it the higheſt Excellence and Perfection.

2. To begin with the firſt notion of it, we may take an eſtimate of its worth by its Cauſe, and by its Effects. For its Cauſe, it derives it ſelf either from a native candor, and generoſity of mind; or from a noble and ingenious Education, or ſomething jointly from both; and theſe are as good originals as any thing meerly moral can flow from. And that theſe are indeed its ſources, common experience will atteſt: thoſe of the greateſt Minds, and beſt Extractions, being uſually moſt condeſcending and obliging; whereas thoſe of moſt abject Spirits and Birth, are the moſt inſulting and imperious. *Alexander* the Great, tho terrible in the field, yet was of a gentle, complaiſant converſation, familiarly treating thoſe about him; yet *Criſpinus*, *Narciſſus*, *Nymphidius*, and other enfranchiſed bondmen, we find inſolently trampling upon the Roman Senators and Conſuls. 'Tis therefore a great error for Perſons of Honor, to think they acquire a reverence by putting on a ſupercilious gravity, looking coyly and diſdainfully upon all about them; 'tis ſo far from that, that it gives a ſuſpicion that 'tis but a pageantry of greatneſs, ſome muſhrome newly ſprung up,

that ſtands ſo ſtiff, and ſwells ſo much. But inſtead of teaching others to keep their diſtance, this faſtidious diſdain invites them to a cloſer inſpection, that if there be any flaw either in their life or birth, 'twill be ſure to be diſcovered, there being no ſuch prying inquiſitor as curioſity, when 'tis egg'd on by a ſenſe of contemt.

3. On the other ſide, if we conſider the effects of Courteſie, they are quite contrary; it endears to all, and often keeps up a Reputation in ſpight of any blemiſhes: a kind look or word from a Superior, is ſtrangely charming, and inſenſibly ſteals away mens hearts from them. This the Wiſe man refers to *Eccluſ.* 18. 16 when he prefers a Word before a Gift. And 'tis *Plutarch*'s obſervation of *Cleomenes* King of *Sparta*, that when the Grecians compared his Affability and eaſineſs of Acceſs with the ſullen ſtate and pride of other Princes, they were ſo enamored with it, that they judged him only worthy to be a King. And as there is no certainer, ſo alſo no cheaper way of gaining love: a friendly ſalutation is as eaſie as a frown or reproch; and that kindneſs may be preſerved by them, which if once forfeited, will not at a far greater price be recovered.

4. Beſides, when human viciſſitudes are conſidered, it may be a point of Prudence too; the greateſt Perſons may ſometimes want aſſiſtance from the meaneſt; nay ſometimes the face of affairs is quite changed, and the wheel of Fortune turns them loweſt that were uppermoſt, and proportionably elevates the meaneſt. 'Tis wiſdom therefore ſo to treat all, as to leave no impreſſions of unkindneſs, ſince none is ſo deſpicable, but may poſſibly at one time or other have an opportunity to retaliate. 'Twas therefore a prudent as well as an equitable reſolution of the Emperor, who ſaid he would ſo entertain the addreſſes of his Subjects; as, if he were a Subject, he would wiſh the Princes ſhould entertain him. A rule very worthy to ſway all Perſons of Honour in their entercourſe with others. And ſince even among Perſons in Command there are degrees, and ſhe which is ſuperior to one, is inferior to another; they have a ready way to compare the civility they pay, with that they expect. Let therefore one who meets with a cold, neglectful Treatment from any above her, examin her own

reſent.

reſentments, and then reflect: that if ſhe give the like to thoſe below her, they will doubtleſs have the ſame ſenſe; and therefore let her reſolve never to offer what ſhe ſo much diſlikes to bear, and ſhe that does thus, that makes ſuch inferences, will convert an injury into a benefit; civilize her ſelf by the rudeneſs of others, and make that ill nurture her own diſcipline.

5. But hitherto we conſider Affability only in its ethnic dreſs, as it is a human ornament; 'twill appear yet more enamoring upon a ſecond view, when we look on it as we ring the impreſs of the Sanctuary, as a divine Vertu. And that it is capable of being ſo, we have the autority of St. *Paul*, who inſerts it in the number of thoſe Chriſtian Graces which he recommends to his Roman Proſelytes; *condeſcend to them of low eſtate*, Rom. 12. 6. and that we may the better diſcern its valu, 'tis obſervable that he links it with the moſt eminent Vertu of Humility; for it immediatly follows his Precept of *be not high minded*. Indeed 'tis not only joyned with it as a Friend or Allie, but derived from it as its ſtock and Principle; and certainly a more divine extraction it cannot have, Humility being the *Alpha* and *Omega* of Vertues, that which layes the foundation, (without which the moſt towring Structure will but cruſh it ſelf with its own weight) and that which perfects and conſummates the building alſo, ſecures and crowns all other Graces; which when they are moſt verdant and flouriſhing, are like *Jonas* his gourd, that may afford ſome ſhadow and refreſhment for a while, but are apt to breed that worm which will deſtroy them. When once they are ſmitten with Pride, they inſtantly fade and wither; ſo neceſſary is humility both for the acquiring and conſerving, all that is good in us.

6. We may therefore conclude, that courteſie and obligingneſs of behavior which proceeds thence, is in reſpect of its ſpring and original, infinitly to be preferr'd before that which deſcends from no higher ſtock then natural or prudential motives; and ſince 'tis natural for every production to have ſome ſimilitude to that which produces it, we ſhall find it no leſs excellent in reſpect of its properties then its deſcent; I

ſhall inſtance onely in two, Sincerity and Conſtancy.

7. For the firſt as far as Affability partakes of Humility it muſt of Sincerity alſo, that being a vertu whoſe very elements are plainneſs and ſimplicity: for as it has no deſigns which want a cover, ſo it needs none of thoſe ſubtilties and ſimulations, thoſe pretences and artifices requiſite to thoſe that do. 'Tis the precept of the Apoſtle, Phil. 2. 3. *In lowlineſs of mind let each eſteem others better then himſelf*, where we ſee 'tis the nature of a lowly mind to transfer that eſteem to others which he ſubſtracts from himſelf: now where ſuch an eſteem is planted in the heart, it verifies all the expreſſions and outward ſignifications of reſpect, and renders the greateſt condeſcentions (which to an inſolent humor may ſeem extravagant and affected) real and unfeigned.

8. On the contrary that courteſie which derives no higher then from meer human principles is not much to be confided in. 'Tis the Pſalmiſts affirmation *that all men are liars*. And therefore there is more then a poſſibility of deceit in their faireſt ſhews. Sometimes we know ſmooth and plauſible addreſſes have bin deſigned as the ſtale to vile and trecherous practices. The extraordinary blandiſhments and endearing behavior of *Abſolom* to the people, was only to *ſteal their hearts*, and advance his intended rebellion, 2 *Sam.* 15. and *David* tells us of ſome, *whoſe words were very ſwords*, *Pſal.* 55. 21. and God knows this age has not ſo much improved in ſincerity, that we ſhould think the ſame Scenes are not daily acted over among us.

9. But beſides all the blacker projects of this kind, which nothing but the event can detect, there is a lower ſort of this treachery, which is viſible, nay ſo avowed, that it is one of the moſt common ſubjects of mirth and entertainment, I mean that of ſcoffing and deriſion, a thing too frequent among all, but I fear I may ſay very peculiarly among Ladies, thoſe at leaſt of the modiſh ſort, their very civilities and careſſes, being often deſign'd to gain matter of ſcorn and laughter. Mutual viſits we know are an expreſſion of reſpect, and ſhould flow from a real kindneſs, but if thoſe now in uſe be ſifted, how few will be found

of

f that make? They are at the beſt formal, a tribute ra-
her paid to cuſtom then friendſhip, and many go to ſee
hoſe, for whom they are perfectly indifferent whether
hey find them alive or dead, well or ſick. Nay very often
hey are worſe then thus, deſign'd only to make obſerva-
ions, to bolt out ſomething ridiculous wherewith to ſport
hemſelves as ſoon as they are gone; and leaſt the inqueſt
hould return with a *non inventus*, they will accept of the
ighteſt diſcoveries, the leaſt miſplacing of a word, nay
f a hair ſhall be theme enough for a Comedy.

10. But if a poor Country Gentlewoman fall within their
ircuit, what a ſtock of mirth does ſhe afford them, how
uriouſly do they anatomiſe every part of her dreſs, her
ean, her dialect, nay perhaps to improve the Scene,
ill recommend yet greater abſurdities to her, under the
otion of the mode, that ſo ſhe may be the more ample
ubject of their ſcorn. Such viſits as theſe are but inſidious
truſions, the inſinuations of a ſpy rather then the good
ffice of a neighbor; and when 'tis remembred how great
portion of ſome womens time is ſpent in this kind of di-
erſion, we muſt conclude there have a multitude of acts
one to make up the habit, I wiſh they would ſeriouſly re-
ect on it. and unravel that injurious mirth by penetential
adneſs, and either ſpend their time better then in viſi-
ing, or elſe direct their viſits to better purpoſes: and
his they would certainly do if they would exchange their
eer popular civilities (that kind of paint and varniſh in
manners) for that true Chriſtian condeſcenſion; which
dmits of no deceit, but is as tranſparent as *Drusus*
iſht his houſe ſhould be, that has no ſecret ſcrues
nd ſprings, to move the eyes or tongue a contrary
way from the heart, but is in reality all that it pre-
tends to be.

11. A ſecond property of it is Conſtancy, for as it is
rue to others, ſo it is to its ſelf; 'tis founded on the
ſo ideſt of vertues, and is not ſubject to thoſe light and
giddy uncertainties, that the vulgar civilities are. For he
that out of a diſeſteem of his proper worth, has placed
himſelf in a ſtate of inferiority, will think it not an arbi-
trary matter, but a juſt debt to pay a reſpect to thoſe no-

thinks his betters; and an humble mind will in every body find ſomething or other to preſer to himſelf. So that he acts upon a fixt principle, and is not in danger of thoſe contradictions in his manners, which ſhall render him one day ſweet and affable, and another ſowre and moroſe. But ſuch mutations are frequently incident to thoſe who are ſwayed by other motives, ſometimes an intereſt changes, and then the moſt fauning Sycophant can tranſplant his flatteries, and court a new Patron; yea many times to the deſpight and vilifying of the old.

12. Sometimes again, fortune may change; a man may fall from a proſperous to an adverſe ſtate, and then thoſe who were prodigal of their civilities whilſt he needed nothing elſe, will withdraw even thoſe from him, leaſt they ſhould incourage him to demand ſomething more; an experiment of this *Fob* made in his friends (or rather flatterers) whom he fitly compares to winter brooks, running over when not needed, but quite dry when they are

13. But the moſt frequent change is that of fancy and humor, which has a much more general ſway then reaſon and judgment. This is ſo obſervable in the vulgar rabble, that often in an inſtant they will ſhift paſſions, and hate this hour what they doted on the laſt. Of this all popular ſtates, have afforded many coſtly experiments, but we need not go farther then the ſacred Story, where we find the Acclamations and *Hoſannahs* of the multitude quickly converted into *crucifie him*, *crucifie him*. This levity of mind has bin obſerved ſo incident to women, that 'tis become almoſt proverbial; for by how much their paſſions are more violent, they are commonly the leſs laſting, and as they are reckon'd among thoſe colder bodies that are particularly influenced by the Moon, ſo they ſeem to bear a great reſemblance to her in her viciſſitudes and changes; yet ſtill with a greater degree of uncertainty, for ſhe in all her revolutions obſerves ſome conſtant periods. and we can tell in her wain when ſhe will be at full. ſo that ſhe has a kind of certainty even in her planetary errors; but what Ephemerides can be framed for ſome womans humors? who can tell how long

long the preſent will laſt? and what will be the next that will ſucceed?

14. I need not bring inſtances of their inconſtancy from that common place of paſſionate widows, who have let a new love ſail even through thoſe flouds of tears wherewith they bewailed the old: for (beſides that that is a caſe wherein poſſibly they may find matter enough for retortion) it is here a little wide from my purpoſe, which deſigns no farther inquiſition then into their ordinary converſation, wherein that love of variety which is ſo remarkable in their habit, their diet, their diverſions, extends it ſelf often to their company, their friendſhips alſo and converſe. Thoſe intimacies which they cheriſht lately, quickly grow deſpicable, and at laſt nauſeous, and conſequently their behavior falls from kind and civil, to cold and diſdainful. I doubt not this has often bin proved by many of thoſe humble companions, which officiouſly attend them, who cannot alwayes fix themſelves, no not by thoſe flatteries that firſt introduced them, ſome new comer perhaps has better refined the Art, and do's the ſame thing more acutely and ingeniouſly, and then the old one is to be turned off as too groſs a Sycophant; or if they have bin ſo happy as to light upon ſome of a more generous temper, who inſtead of a ſervile compliance with their humor, and high characters of their worth, entertain them with the true images of themſelves and endeavor to make what others only ſpeak them, this is that unpardonable crime which forfeits all degrees of favor, and does not only avert, but incenſe. A faithful Monitor is as unacceptable as a true Looking-glaſs to a deformed perſon, which at the beſt will be ſet aſide, and eſcapes well if not broken; and while great perſons diſpence their favors or their frowns by ſuch perverſe meſures as theſe, they will be ſure to do it unjuſtly, as well as unconſtantly.

15. I am far from making this an univerſal charge, I know there are women of the higheſt quality, that guide themſelves by other rules, that are deaf to all the ſongs of *Sirens*, and have the prudence to valu a

ſeaſonable reproof before the moſt extravagant Panegyric; but this is owing to that humility which I am now recommending, without which 'tis as impoſſible for greatneſs to be proof againſt flattery, as it is for a Pinnace with ſpreading ſails, and a violent guſt of wind, to ſail ſteddily without ballaſt. And the frequent want of this is it which makes it no leſs frequent to ſee thoſe unevenneſſes and inequalities in behavior; thoſe partialities in diſpenſing even the commoneſt civilities, which I have now repreſented.

16. And ſure it is none of the meaneſt attributes due to that excellent vertu of humility that it can thus fix and poiſe the mind, cure thoſe vertigoes and giddy humors, incident to thoſe who are mounted a loft: and above all that it is a ſure Antidote againſt the moſt inſinuating poiſon of flattery, a holy ſpel or amulet againſt the venom of a Paraſite, which the Philoſopher juſtly calls the worſt of tame beaſts, as a Detractor is of wild: He being indeed a kind of vulture, in the way of ſeizure, no leſs than ravine, who firſt picks out the eyes of that which he deſigns to prey upon; ſuffering not the perſon concern'd, to ſee any thing of that deſtruction which he is to feel. And certainly none of the ominous Birds, no night-Raven or ſcreech-Owle can abode half ſo diſmally as theſe domeſtic Birds of prey, which are not only preſages, but inſtruments of ruine whereſoever they haunt.

17. 'Tis therefore the univerſal concern of thoſe that are great and proſperous, to chaſe them away, as *Abraham* did the Fowles from his Sacrifice, *Gen.* 15. 11. but yet more peculiarly ſo of thoſe to whom fortune has given a ſudden riſe, and unexpected grandeur, they being of all others the moſt obnoxious to this ſort of Harpies. The ſurprizes of proſperity do no leſs diſturb the judgment then thoſe of adverſity; and as one who is in an inſtant ſnatcht up to ſome high Tower, is ſo amazed to ſee himſelf there that he has no juſt meaſure of the altitude, but thinks every thing farther below him then it is: ſo they that aſcend to greatneſs by ſwift and rapid motions have their heads ſo turned that they are apt to overvalu it; and to look with contempt on thoſe who before perhaps they

ey thought worth their envie. And on a mind thus pre-
ared, flattery may make any impreſſions, it ſuborning
ven providence as a witneſs on its ſide, and inferring
om the Dignities obtained, the tranſcending merit of
e obtainer. A piece of Sophiſtry which the ſlighteſt
ſerver may eaſily confute, all Ages giving inſtances of
oſe whoſe Vices have preferred them, and by a ſtrange
himiſtry have extracted Honour out of infamous acts.
et to a mind poſſeſt with its own admiration, this ſhall
aſs for a demonſtration: ſo trecherons a thing is Pride,
at it combines with all who deſign to cheat us: and
deed 'tis not only an acceſſary, but the principal; none
eing in danger by others flatteries, who are not firſt ſe-
ced by their own.

18. It will therefore be a point of Wiſdom for all Per-
ons of Honour to encreaſe their caution with their for-
ne, and as they mul iply their Retinues without, ſo
pecially to inforce their Guard within, that they be-
me not ſlaves to their own Greatneſs, fix not themſelves
ſuch a poſture of State, as to become immovable to all
e offices of Humanity and Civility; nor think that
eir admiſſion to Greatneſs is upon the ſame terms on
hich the Jews were wont to receive their Proſelites,
at they muſt renounce all their former relations; but
remember that they differ no more from others then
a counter ſet in the place of thouſands or hundreds, does
om one ſet in the place of tens or units. A little tranſ-
oſition may quite alter the caſe; or however, when they
e all taken of the ſcore, they are then indiſcriminatly
mbled together, and one has no precedence of another,
ther in pl ce of valu. So und ſcernible will be the diffe-
nce between the greateſt Queen, and the meaneſt Ser-
nt, when Death that great Leveller, ſhall have mixt
em; there will be no inquiſition in the Grave who came
mbalmed, or perfumed thither. And, as a Learned
an ſayes, the Ulcers of *Lazarus* will make as good duſt
the Paint of *Jezebel*.

19. But I ſhall be thought to have out-run my Subject;
inſtead of that amiable image of Affability, and uni-
erſal Obligingneſs, the great Ornament of Life, intro-

duce

duce the grim figure of Death, that fullen Executioner whom no Gifts no Prayers can mollifie. Yet I cannot yield it wholly impertinent; for, as its final ſtroke cures all the infirmities of the body, ſo the fore-ſight and contemplation of it is, as much a Catholicon for all the maladies of the mind; eſpecially that of inſolence and diſdain. For ſure they cannot much pride themſelves in any exaltation, that remember they muſt finally fall into the duſt; nor arrogantly deſpiſe others, who conſider that themſelves ſhall one day be inſulted over by worms and inſects. Such mental deſcents into the vault or charnel-houſe, are the beſt diſcipline for the demeanor in other places, according to the admonition of the Wiſe man, *Remember thy end, and thou ſhalt never do amiſs.*

SECT. V.

Of Piety.

1. LASTLY, To compleat and crown all other Excellencies, nothing is ſo proper, ſo neceſſary as Piety and Devotion. This is the ſalt which ſeaſons all Sacrifices; yea, the Altar which ſanctifies the Gift, no good (how ſplendid ſoever in the ſight of men) being acceptable to God, till it be thus conſecrated, and have this ſeal of the Sanctuary upon it. This is a Vertu truly Divine, as well in its original as its end; for as it comes from Heaven (is an afflation of the bleſſed Spirit) ſo it tends thither alſo, and thither raiſes its Votaries. This is it which ſublimates and ſpiritualizes Humanity, defecates and refines it from all the dregs of mortality; and ſo winds our earthly lumpiſh nature, that we can ſoar aloft to the region of Spirits, and by its raptures make ſome eſſay of that ſtate of ſeparation, even while we are linked to the body. This is it which combines us ſo with God, that we have the ſame intereſts, the ſame choices; nay it does in-

for

ort communicate and enterchange proprieties with him; he all Powerful God ſeems impotent and unable to reſiſt ts influence, whilſt it inveſts us feeble wretches in a kind of Omnipotency, by ingaging him for us who can do all hings.

2. Now this Piety may be conſidered either in a larger r more limited ſenſe: in the former 'tis as wide as the whole ſcheme of Duty, not confined to any one act, but xtended to all the commands of God. For as the animal Spirit diffuſes its ſelf into all the moſt diſtant members of he body; ſo this more vital Principle has as univerſal an nfluence on the mind, ſtamps that with ſuch an admiration nd reverence of God, ſuch a love and complacency in him, hat every act is (at leaſt habitually) deſign'd to obey and lorifie him.

3. In the more limited ſenſe, Piety is taken for our nore immediat entercourſe with God, in things purely ivine, as Adoration, Prayers, Aſpirations, and all antings and breathings of the ſoul after him: and in this otion 'tis more particularly called Devotion. And this is omprehended in the other, as a part in the whole; nay ndeed, as an effect in its cauſe; for where Piety has not rſt formed and modelled the ſoul, there can be no true Devotion. External forms of it there may be, but that is ut ceremony and pageantry, the moſt ſubmiſſive proſtra- ions are there but like that of *Dagon* before the Ark, the all of a liveleſs trunk; the moſt elevated eyes but a kind bconvulſive motion; and the moſt rigid mortifications, but ke the cuttings and launcings of *Baal*'s Prieſts. Of this he very Heathen had ſome notion, and therefore in their vorſhips had many preparatory ceremonies of luſtration, nd purifying, as being conſcious of the incongruity, that nholy Perſons ſhould be admitted to Sacred things. And ccordingly *Socrates* has excellently (I had almoſt ſaid vangelically) defined. *the beſt way of worſhipping God*, to e *the doing what he commands.* Indeed without this our De- otion is meer ſtratagem and deſign: we invoke God as ve uſe to cajole men, only to ſerve a preſent turn; and f ſuch diſingenious addreſſes, 'tis eaſie to read the event; r, if we cannot, *Solomon* will inſtruct us, *Prov.* 15. 8.

The

The Prayers of the wicked are an abomination to the Lord.

4. To treat of the ſeveral branches of Piety in the firſt notion, is not agreeable to the intended brevity of this Treatiſe, nor neceſſary, becauſe there are ſo many diſtinct Tracts extant on that Subject; yet I ſhall the more cloſely to adapt it to my female Readers, obſerve the propriety of it to women, not only as it is their greateſt ornament and advantage, but eſpecially as they have ſomewhat more of prediſpoſition towards it in their native temper. God's Laws, which are the rule of Piety, have this common with mens, that they are inforced upon us by the propoſals both of punihments and rewards, by that means engaging two of our moſt ſenſible paſſions, Fear and Love; and the female Sex being eminent for the pungency of both theſe, they are conſequently the better prepared for the impreſſions of Religion.

5. This is ſo much acknowledged, that our Maſculine Atheiſts make an ill uſe of it, and are willing to think that Religion owes its force only to the impotence of the ſubject on which it works, that 'tis only an impoſition upon the eaſie credulity of women, and are content to allow them the incloſure of it; wherein, tho they ſufficiently ſhew their contemt of Piety, yet they unaware give a greater honor to that Sex then they intend, while they confeſs it more capable of an aſſimulation to the ſupreme Goodneſs, and of the renewal of God's Image (for to that all Piety is deſign'd) then their own. And therefore women have ſo little reaſon to be aſhamed, that they ought to glory in the conceſſion, and gratefully to celebrate the goodneſs of God to them, who, as he brings light out of darkneſs, ſo converts their natural infirmities into a means of ſpiritual ſtrength, makes the impotencies and defects of their nature ſubſervient to the operation of Grace; and by conſecrating their very Paſſions, makes even thoſe Gibeonites ſerviceable to the Tabernacle. But then 'tis to be remembred, that the greater is their obligation to comply with this deſign of Gods, to let their paſſions run in the channel he has cut for them, ſo to confine their Fear and Love to ſpiritual Objects,

this

at they make no inordinate eruptions to any thing
lſe, but in all their eſtimations of things dreadful or
eſirable, to give ſtill the juſt deference to that which
eternal.

6. And, as Women in General have this advantage
wards Piety, and obligation to it; ſo particularly thoſe
Quality, who we may ſuppoſe to have generally a
ore early Inſtitution and inſtruction in it then theſe of a
eaner rank: and beſides, have afterwards more oppor-
nities of being built up in the knowledge of their duty,
d (by the help of an ingenious education) clearer appre-
enſions to diſcern it; and when they do ſo, have greater
bligations to perform it, both in reſpect of God, of
hers and themſelves.

7. In reſpect of God they have the greateſt tie of grati-
de, not only of the common mercies which they par take
ith the reſt of mankind, but for thoſe peculiar, by which
ey are differenced from others; of which, if they want
juſt valu, let them ask themſelves how willing they
ould be to part with them, how ſhe that has fed deli-
tly would like to be deſolate in the ſtreet, or *ſhe that has*
brought up in Scarlet, to embrace the Dunghil, Lam. 4. 5.
d according to the everſion they find to ſuch a change,
them eſtimate their preſent injoyment, and the thank-
neſs it exacts.

8. Secondly, in regard of others, their Piety backt
th their ſecular advantages, may be of more extenſive
nefit; they have many opportunities of doing good by
ir influence on others; or if no way elſe, yet the ſplendor
their example will by the eminency of their conditions
ine (as a light on ſome high Tower) more perſpicuouſly,
d guide many into the ſame path of Vertu. And cer-
nly 'tis no ſmall obligation that lies on them in this
ſpect; for God, who does nothing without an end
rthy of his wiſdom, can never be thought to have ſe-
ted ſome perſons as the objects of his bounty, meerly
t they may ſwill and glut themſelves with ſenſual
ſures. No doubtleſs, he who is the great Maſter of
e univerſe, diſpoſes all things for common benefit;
d therefore, if He have placed ſome in an higher

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Orb then others, it is that they may have an auſpicious influence on thoſe below them; and if they fail in this, they are no longer Stars but Comets, things of ominious and unlucky abode to all about them. I might enlarge on this Subject, but having done it already in the Gentlemans Calling, I ſuppoſe it unneceſſary ſince that part is equally adapted to both Sexes.

9. In the laſt place, they have all obligation to Piety, in reſpect of themſelves, and that in two conſiderations; the firſt, of their preſent danger; the ſecond, of their final account. For their danger, 'tis evident they do not more out-number their inferiors in any thing then in the opportunities, nay ſollicitations to ſin. Wealth and Honor have many ſnares, and which is worſe, do often diſpoſe the mind to ſuch an heedleſs ſecurity, that it takes no care to avoid them: and as in the body, the diſeaſes of repletion are far more numerous then thoſe of emtineſs, ſo the mind is oftner vitiated by affluence and proſperity, then by indigence and adverſity. It becomes therefore thoſe who are ſo ſurrounded with enemies to fortifie themſelves and that they can no way do, but by a ſincere Piety, that *whole Armor of God* which the Apoſtle deſcribes, *Eph.* 6. 13. *by which alone they may repel all the darts of temtations*; nay not only ward the blow, but wreſt the weapon out of Satans hand, ſo that when he urges to them the opportunities, the impunity which their wealth and greatneſs gives them to be bad, they may retort his Argument, and by a wholſomer inference collect thence their great obligation to be good, and that not only upon the ſcore of gratitude (tho that were enough to an ingenious ſoul) but in the ſecond place of intereſt alſo, in reſpect of that account they muſt finally give. For tho God be not an unjuſt exactor to reap where he has not ſowed, yet he is not ſo negligently profuſe, as to do that which no prudent man will do, ſcatter his goods promiſcuouſly, without taking notice where they fall; but as he diſpences all things by particular providence, ſo he does it to a particular end, and will exact as particular an account how that end has bin complied with.

10. I

10. It is a ſmart exprobation of Gods to *Iſrael*, *Ezek.* 16. 17, 18, 19. that ſhe had ſacrilegiouſly employed his *ſilver and gold*, *his oil*, *his flower and hony which he had given her to the ſervice of her Idols* by which as we may ſee he takes notice how we diſpoſe of our temporal poſſeſſions, ſo it ſhews us how the enditement will proceed againſt all thoſe who ſo pervert their uſe: with what confuſion muſt they appear at the great Audit who can give no other account of their receits, but that they conſumed them upon their luſts, waged war againſt God with his own treaſure, and join as well thieves as rebels? What a Luciferian fall will they have from their honors, who have endeavoured to undermine Gods? thought themſelves too great to pay him homage, and by their prophane and vicious example, induced a contemt of him? In ſhort what a retaliation of perſions will there then be? thoſe that have turned Gods grace into wantonneſs, converted his bounty into the fuel of their pride and luxury, ſhall then have their glory turn'd into ſhame, their riots and exceſſes into the want of a drop of water, and ſhall retain nothing of their greatneſs, but the guilt, the grating remembrance of having abuſed thoſe temporal bleſſings, which if well managed might have received them into everlaſting habitations. How neceſſary then is it for all who have receiv'd ſo much upon account, to be often reflecting on it, examining what charges, the great owner has impoſed upon ſo ample an income? what God requires of them for whom he hath done ſo much? And this is particularly the buſineſs of Piety, which in all the formentioned reſpects, as the uſefulleſt, ſo the nobleſt accompliſhment of greatneſs.

11. And ſuch it hath bin accounted till this prophane age of ours, which has removed all the boundaries of the former, reverſt even the inſtincts of nature, and will not have us ſo much of Religion as had the very worſt of heathens. For how erroneous ſoever they were in the choice of their Deities, they alwayes honored and reverenc'd thoſe they choſe, committed moſt of their enormities in obedience not in affront to them: did not aſſign them votaries as *Jeroboam* did his Prieſts of the meaneſt of

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the people, but thought themſelves dignified by their ſe
vice, and eſteemed it an infamy not to be pious. But al
we now adaies make other eſtimates, Religion is ſo abje
ſo contemtible a thing, as is thought fit to influence no
that are great either in parts or quality: and therefo
tho too many are willing to appropriate it to women, upo
the firſt account, *as the Goſpel is the fooliſhneſs of preachi*
1 Cor. 1. 21. yet they make exceptions upon the latte
and are not willing to afford it any the nobler Proſelit
even of that Sex.

12. I doubt not there are many Lectures read to ſuc
to fortifie them againſt all impreſſions of piety, to ra
out the common notion of a God, and in order to th
to diſpoſe his Vicegerent within them, diſcard their co
ſcience, that unmannerly inmate, which is ſtill ſpeaki
what they have no mind to hear, and will be apt ſom
times to queſtion their grand principle; and tell them th
have ſouls. And truly 'tis no wonder if the abetters
Atheiſm take this courſe; for ſince they have no ſo
foundation of truth or reaſon, 'tis but neceſſary th
ſupport their Party by Autority; the countenance a
applauſe of Great Perſons, and God knows they have t
much ſucceeded in the deſign. But, in the mean time, wh
ſecurity do they give for the truth of their pretenſions? W
know 'tis ſtill required of thoſe that will practice up
other peoples concerns, that they put in caution to ſecu
the owner from damage. But alas, what gage can th
give for a ſoul? Who can contrive a form of Indemni
where that is the thing hazarded?

13. 'Tis eaſy indeed for one of theſe Apoſtles of *Sath*
to tell a Lady that ſhe has nothing to do but to indulge
her pleaſure; that 'tis the extremeſt folly to be fright
from a preſent enjoyment, by a fear of I know not wh
future ſmart; that God and Sin, and Hell, are but name
certain Mormos and Bug-bears conjur'd up by Divine
to work upon her fear, and abuſe her crudelity. Thi
and much more of this kind may be ſaid, and I dou
often is; but all this while the queſtion is begg'd, and
ſtrong affirmation muſt paſs for proof: for I defie all th
Doctors of Atheiſm to make any demonſtration of the

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enet; and yet, though they pretend to no Demonſtra-
on themſelves, Religion muſt be condemned meerly for
e want of it: that is for not making ſpiritual things
ble to ſenſe, for diſtinguiſhing between belief and
ience; which is indeed for doing the moſt reaſonable
ing in the world, *viz.* the remitting every object to the
al of its proper faculty: and they who ſuſpect it upon that
count, may by the ſame kind of Logic wrangle us out of
our ſenſes, may perſwade us we hear nothing becauſe
e eye diſcerns not ſounds, that we taſt not, becauſe
e ear underſtands not guſts and ſapors, and ſo on to
e reſt.

14. And yet this is the bottom of thoſe Arguments
ich the great pretenders of reaſon make againſt Reli-
on, and in the mean time have ſo little ingenuity as to
claim on the light crudulity of fools and women, that
brace the dictates of faith whilſt at the ſame inſtant they
act a more implicit aſſent to their negative Articles,
ir no Religion. A ſtrange magiſterial confidence ſo to
poſe on this Age, what is ſo univerſally contradictory
all former and to the common verdict of mankind. For
obſervable through all the ſucceſſions of men, that
re were never any ſociety any collective body of
heiſts; a ſingle one perhaps might here and there be
nd (as we ſee ſometimes monſters or miſhapen births)
for the generality they had alwayes ſuch inſtincts of a
ety, that they never thought they ran far enough from
heiſm; but rather chooſe to multiply their Gods, to
e too many then none at all: nay were apt to deſcend
the adoration of things below themſelves, rather then
renounce the power above them. By which we may ſee
t the notion of a God is the moſt indelible character
natural reaſon, and therefore whatever pretence
Atheiſts make to ratiocinaion and deep diſcourſe,
s none of that primitive fundamental reaſon coeta-
us with our humanity; but is indeed a reaſon fit
y for thoſe who own themſelves like the beaſts that
iſh.

15. But

15. But admit we could be more bountiful to them and allow their opinion an equal probability with o Faith, yet even this could never juſtifie any body in poi of prudence, that ſhould adhere to them. Common diſcr tion teaches us that where two propoſitions have an equ appearance of truth, there is no rational inducement prefer one before the other, till we have examined t other, till we have examined the conſequences, and fi ſomething in the one which may over-poiſe and outwei the contrary. Now in all things that concern practic there are no motives ſo conſiderable, either to invite avert, as advantage or danger.

16. Let us apply this to the preſent caſe, and exam the pretenſions of the Atheiſt and the Chriſtian in b reſpects. But firſt we are to remember, that both adv tage and danger are to be viewed under a double noti either as preſent or as future. The former is the Athe moſt proper ſubject, and indeed all that he can pertinen ſpeak to, who profeſſes himſelf only a man of this wor Here he will tell us that the disbelief of God and anot life, is the great enfranchiſer of mankind, ſets us at libe from that thraldom, thoſe Bonds where with our ſuper tious fears had fetter'd us, that it ſuperſedes all thoſe and perplexing inquiries of lawful and unlawful, reduces all our inquiſitions only to this one, how we moſt pleaſe our ſelves. The glutton need not put a knif his throat, but is only to put an edge upon his Palate. drunkard need not refrain his cups, but only take care they be filled with the moſt delicious liquor. The wan need not pull out his eyes, but only contrive to po that which temts him to deſire; and in a word none of appetities need be reſtrain'd, but ſatisfied. And uncontrol'd licenticuſneſs, this brutiſh liberty, is *ſummum bonum*: that ſupreme happineſs which they p poſe to themſelves, and to which they invite others.

17. On the other ſide the Chriſtian is not without claim to a preſent advantage, tho of a far differing nat he is not ſo prepoſterous as to think it a preferment to below his kind; to aſpire to an aſſimilation with m animals, which is the utmoſt the former amounts to,

e proposes to himself the satisfaction of a man; those elights which may entertain his reason not his sense; which consist in the rectitude of a well inform d mind. His Religion is the perfectest Scheme of Morality, and makes im a Philosopher without the help of the Schools, it eaches him the art of subduing his appetites, calming his assions, and in a word makes him Lord of himself; and y that gives him all the pleasures which result from such a overaignty. Nor is he totally void even of the pleasures of ense, which in many instances are g eater to him then to hose that most court them. Temperance cooks hi courest diet to a greater gust, then all their studied mixtures; hastity makes one lawful embrace more grateful to him, hen all the nauseating variety of their unbounded lusts; nd contentment swells his mite into a talent, makes him icher then the *Indies* would do if he desired beyond them. Nor is it a contemtible benefit that his moderation gives im an immunity from those sensitive pains which oft bring p the rear of inordinate sensual pleasures. So that his ondition even set in the worst light in th t very particular herein the Atheist most triumphs over him, is not so delorable as 'tis represented.

18 But if it were, he has pleasures that would infinitly verwhelm that smart, and that not only in his reason (as ath bin said before) but in his more sublimed diviner art, such irradiations from above, such antepasts of his uture bliss, such acquiescence in a calm and serene conience, as is very cheaply bought with all he can suffer ere. I kno the profane laugh at these things as Chimera's nd the illusions of a prepossessed fancy; (and truly if they were so, they might yet come in balance with many of heir pleasures which are as much owing to opinion and magination:) but if we consider what supports they have iven under the heaviest pressures, how they enabled the rimitive Martyrs, not only to suffer, but even to court all hat is formidable to humane nature, we cannot think hat a meer phantastic imaginary joy could deceive the ense of such real, such acute torments. And tho in this reat declination of zeal, there be perhaps few that can retend to those higher degrees of spiritual raptures, yet cer-

certainly were the votes of all devout persons collected they would all concur in this testimony, that even in the common offices of Piety, the ordinary discharge of a good conscience, there is an infinitly greater complacence, a higher gust and relish, then in all the pleasures of sense. But of this the most irrefragable witnesses are those who from great voluptuaries have turned devotes, and I dare appeal to their experience, whether of the two states is the most pleasant. I wish those who will not believe this on others words, would themselves make the trial, and till they do so they are notoriously unjust to pronounce that a fiction, of whose reality they refuse to make proof.

19. By what hath bin said, some estimate may be made which bids fearest (the Atheist or Christian) as to present temporal felicity: but alas what an allay, what a damp is it to felicity, to say 'tis temporal, yet we may give it a term below that, and say 'tis momentary. For since our life is so, nothing that depends on that can be otherwise: and yet in this shallow bottom the irreligious embark their all. For, as to all future advantage, 'tis their principle to disclaim it, they discern *no reward for blameless souls*. Wisd. 3. 22. So that in this particular the Christian does not compare with, but triumph over them. *He knows that if his earthly house of this Tabernacle be dissolved, he hath a building of God; an House not made with hands, eternal in the Heavens*, 2 *Cor.* 5. 1. That when he parts with his life, he does not resign his happiness, but shall receive it infinitly improved both in degree and duration. And now certainly 'tis visible enough which opinion proposes the fairer hopes, and consequently which (supposing but an equal probability of truth) is the most inviting.

20. But some spirits there are so ignoble, that the most glorious Prize cannot animate them; that like a swine the muscles of whose eyes, they say, permit him not to look upwards, is not concerned in all the felicities above, but would at a venture resign his share in those, so he may securely enjoy his husk and draff. But yet even these who are uncapable of the more generous resentments, may be apt enough to the more servile; and danger may fright

tho glory cannot allure them. It concerns such therefore to compare the mischiefs which each Opinion threatens to their opposits, and from thence make an estimate which is safest to be chosen. And here let the Atheist himself cast up the account of the dangers consequent to Christianity, and it can all amount but to this, the deprivation (or rather moderation) of som present sensual plesures, or the incurring of some present sensitive pains; the former in the daily exercise of Temperance, and mortification; the latter (more rarely and oftner in purpose than act) the suffering for righteousness sake. And both these the Christian ballances, nay out-weighs by two more important present hazards on the other side. To the former, he opposes the danger of being enslaved to the bruitish part of a mans self, a thing so deplorable even in the judgment of humanity, That all Writers of Ethics have uniformly declared no servility to be so sordid and intollerable as that of the vicious man to his Passions and Lusts. To the latter he confronts the mischief of being a slave to every man else: for such he certainly is, whom the fear of Suffering can baffle out of any thing he thinks just and honest. For if all the men in the World could successively have the power to afflict him, they would also have to command and rule him; and what can be more abject, more below the Dignity of human nature, then to have a spirit always prepared for such a servitude? Besides, even the utmost Sufferings which Christianity can at any time require, is outvied daily by the effects of luxury and rage; and for one that has opportunity to be a Martyr for his God thousands become so to their Vices.

21. If from the present we look forward to future dangers, the Atheist must here be perfectly silent; he cannot say that the Christian after this life shall be in any worse estate than himself, since he concludes they shall both be the same nothing. But the Christian threatens him with a more dismal state, he allows him indeed a being, yea an eternal one; but it is only such as qualifies him for a misery as eternal; the worm that never dyes, the fire unquenchable, where all the excesses of his short plesures shall be revenged with more excessive, endless Torments: his Senses which were here the only Organs of his felicity, shall then be

(though not the only) the very ſenſible mediums of his wretchedneſs; and that conſcience which he here ſuſpended from its office, ſhall then take out its arrears, and return all its ſtifled admonitions in perpetual horrors, and deſperate upbraidings. I need not now ſure ask on which ſide the greater danger lies.

22. To conclude, the reſult of all is, that the tranſitory pleaſures of the Atheiſts are over poiſed even by the preſent ſatisfactions of the Pious. And the eternity of unbonnded, unconceivable joys he expects hereafter, comes in *ex abundanti*. having nothing on the other ſide that offers at a competition with it. And at the very ſame rate of Proportion we have ſeen the dangers alſo are ſo, that we can eaſily compute the utmoſt miſchief our Chriſtianity can do us, if it ſhould be falſe; but the damage of the other is inеſtimable, both for the penalty of loſs and ſenſe. I may now appeal to common prudence to judg of the vaſt inequallity, and to pronounce, that ſure their had need be ſome great evidence of truth on the Atheiſts ſide, to preponderate all theſe diſadvantages. Indeed, nothing much below a demonſtration can juſtifie the choice of ſo dangerous Principles; I am ſure an equal probability can never do it. where the danger is ſo unequal; and were the veriеſt Atheiſt conſulted in a ſecular caſe of the like circumſtances, he would certainly pronounce him a mad man that ſhould make ſuch an election. How deſperate a phrenſy then is it to do it, without ſo much as that equal probability: nay indeed, without any probability at all? And yet this madneſs ſets up for the monopoly not of Wit only, but Reaſon too, and by confidence and clamour, ſeeks to run down thoſe Arguments it can never confute.

23. I may be thought here to have made too long a digreſſion from my proper Subject, but I cannot confeſs it ſo; for ſince my preſent buſineſs is to recommend Piety, I can no way do that ſo effectually as by ſhewing its conſonancy to right reaſon, eſpecially conſidering the buſie induſtry is now uſed to repreſent it under another form, and to alienate from it thoſe perſons whoſe Greatneſs may give it any luſtre or repute in the World; of which ſort I ſuppoſe there

are

re few more frequently attaqued then Women of Quality, hat converſe among thoſe who call themſelves the wits of he Age: who living in ſo infectious an Air, had need of ſome ntidotes about them; and if what I have now offered, ap- ear not forcible enough, (for it pretends not to the tithe f what may be ſaid on the Subject) yet it may at leaſt do hem this ſervice, to put them in mind of what they eed, and ſend them to the fuller diſpenſatories of o- hers.

24. And that is the thing I ſhould earneſtly beg of them, hat they would be ſo juſt to their own Intereſt, as not to ombine with ſeducers againſt themſelves; but if they have een ſo unhappy as to lend one ear to them yet at leaſt not o give up both to be forced in a ſlaviſh ſubmiſſion to their ictates, but hear what may be ſaid on the other ſide. And ſure s but a low compoſition for God thus to divide with *Sathan*, et tis that of which his Emiſſaries are ſo jealous that tis one f their grand Maxims, that none who profeſſes Divinity is to e adviſed with: and therefore by all Arts they are to be ndred either ridiculous or ſuſpected; to which methinks ay be applyed that Fable (which *Demoſthenes* once recited o the *Athenians*, when *Alexander* demanded of them to de- ver up their Orators) of the Wolves and the Sheep, who oming to a Treaty, the firſt Article of the Wolves was, hat the ſheep ſhould give up their maſtives which guarded hem: the reſemblance is too obvious to need a minute ap- lication.

25. But this is manifeſtly to reverſe all former Rules, nd to truſt a man rather in any Faculty than his own, and ould never have prevailed in any thing but where the ſoul concerned that poor deſpicable thing whereon alone we ink fit to make experiments. 'Tis ſure, that if any ould diſpute their Title to an earthly Poſſeſſion, they ould not ſo tamely reſign it, nor would truſt their wn ſelves in its defence, but would conſult their a- eſt Lawyers, and, by them, ſift out every Circumſtance at might eſtabliſh their claim. Why ſhould they then ffer themſelves to be talk'd out of an Heavenly inheritance,

without so much as once proposing their doubts to thos whose study and profession it is to resolve them? But as i all other ills, so in this, prevention is better than Cure; an therefore to those that are yet untainted, the secure course will be to stop both ears against all prophane insinu ations. And to use those who temt them to be disloyal t their God, that spiritual adultery, as they should do thos who sollicite them to the carnal, not so much as to ente parly, but with the greatest indignation detest and reje them. Tis the saying of the Wise man, *Prov.* 25.23. that *angry countenance driveth away a back-biting Tongue.* And cer tainly would great persons look severely on such defame of Religion, they would give som check to that impuden of prophaneness which has given it such a vogue in th World.

26. And sure this is much their duty to do, if they ow any Relation to that God who is so dishonoured. The would think it a very disingenious thing to sit by to hear Friend or Benefactor reviled, and express no displeasure and is God so friendless among them, that only his Trad cers and Blasphemers can be patiently beard? Among th Jews, at the hearing of any Blasphemy, they rent the Clothes; but I fear we have som of our nice Dames th would be much more concerned at a rip in their garmen than at the rending and violating Gods sacred Name; a could more patiently behold the total subversion of Relig on, than the disorder or misplacing of a Lock or Riban But 'tis to be hoped there are not many so impious, a those that are not, will surely think themselves obliged wi all their power, to discountenance all the Fautors of irre gion, whether they be the solemn sedater sort that wou argue, or the jollier that would rallery them out of the Faith.

27. But when they have thus provided against the assau of others and secured the speculative part of Religio they have only established a Judicatory against themselve stored up matter of Conviction and Accusation, if th answer it not in the practic. I must therefore after t long excursion, return to my first point, and beseech the seriously to weigh the Obligations they have to Piety in t gene

general notion of it, as it comprehends all the duties of a Christian life; of which as I intend not to speak particularly; so I know not where to find a better summary, then that which S. *Ja.* has draw up, *Chap* 1. *ver.* 27. *Pure Religion and undefiled before God even the Father is this, to visit the fatherless and widdows in their affliction, and to keep himself unspotted from the world.*

28. But besides this general, there is (as I said before) another more restrained notion of Piety, as it relates to our more immediate entercourse with God in divine Ordinances and worship, in which respect it commonly passes under the name of Devotion, and thus consider'd it has a great Propriety to the female Sex. For devotion, is a tender Plant that will scarce root in stiff or rocky ground, but requires a supple gentle soil, and therefore the feminine softness and pliableness is very apt and proper for it. And accordingly there have been very eminent growths of it in that Sex. I need not heap up examples of former Ages, but rather perswade this to leave some at the least to the following; and the more considerable the persons are the more conspicuous will be the example which seems the more to adapt it to those I now speak to, Devotion in a Cloister is as recluse as the Votary, a light rather under a bushel then on a candlestick: and in an obscure Cottage 'tis either not observed, or else thought to be but the effect of destitution, and secular wants, a reserve rather then a choice: but when those who are in the eie of the World, the most eminent Actors on the Theater of human life, shall chuse the part of a Saint, when those who want none of the divertisments or blandishments of earth, shall have their conversation in Heaven, this recommends it to the Spectators as the true and greatest object of human choice; since 'tis chosen by those who know the utmost pretence of all its competitors.

29. Nor is devotion only more excellent in them in regard of its effects, but 'tis also more necessary in respect of their obligation. Devotion is an abstraction from the world, and therefore cannot in any eminent degrees, be practiced by those whose necessities or business do much entangle them in it. So that from such a far less proporti-

on will be accepted, then from thoſe whoſe plenty and eaſe give them no other want but that of Employment. And certainly if there be any of whom that can truly be ſaid: woemen of quallity are the perſons: for they in this reſpect exceed even men of the like rank, for the men are often engaged in publick Employments, and muſt lend moſt of their time to the uſe of others: or however all have the care of their own private affairs, the managery of their fortunes to employ them. But of Women the utmoſt that is ordinarily required, is but a little eaſie inſpection within their own Walls, the overſight of a few Children, and ſervants, and even from this how many are by their condition of life exemted? and how many more do by their niceneſs and delicacy exemt themſelves? And ſurely ſo perfect a vacancy is neither happy nor ſafe. And therefore God who projects we ſhould be both, never deſign'd it for any of mankind: but where he gives ſo much liberty from ſecular, he expects a greater diligence in ſpiritual employments.

30. And indeed 'tis an amazing thing to ſee, that any into whom he has breathed the breath of life, or whom he has ſtamped the image of his own eternity, can think thoſe immortal Souls were given them only to ſerve the mean and abject uſes of their corruptible bodies, (for which the ſoul of the dulleſt Animal would have done as well;) that eating and drinking, ſleep and recreations, which are only uſeful to the ſupporting us in this world, are the only things for which we were ſent hither. And yet if we may meaſure their opinions by their practice, this ſeems to be the perſwaſion of many of our female Gentry, who look upon it as a degrading, a kind of Attainder of their blood, to do anything but pleaſe their ſenſes. An error ſure of the moſt pernicious conſequence imaginable. We know a Lady of pleaſure is in one ſenſe a very ſcandalous Epithet, and truly 'tis no very laudable one in the other nay which is worſe, they are often coincident, and fall in with each other. She whoſe ſole univerſal aim is pleaſure, will not think her ſelf much out of her road, in the purſuit of any particular. And ſhe that thinks ſhe lives for no other purpoſe, will ſo often be at loſs, for innocent pleaſure, that ſhe is almoſt under a neceſſi-

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ty to call in the nocent, to ſerve the very end (as ſhe ſuppoſes) of her being. But indeed were they ſure to confine themſelves to ſuch as are harmleſs in their kind, yet the exceſs of them renders them ſinful, and the doting purſuit denominates them *lovers of Pleſure, more than lovers of God*, a character ſo black that the Apoſtle cempleats his Catalogue of the worſt vices, of the worſt times with it, 1 *Tim.* 3.4.

31. It is therefore the great goodneſs of God to deſign a reſcu for thoſe whoſe condition expoſes them to that danger, and by exacting a liberal expence of time in their devotion, divert them from laviſhing both it and their ſouls together. Neither does he by this defeat their aim of a pleſant life, but rather aſſiſt it: for whereas ſenſual delights are vagrant, and muſt be chaſed through a hundred turnings and wild Mazes, the ſpiritual are fixt, and one may always know where to find them. How often are the voluptuous in pain to know which pleſure to chuſe? like a ſurfeited ſtomac the greater variety is ſet before it, the more it nauſeats all. What difficulties hath a Lady many times to reſolve whether an Afternoon ſhall be ſpent at the Court, or at the Theater; whether in dancing or at Cards, in giving or receiving viſits, as not knowing which will beſt pleaſe her? But ſhe that knows the delights of Devotion, knows withal that there is no other fit to come in competition with it; and ſo is not diſtracted in her choice. nor need go farther then her Cloſet for the moſt agreeable entertainment. I know this will ſound a little incredible to thoſe that know no other uſe of Cloſets then as a Conſervatory of Gauds and Baubles, that aſpire to no pleſure there above that of Chikdren, the playing with the Pictures and Popets that adorn it. Nor indeed do I pretend that ſuch ſhall find thoſe ſatisfactions I ſpeak of. Thoſe whoſe errand is to *Beelzebub* the God of Flyes, muſt not expect to be treated by the God of *Iſrael*. An ingenuous man will ſcorn to obtrude himſelf on thoſe who deſire not his company, and ſure God will not make himſelf mere cheap. Thoſe that will meet him in their Cloſets, muſt come with that Deſign, reſort thither as to an Oratory: nay more then ſo, they muſt come frequently, Spiritual Joys know not the way to a

place where they are not often invited: and as men ſeek for each other not in places where they ſeldom or never come, but where they daily frequent; ſo God contrives not to meet us in that place where we appear rarely and accidentally, but where we uſually reſort.

32. I ſhall not need to branch out devotion into the ſeveral parts, that being done already in a multitude of other Treatiſes of which if they pleaſe to conſult any one, they cannot want a directory for their worſhip, whether private or publick. Only let me obſerve the order and connexion of theſe two, that they are neither to be ſerved, nor yet to be ranged prepoſterouſly. The private muſt not juſtle out the publick, for God expects his ſolemn homage: and their hudling it up in private as it may give men Ground to ſuſpect they pay none at all; ſo neither God nor man can collect any thing better from it, then that they are aſhamed of the Deity they pretend to ſerve. On the other ſide the publick muſt as little ſwallow up the private, and where it does, there may be a juſt doubt of its ſincerity. many attractives there may be to Church beſides that of Piety, and indeed where that is really the motive, it teaches ſo much reverence to that awful preſence they are to approach, as not to come without ſome preparation. What ſolicitude, what critical niceneſs will a Lady have for her dreſs, when ſhe is to appear at a ſolemn meeting at Court, and ſhall ſhe take no care how ſordidly, how undecently ſhe appears when the King of Kings gives audience? Shall many hours, days, nay perhaps weeks, be taken up in contriving for the one, and ſhall there never be a minute alloted for the other? This were ſure very unequal, and yet this is the caſe where the devotion of the Cloſet do's not prepare for that of the Church. If the mind be not tuned firſt there, it will be very ill qualified for that harmony of ſouls, which is the only thing God regards in our publick offices. So that were there no other uſe of private devotion, but as it relates to the publick, that were enough to ſpeak the neceſſity of it.

33. But indeed 'tis not only a needful preparative to that ſacred commerce, but to our civil. The World is but a larger ſort of Peſthouſe, in every corner of it we meet with

with infectious airs, and those that converse in it had need of this Antidote. How many temptations does every place, every hour, every interview, present to the shocking even of that moral integrity which a sober Heathen would judg fit to preserve; much more of that strict Piety our Christianity exacts.

34. 'Twas the observation that *Origen* made of himself, that the day in which he so shamefully fell by sacrificing to Idols, he had ventured out in the morniug before he had compleated his usual Prayers; the Devil finding him so unarmed took advantage to assault him, as knowing he had then but a single impotent man to wrestle with, who had forfeited by not invoking, the protection of God. And indeed since prayer is the most powerful exorcism to eject him, we may well conclude the omission of it is a likely means to invite him: for if God have not the prepossession, if we do not by hearty Prayer surrender our souls to him in the morning, they are then all the day after like that empty house mentioned in the Gospel, a fit receptable for as many evil spirits as please to inhabit there. Nor are these Spiritual the only dangers that attend us, we are liable to a multitude of secular ones also: our persons, our fortunes, our reputations, every thing wherein we can receive a benefit, renders us equally capable of a prejudice. What multitudes of accidents are there to which we lie open, and nothing to guard us from them but the divine Providence? which if we neglect to solicit we are sure very unworthy of its defence. And this is a consideration that methinks should bring even the most sensual persons upon their knees: for though too many may be found that despise the former danger, and can contentedly enough expose their souls, yet such are usually the most tender of their temporal concerns, it being commonly the excessive love of those which makes them neglect the other. She that fears not the fall into Sin, will yet fear the tumbling into a precipice, and though she care not for the spotting of her innocence, would be very loath any accident should blemish her face, disparage her fame, or impoverish her fortune, and yet from any or all of these she is utterly unable to guard her self, So that if Piety will not, yet interest methinks

thinks ſhould render her an homager to that omnipotent power, from whence alone ſhe can derive her ſafety.

35. And now methinks a Duty that is thus bound on with the cords of a man, with human as well as divine perſwaſives, ſhould not eaſily be ſhaken of. I wiſh I could ſay it never is, but I fear there are ſome of thoſe I now ſpeak to, who neglect it in ſpight of all theſe inducements; who though they can pretend nothing ſerious enough to own the name of buſineſs, do yet ſuffer a ſucceſſion of I know not what impertinencies to divert them. And indeed were the expence of ſome Ladies daies calculated, we ſhould find every hour ſo full of emptineſs, ſo overladen with vanities that 'tis ſcarce imaginable where an office of Devotion ſhould croud in.

36. The morning is divided between ſleep and dreſſing, nor would the morning ſuffice, but that they are fain to make a new computation to meaſure it not by the Sun, but by their time of dining, which is often as late as the ſtationary hours of the Primitive Faſte, though upon a far differing motive. The afternoons being by this means reduced, are too ſhort for thoſe many divertiſements that await them, and muſt therefore borrow as much of the night as they lent to the morning. And when the meer fatigues of pleaſure ſend a Lady to her reſt, 'tis not imaginable that ſhe will permit Devotion to induce a yet greater, and more diſſagreeable laſſitude; ſo that the whole round of her time ſeems to be a kind of magic circle, wherein nothing that is holy muſt appear, and indeed 'tis none of the higheſt ſtratagems of *Sathan* thus to foreſtal their time; and by a perpetual ſupply of diverſions; inſenſibly ſteal from them the opportunities of divine offices; an artifice by which I preſume he prevails on ſome, who would ſtartle at his groſſer and more apparent temtations.

37. Nor needs he more then the ſucceſs of this project; for if this habitual neglect of Piety ſhould not finally end in great and criminal commiſſions, (as 'tis naturally very apt to do) yet his intereſt is ſufficiently ſecured by ſuch a cuſtomary omiſſion, which amounts to no leſs then the living *without God in the world*: a ſtate ſo hopeleſs, that when the Apoſtle recollects to the Epheſians wretchedneſs of their

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Gentile State, he does it in those very words, *Eph.* 2. 12. And sure, those that live so under Christianity, are not in a better, but worse condition, by how much contemt of God is more unpardonable then ignorance.

38. It therefore infinitly concerns those who are in danger of so fatal a snare, to look about them, and endevor to countermine *Satan*, and be as industrious to secure their duty, as he is to supplant it; and to this purpose, one of the usefullest expedients I know, is to be aforehand with him; I mean, to make their Devotions the first business of the day; by which I intend not only those Ejaculations wherewith we all should open our eyes, but their more set and solemn Prayers; a Practice so highly expedient to the persons fore-mentioned, that it falls little short of necessary; and that upon several reasons.

39. First, in relation to one of the great ends of Morning Prayer, which is to supplicate the guidance and protection of God for the whole day. Now if this be not done till some Ladies Dressings be finished, 'twill be half a mockery, a most preposterous request, as to the greatest part of the day, which will be past before; and besides absurdity, there is danger in it; for all the preceding time is as it were outlawed by it, put from under the Divine Protection. Alas, are God's safeguards to be only meridional, to shine out only with the noon day Sun; Do they suppose *Satan* keeps their hours, and stirs not abroad till the afternoon; that there is no danger either of corporal or spiritual mischiefs before that time of the day? Certainly, if *the noise of the harp and the viol* which *Isa.* mentions, Chap. 5. 12. do not drown it, they may often hear a morning as well as evening Passing-bell; with how many others does the glass of life run out, whilst they are at their looking glasses? How many bodies are maimed and wounded in the time they are trimming and decking theirs? And *who made them differ from others*, 1 Cor. 4. 7? Or what tenure have they in the safety of one moment, save what they owe to God's Providence? And what rational expectation can they have of that, when they do not invoke it?

40. Nor are the ſpiritual dangers leſs, but rather much more; and they muſt be very ſlight obſervers of themſelves, if they do not diſcern that ſnares may be laid for them in their receſſes in their chambers as well as in places of the moſt publick reſort. Indeed, were there no other then what relates to their dreſs, and curioſity thereof, it were enough to evidence their danger; ſcarce any part of that but carrying a temptation in it: to Pride, if it hit right, and pleaſe their fancy, to Anger and Vexation, if it do not. They had need therefore to put on their armour before their ornaments, by a prepoſſeſſion of Prayer and Meditation to ſecure their vitals, leſt by an internal death of Grace, their bodies (in their utmoſt luſter) prove but the painted Sepulchers of their Souls.

41. In the ſecond place, this appears requiſit in oppoſition to the indecency and incongruity of the contrary. How inverted and eſtimate do they make of things that poſtpone the intereſt of their ſouls, to the meaneſt member of their bodies, pay a ſuper-errogating attendance to the one, before the other comes at all into their care. But what is yet worſe, how vile a contumely is offered to the Majeſty of God, who is uſed as they do their duning Creditors. poſted off with an excuſe of no leaſur yet to ſpeak with him; whilſt in the mean time all the factors for their vanity can have ready acceſs, and full audience. God muſt attend till their Tailor, their Shoomaker pleaſe to diſmiſs them, and at the beſt, can be allowed only to bring up the rear of a whole ſhole of Artificers.

42. But thirdly, 'tis very doubtful whether he ſhall obtain ſo much from them; for it may often happen that he ſhall be quite precluded: ſo numerous are the parts of a modiſh equipage, and ſo exact a ſymmetry is required in the whole, that 'tis the buſineſs of many hours to compleat it; when as 'twas ſaid of the Roman Ladies, a counſel muſt be called about the placing of an hair that ſits irregularly, when one thing after another ſhall be tried, and again rejected, as not exact, or not becoming; time all the while inſenſibly ſteals away, and though that will not ſtay for them, yet dinner doth, and then their bellies begin to murmur to pay any longer attendance on their backs, and claim the

the next turn; and between these two Competitors, 'tis odds devotion will be quite excluded, or reduced only to a grace before meat (and well if that, considering how unfashionable even that is grown) in the mean time what a wretched improvidence is it, to reduce the one necessary business of the day to such uncertainties, nay almost to a certain disapointment.

43. Yet suppose this hazard were only imaginary, and a Lady were infallibly sure not to lose the time of her Prayers: yet in the fourth place, she will be likely by such preceeding diversions to lose much of her zeal in them, so that if they be said at all, they will scarce be said in a due manner. There is alas such a repugnancy in our Nature to any thing spiritual, that we cannot close in an instant; but as a benummed, frozen body will need some rubbing and chafing before it can be fit for motion; so our more frozen souls require som previous incitations before they can with any vigor exert themselves in Devotion. Now sure the dressing time (I mean such a dressing as we now suppose) is not very proper for such preparations. 'Tis, on the contrary, extream apt to indispose and unfit them; for when the fancy is possest with so many little images of vanity, they will not easily be ejected. That anging faculty is, God knows, too apt to bring in even the remotest diversions; but when it has such a stock ready at hand. how will it pour them in upon the mind, to the great allaying, if not utter extinguishing of Devotion.

44. When all these considerations are put together, 'twill sure appear wholesom counsel, that such persons should not trust so important a duty to so many casualties, but in the first place secure a time for that, repair to their Oratory before their dressing room, and by an early consecration of themselves to God, defeat *Satan*'s claim, and discourage his attempts for the rest of the day. We know there is a natural efficacy in a good beginning, towards the producing a good ending: but in spiritual things the influence is yet greater, because it draws in Auxiliaries from above, and engages the yet farther assistances of Grace. Upon which account I am apt to believe, that where this Duty is sincerely and fervently performed in the morning, it will not totally

tally be neglected in the ſucceeding parts of the day. 'Twil
be eaſy to diſcern the ſame obligation the ſame advantag
of cloſing the day with God, that there was to begin it
and when thoſe two boundaries are ſecured, when thoſ
are lookt upon as ſtrict duty, and conſtantly obſerved, 'ti
not unlikely but their Piety may grow generous, and wit
David, *Pſ.* 55. 17. add to the *evening and morning a noon-d*
office; for where Devotion is real, 'tis apt to be progreſſive
and the more we converſe with God, the more we ſha
deſire to do ſo. Thus we ſee how this little cloud lik
that of *Elijah*, 1 *King.* 18. 44. may *overſpread the Hea*
vens, and this handful of firſt-fruits may hallow the whol
day.

45. Nay indeed, when it has advanced thus far, 'twi
probably go farther, 'twill not keep it ſelf only on th
defenſive part, but invade its oppoſits, get daily groun
of thoſe vanities by which it was before oppreſt. For when
Lady has in her Cloſet waſht her cheeks with penitentia
tears, ſhe cannot ſure when ſhe comes out think then
prepared for the varniſh of the paint and fucus. When ſh
has attentively examined her Conſcience, that impartia
mirror, and there diſcern'd all the blemiſhes of her noble
part, ſhe will ſure with ſomwhat a more cold concer
conſult her looking-glaſs. And when ſhe has by pious vow
and reſolutions *put on the Lord Jeſus Chriſt*, *Rom.* 13. 14
'twill be impoſſible for her to be very anxiouſly careſ
about her garments. This devout temper of her mind w
by a holy *leger demain* ſhuffle the Romances out of her han
and ſubſtitute the Oracles of Truth; will not let her drea
away her time in phantaſtic ſcenes, and elaborate nothing
but promt her *to give all diligence to make her Calling a*
Election ſure. In a word, when ſhe once underſtands wha
it is to ſpend one hour devoutly, ſhe will endeavor to reſcu
all the reſt from trifles, and impertinent entertainment
and employ them to purpoſes more worthy the great en
of her being. Thus may ſhe almoſt inſenſibly wind her ſe
out of the ſnare, diſintangle her ſelf from theſe temtation
wherewith ſhe was enwrapt; and by having her *hear*
ſo ſet at liberty, *may run the wayes of God's Commandment*
Pſ. 119.

46. Bu

46. But privat Devotion, tho of excellent effect, cannot commute for the omission of public, nor indeed can it long maintain its vigor, unless sometimes cherished by the warmth of Christian Assemblies; and if God please to visit them in their Closets, they are (even by their own Laws of Civility) obliged to return his Visits, and attend him in his house, I fear too many adapt the instance in the formality too, and come as unconcernedly to him as they do to one another. 'Tis true, those that pay him a cordial reverence at Home, will certainly do it at Church; and therefore by the little we see performed by some there, we may doubt God sees as little in their Retirements. But what speak I of an hearty Reverence, when 'tis visible that there are those who pay none at all? How rare a sight is it for some Ladies to appear at Church? How many times (I had almost said hundreds) do we see their Coaches stand at the Play-house, for once at God's? They seem to own no distinction of days, unless it be, that Sunday is their most vacant season to take Physic, or to lie a-bed; and if such do ever come to Church, Devotion is like to be the least part of their errand; some new garment perhaps or dress is to be shew'd, and that though the place where the most critical Judges of those things will be most at leisure to observe them; or if they come not to teach new fashions, it may be they come to learn; and such documents will be surer to be put in practice then any in the Sermon. Possibly they expect to see some friend or acquaintance there, and as if Christ were to be served (as he was born) in an Inn, make his house the common rendezvous in which to meet their Associates. If they have any more ingenious attractives, 'tis commonly that of curiosity, to hear some new celebrated Preacher, and that rather for his Rhetoric then his Divinity; and this Motive (tho the best of the set) is but like that which prevail'd with those *Jews* St. *John* mentions, who came to *Jesus that they might see Lazarus*, Joh. 12.

47. I shall not rank among these Motives, that of Hipocrisie and seeming Holiness; for from that all the rest do acquit them. Indeed 'tis the only sin which this Age has seemed to reform, and that too

too only by way of *Antiperistasis*, not by the Vertue bu the Iniquity of the Times. Religion is grown so unfashio nable, so contemptible; that none can now be tempted t put on so ridiculous a disguise. And although as to singl persons I confess Hypocrisie one of the deepest Guilts, suc as has a peculiar portion assigned it by Christ in the place o torment, *Mat.* 24. 51. yet as to Communities, I cannot bu think it better to have a face of Religion then prophaneness The example of the former may work beyond it self, an the form of Godliness in some may produce the power of in others; but a pattern of profaneness, the farther it ope rates the worse, and all the progress it can make, is fro one wickedness to another, so that I fear as St. *Bernar* wisht for his Feaver again, so the Church may ere long fo her Hypocrites.

48. But to recal my self from this digression, let us a lit tle enquire how those whom the forementioned Motive bring to Church behave themselves there, and that is in deed with great conformity to the ends of their coming their errand is not to be Suppliants, neither do they pu themselves in the posture, kneeling is impertinent for the who mean not to pray, but as the Apostle describes the Ido latrous service of the *Israelites*, *They sate down to eat and drin and rose up to play*; so these sit down to talk and laugh wit their Pew-fellows, and rise up to gape and look about them When they should be confessing their sins to Almighty God they are apologizing (perhaps) to one another for the o mission of a ceremonious visit, or some other breach of ci vility; when they should be *observing the goings of God i the Sanctuary*, Psa. 68. they are inquiring when this Lad came to Town, or when that goes out; nay perhaps the Theater is brought into the Temple, the last play they saw is recollected, and Quotations enough brought thence to vie with the Preacher. 'Tis impossible to reckon up al their Topics of discourse, nay it were indeed scandalous fo one that reproves them to pretend to know, by how many Impertinencies (to say no worse) they profane that Holy Place and time.

49. But that All-seeing Eye in whose presence they are, keeps an exact account, and will charge them not only with the

the principle but the product; not only with their own irreverences, but with those which by their example or incouragement they have occasion'd in others, nay farther even with that scandal which redounds to Christianity by it. For when one that is to chuse a Religion shall read the Precepts of *Pythagoras* enjoining that the Gods must not be worship'd in passing by, as it were accidentally, but with the greatest solemnity and intention, when they shall consider the care of *Numa* in instituting Officers, who at Sacrifices, and all Divine Services, should call upon the people to keep silence and advert to Devotion, or but the practice of the present *Mahometans*, who permit none to sit in their *Moschos* nor to pray without prostration. when I say this is considered, and compared with the scandalous indecency observable in our Churches, he will certainly exclude Christianity from all competition in his choise, not allow that the name of a Religion, whose very worship apears so profane, and whose Votaries mock the God they pretend to serve

50. Yet how severe soever the charge may lie against some, I am far from including all under it. I know there are many Ladies whose examples are reproaches to the other Sex that help to fill our congregations when Gentlemen desert them, and to who sometimes we alone own that our Churches are not furnished like the Feast in the Parable, *Luke* 14. 21. meerly out of *the high waies and hedges, with the poor and the maimed, the halt and the blind*; yet some even of these may be liable to some irregularity, which may be the effects of inadvertency or misperswasion, though not of contempt or prophaneness.

51. And first 'tis observable in some who come constantly, that yet they come not early, so that a considerable part of Prayers is past ere the enter the Church. This first causes some disturbance to others, the successive entry of new comers keeping the Congregation in a continual motion and agitation, which how unagreeable it is to Devotion, *Numa* a Heathen Prince may teach us, who *Plutarch* tells us took a particular care, that in the time of Divine Worship, no knocking, clapping, or other noise should be heard; as well knowing how much the operati-

ons of the intellect are obstructed by any thing that impor tunes the Senses. What would he have said, should he com into one of our City Congregations, where often durin the whole time of Prayer, the clapping of pew-doors doe out-noise the Reader.

52. But besides the indecency of the thing, and the in terruption it gives to others, 'tis very injurious to them selves; a kind of partial excommunication of their ow inflicting; which excludes them from part of the the divin Offices, and from that part too, which is of the most uni versal concern, I mean the confession of sins, which th wisdom of our Church has fitly placed in the beginning o her Service, as the necessary introduction to all the rest For considering how obnoxious we all are to the wrath an vengeance of God, our first business is to deprecate that b an humble confession of our guilt. Would any Malefacto that hath forfeited his life to Justice, come boldly to hi Prince, and without taking notice of his crimes, impor tune him to bestow the greatest favors and dignities upo him? Yet 'tis the very same abrupt impudence in us, t supplicate the divine Majesty before we attemt to atton him; to ask good things from him before we have acknow ledged the ill we have done against him. And to such God may justly make such a return as *Augustus* did to one tha entertained him much below his greatness, I knew not be fore that we were such familiars.

53. It will much better become them to anticipate th time, *to wait at the posts of his doors*, Pro. 8. and contriv to be there before the Service begins, that so by previou recollection they may put their minds in a fit posture o address at the public Audience: which (by the way) speak it to be no very laudable custom which almost universall prevails, that those few who do come early, spend th interval before service, in talking with one another, b which they do not only lose the advantage of that time fo preparation, but convert it into the direct contrary, d thereby actually unfit and indispose themselves. God know our hearts even in their most composed temper, are too ap to create diversions; we need not start game for them t chase, and by prefacing our Prayer with secular discours

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make a gap for the ſame thoughts to return upon us in them. Beſides in relation to the place, it has a ſpice of profaneneſs, 'tis the bringing the Moabite and Ammonite into the Temple, *Deut.* 23. 3. a kind of invaſion on God's propriety, by introducing our wordly concerns or divertiſments into the houſe which is called by his name, ſolemnly dedicated to him, and therefore dedicated that it might be his peculiar. So that with a little variation, we may to ſuch apply the expoſtulatory reproof of the Apoſtle to the Corinthians, 1 *Cor.* 11. 22. *what, have ye not houſes to talk and converſe in, or deſpiſe ye the Church of God?* But this is I confeſs a reproof that will not reach to many, there being ſo few of the better ſort that come early enough to talk before Service, and as for thoſe who talk at it, we have already rankt them under another *Claſſis.* Yet give me leave to add that thoſe fall not much ſhort of that degree of profaneneſs, who come late only becauſe they are loth to riſe, or to abate any thing of the curioſity of their dreſs. For he that prefers her ſloth or her vanity before Gods Service, is like (how decently ſoever ſhe behave her ſelf) to give but an unſignificant attendance at it.

54. But I gueſs this may in many proceed from another cauſe, which tho leſs ill in their intention, is not ſo in reſpect either of its unreaſonableneſs or its effects, and that is an unequal eſtimate they make of the parts of Gods Service. This laſt Age has brought in ſuch a partiality for Preaching, that Prayer ſeems comparatively (like *Sarah* to *Hagar*) deſpicable in their eyes: ſo that if they can but come time enough to the Sermon, they think they have diſcharged the weightier part of the Law, and of their own duty. This miſ-perſwaſion, tho it have too generally diffuſed it ſelf through both Sexes, yet ſeems to have bin very eſpecially imbibed by the female. And beſides the evidence that Sunday gives; the week-dayes afford no leſs. Let there be a Lecture tho at the remoteſt part of the Town, what hurrying is there to it, but let the Bell tole never ſo loud for the Canonical hours of Common-Prayer: 'twill not call the neareſt of the Neighbor-hood. I ſpeak not of thoſe who are at defiance with our Service, and have liſted themſelves in ſeparate Congregations (for I intend not to trace

trace them through their wild mazes) but of those who yet own our Church, and object not to its Offices, but only have suffered their value for them to be insensibly undermined by their great zeal for Preaching. God sure intends a Harmony in all sacred Ordinances, and would not have set up a party against another, but mutually assist each others operation upon us: thus Prayer disposes us to receive benefit by preaching, and preaching teaches us how to pray aright, and God grant we may long enjoy the publick opportunities of both. Yet since this Age has brought them to a competition, I must take leave to say, that if we come impartially to weigh Prayer and Preaching, the Ballance will incline another way then it seems with many to do, and we shall find Prayer the more essential part of Religion.

55. The end of Preaching is twofold, either to teach us what we know not, or to excite us to practice what we already know: now in relation to the first of these ends, I suppose there is a wide difference between Preaching at the first promulgation of the Gospel, and now: 'twas then the only way of revealing to the World the whole mystery of our Salvation, so that the Apostles inference was then irrefragable: *how shall they believe on him of whom they have not heard; and how shall they hear without a* Preacher? Ro. 10. 14. But where Christianity is planted, and the New Testament received, we have therein the whole doctrine of Christ; nay we have not only the matter but the very form of many of those Sermons which Christ and his Apostles preached; so that unless we think them not sufficiently gifted: We cannot but acknowledg, we have in them ample instruction both for Faith and Manners; enough as the Apostle speaks, to *make us wise unto Salvation*, 2 *Tim.* 3. 15. And the reading of those being a considerable part of our Churches Service, we have the most genuine Preaching even before the Minister ascends the Pulpit. Besides, for the help of those whose youth or incapacity disables them from making collections thence for themselves, our Church has epitomiz'd the most necessary Points of Belief and Practice in the Catechism, not (as the Roman) to preclude their farther search, but to supply them in the interim till

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they are qualified for it; and by that early infusion of Christian Principles, to secure them of that knowledg which is simply necessary to their Salvation.

56. Now sure, to people in this state, Preaching is not of so absolute necessity in respect of instruction, as it was to those who from Heathenism and Idolatry were to be brought first to the Knowledg, and then to the Faith of Christ. We seem therefore now more generally concern'd in the other end of Preaching, the exciting us to Practice; for alas, there are few of us who stumble on sin for want of light, but either through heedlesness, and want of looking before us, or else by a wilful prostration of our selves to it; so that we often need to be roused out of our negligence, to be frighted out of our stubbornness, and by a close application of those truths we either forget or suppress, be animated to our Duty. And for this purpose Preaching is doubtless of excellent use, and the nauseating of it shews a very sick constitution of mind; yet sure the over greedy desire may be a Disease also. He that eats more than he can concoct, does not so much assist as oppress nature, and those that run from Sermon to Sermon, that allow themselves no time to chew, much less to digest what they hear, will sooner confound their brains then better their lives. Nay, it oft betraies them to a very pernicious delusion; it diverts them from many of the practical parts of Piety, and yet gives them a confidence that they are extraordinarily Pious; and by their belief that Religion consists principally in hearing, makes them forget to try themselves by that more infallible test of doing God's will. So that whereas God never designed Preaching for more then a guide in their way, they make it their way, and their end too; and Hearing must, like a circle, begin and terminate in it self.

57. I am sure in secular concerns, we should think him a very unprofitable servant, that after his Lord had given him directions what to do, should be so transported with hearing his instructions, that he should desire to have it infinitely repeated, and so spend the time wherein he should do the work. And we have reason to think God will make the same judgment of those who do the like in his service.

58. One

58. One would now think that this ravenous appetite of hearing ſhould ſuperſede all niceneſs in it, yet we find it does not, but that ſom make a ſhift to be at once voracious and ſquemiſh. If this ſpiritual food be not artificially dreſt, 'tis too groſs for their palats; the phraſe muſt be elegant, the words well accented, and the *inticing words of Mans Wſdom* which St. *Paul* diſclaims in his Preaching, 1 *Cor.*2.4. is that which they principally regard. Nay the memory of the Preacher becomes the moſt material point of his Sermon, and the firſt glance on his Book prejudges him. I need not add the extravagances of an uncouth tone, a furious vehemence, or phantaſtic geſture, wherein the Soul and vital efficacy of Preaching has been ſolemnly placed. Now 'tis evident all theſe are but trivial Accompliſhments: ſo that thoſe who inſiſt ſo much on them, do make Preaching much leſs ſacred and divine than indeed it is: and therefore cannot without abſurdity lay the main ſtreſs of Religion upon it, or makes that the higheſt of Gods Ordinances, which owes all its grateſulneſs with them to the Endowments of men. Some may think I purſue this Subject too far, but I am ſure I do it not with deſign to derogate from the juſt reſpect due to Preaching, only I would not have it Monopolize our eſteem or juſtle out another Duty, which is of more conſtant uſe, and indiſpenſible neceſſity.

59. And ſuch certainly is Prayer, that reſpiration of the ſoul, which is ſo neceſſary, that it admits not of long interminſſion, and therefore ſeems to carry the ſame proportion to hearing, which breathing does to eating: we may make long intervals of feeding, and yet ſubſiſt; but if we ſhould do ſo in breathing, we cannot recover it. Prayer is the Morning and Evening Sacrifice under the Law, which God ordained ſhould be perpetual; whereas Preaching is but like the Readings in the Synagogues on Sabbaths and Feſtivals, indeed, however we have confounded the terms, tis prayer only that can properly be called the worſhip of God; tis that by which we pay him his ſolemn homage, acknowledg his ſoveraignty, and our own dependance. When we hear, we do no more than what every Diſciple does to his Maſter; but when we pray, we own him as the Spring and ſource of all the good we expect, as the Author of our Being, and

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he Object of our Adoration, in a word, we do by it pro-ſs him our God; it being an impreſs of meer natural Re-gion to ſupplicate the Deity we acknowledg.

60. And as by Prayer we render the greateſt Honour to od, ſo likewiſe do we procure the greateſt advantages to r ſelves. Prayer is the powerful Engin, by which we aw down Bleſſings; tis the Key which lets us into the mmenſe Storehouſe of the Almighty; nay, tis that upon hich the efficacy of Preaching depends. The word is but dead Letter without the Spirit; and that has promiſed he Spirit to none but thoſe God ask it, *Luke* 11.13. So that rayer is that which enlivens and inſpirits our moſt ſacred ctions: and accordingly in Scripture we find it ſtill a con-omitant in all Eccleſiaſtical concerns. When an Apoſtle as to be ſubſtituted in the room of *Judas*, we find they re-rred it not to the deciſion of Lots, till God, who had the le diſpoſing of them, *Prov.*16.33. had been invoked by lemn Prayer, *Act.*1.24. So when *Barnabas* and *Saul* were be ſeparated to the Miniſtry, tho the appointment were the Holy Ghoſt, yet that ſuperſeded not the neceſſity of rayer; the Apoſtles prayed (yea, and faſted too) before ey laid their hand on them, *Act.*13.3. Nay, our Bleſſed aviour himſelf, though he knew what was in Man, and nee-ed no guidance but his own Omniſcience in this choice, yet e find that before his Election of the twelve Apoſtles, he ontinued a whole night in Prayer to God, *Luke* 6.22. doubt-eſs, to teach us how requiſite Prayer is in all our important tereſts, which like the Pillar of Cloud and Fire to the I-raelites, is our beſt convoy through the Wilderneſs, through l the ſnares and temtations, through all the Calamities nd Diſtreſſes of this World, and our moſt infallible Guide o the Land of Promiſe.

61. And ſure when all theſe are the properties of Pray-r, though private, they will not leſs belong to the ublick, ſuch a conſpiration and union of importunate evotion, muſt have a proportionable increaſe in its ffect; and if Heaven can ſuffer violence by the fervor f one ſingle Votary, with what ſtorm, what bat-eries will it be ſcaled by a numerous Congregation?

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We find the Church is by Christ, compared to *an Army with banners*, *Cant.* 6. 3. but sure never is this Army in so good array, in so invincible a posture as upon its knees. The Ecclesiastical story tells us of a Legion of Christians in *Aurelius*'s Camp, who in that posture discomfited two assailants at once, the enemy and the drought; that breath which they sent up in Prayers, like a kindly exhalation returned in rain, and relieved the perishing Army: and had we but the same fervor, and the same innocency, could we lift up but as pure hands as they did, there would be no Blessing beyond our reach. But the less any of us find ourselves so qualified, the more need we have to put our selves among those that are.

62. There is an happy contagion in goodness; like green wood, we may perhaps be kindled by the neighbouring flame; the example of anothers zeal may awake mine. However there is some advantage in being in the company those showrs of benediction which their Prayers bring down, are so plentiful, that some drops at least may scatter upon those about them. We find *Elisha* for *Jehoshaphat*'s sake, endured the presence of *Jehoram*. whom otherwise he professes he would not have lookt towards, 2 *King.* 3. 14. and God may perhaps do the like in this case; and as he prospered *Potiphar* for *Joseph*'s sake, *Gen.* 39. 23. so the Piety of some few may redound to the benefit of all. From all these considerations I suppose may sufficiently be evinced the necessity and benefit, of publick Prayer, and consequently the unreasonableness of those, who upon any pretence neglect it. I shall now only beseech those to whom I speak to make the application to themselves, and to shew they do so by their more early and more assiduous attendance on it.

63. There is also another Duty to which many of these to whom I write seem to need some incitation, and that is Communicating a part of Devotion which the looser sort scarce ever think in season till their death Beds, as if that Sacrament like the Romanists Extream Unction. were only fit for expiating Souls, but to such we may apply the words of the Angel to the Woman, Lu. 24. 5. *Why seek ye the living among the dead?* Why think ye that the Sun of Right-

Righteouſneſs is only to ſhine in the ſhades of death, or that Chriſt is never to give us his fleſh, till we are putting off our own; 'Tis one principal end of that Sacrament to engage and enable us to a new life; how prepoſterous then is it, how utterly inconſiſtent with that end to defer it to the hour of death. 'Tis true 'tis a good *Viaticum* for ſuch as are in their way towards bliſs, but it is too bold a hope, to fancy that it ſhall in an inſtant bring them into that way, who have their whole life poſted on in the contrary: the roads to Heaven and Hell lie ſure too far aſunder to be within diſtance of one ſtep, nor can it with any ſafety be preſumed that once receiving at their death, ſhall expiate ſo many wilful neglects of it in their life.

64. But I ſhall ſuppoſe theſe total Omiſſions are not a common guilt: yet with many others the fault differs only in degree, they do not wholly omit, but yet come ſo infrequently as if they thought it a very arbitrary matter whether they come or no. And this truly is obſervable in many who ſeem to give good attendance on other parts of Divine Worſhip, for indeed 'tis a ſad ſpectacle to ſee, that let a Church be never ſo much crouded at Sermon, 'tis emtied in an inſtant when the Communion begins, people run as it were frighted from it, as if they thought with thoſe in *Malachy*, that *the table of our Lord is polluted*, Mal. 1. 12. that ſome peſt or infection would thence break forth upon them. A ſtrange indignity to the Majeſty, and ingratitude to the love of our Redeemer. Let a King, or but ſome great man make a public entertainment, how hard is it to keep back the preſſing multitude: many Officers are neceſſary to repel the uninvited gueſts, and yet here there needs more to drive us to it, tho the Invitation be more general, and the Treat infinitly more magnificent.

65. I know this fault (like many other) ſhrouds it ſelf under a fair diſguiſe: and this barbarous neglect pretends to the humbleſt veneration. People ſay 'tis their great reverence they have for the Sacrament that keeps them at ſo great a diſtance; but ſure that is but a fictitious reverence which diſcards obedience; and when Chriſt commands our coming, our drawing back looks more like ſtubborneſs and rebellion, then awe and reſpect. I ſuppoſe

we pretend not to exceed the Primitive Christians in hu mility and godly fear, and yet they communicated daily and therefore sure our reverence is of a much differin make from theirs, if it produce such contrary effects. In deed 'tis to be feared that many put a great cheat upo themselves in this matter. The Eucharist is justly ac counted the highest of divine Ordinances, and those wh think of no preparation in other, yet have some genera impressions of the necessity of it in this; but the uneasine of the task discourages them, they dare not come withou a wedding garment, and yet are loth to be at the pains t put it on, so that all this goodly pretext of reverence, i but the Devil in *Samuels* Mantle, is but sloth clad in th habit of humility.

66. And to this temtation of sloth there is another thin very subservient, and that is the easie and slight opinio which is commonly taken of sins of Omission, many ar startled at great Commissions think them to carry a face o deformity and horror, who in the mean time look o Omissions only as privations and meer nothings, as if a the affirmative Precepts were only things of form, put i by God rather to try our inclinations, then to oblige ou performance; and so were rather overtures and propos which we may assent to or not, then injunctions which a our peril we must obey. A fancy no less absurd then im pious. That God should be content so to compound wit his creatures (and like a Prince overpower'd by his vassals consent to remit all their homage, absolve them from a positive Duty, so they would be but so civil as not to flie i his fa e, or to commit outrage on his Person. But thi wild imagination needs no other confutation, then tha form of inditement our Savior gives us as the Model o that which shall be used at the last day, *Mat.* 25. where th whole Proces lies against sins of Omission, and yet th sentence is as dism l and irrever sible, as if all the Commi sions in the World had bin put into the Bill.

67. And certainly of all Omissions none is like to be mor severely charged then this of communicating, which is no only a d.sobedience, but an unkindness, which strikes no only at the Autority but the Love of our Lord, when h

affects a union with us that he creates Mysteries only to effect it, when he descends even to our sensuality, and because we want spiritual appetites, puts himself within reach of our natural; and as he once veil'd his Divinity in flesh, so now veils even that flesh under the form of our corporal nourishment, only that he may the more indissolvably unite, yea incorporat himself with us. When I say he does all this, we are not only impious but inhuman if it will not attract us. Nay farther, when he does all this upon the most endearing memory of what he has before done for us, when he presents himself to our imbraces in the same form wherein he presented himself to God for our expiation, when he shews us those wounds which our iniquities made, those stripes by which we were healed, that death by which we are revived, shall we to compleat the Scene of his Passion, force him also to that pathetic complaint, *Lam.* 1. 12. *Have ye no regard all ye that pass by?* shall we instead of smiting our breasts (as did other witnesses of his sufferings) turn our backs? If we can habitually do this, 'tis to be feared the next degree will be to wag our heads too, and we shall have the profaneness to deride, what we have not the Piety to commemorate.

68. And this seems to be no improbable fear, for in Religion there are gradual declinations as well as advances, coldness and tepidity will (if not stopt in its progress) quickly grow to lothing and contemt. And indeed to what can we more reasonable impute the great overflowings of profaneness among us, then to our ill-husbanding the means of Grace? Now certainly of all those means there is none of greater energy and power then the blessed Sacrament.

69. Were there no other benefit derived from it save that which the preparation implies, 'twere very considerable. It brings us to a recollection, fixes our indefinit purposes of searching and trying our wayes, which else perhaps we should infinitly defer, stops our carreer in sin, and by acquainting us with our selves, shews us where our danger lies, and how we are to avert it, what breaches are made in upon our souls, and how we must repair them, all which are with many seldom thought of, but when

the time of communicating approches. We live ſo far o from our ſelves, know ſo little what is done in us that w anſwer the deſcription the Prophet makes of the ſuppriz of *Babylon*, of which the King knew nothing till poſt afte poſt run to inform him that his *City was taken at one en* Jer. 51. 31. we often lie ſecure while the enemy is with our walls, and therefore they are friendly alarms whic the Sacrament gives us to look to our defence. But if whe the Trumpet ſounds none will prepare himſelf to the Ba tel, if when the Miniſter gives warning of a Sacrament and the preparation it requires. we go our wayes, an with *Gallio care for none of theſe things*, or with *Felix* Acts 24. 25. *put it off to a conveni nt time*, we wilfull expoſe our ſelves, and 'tis but juſt Chriſt dreadful men ſhould be executed upon us, that we *die in our ſins* who will fruſtrate ſuch an opportunity of a reſcu fro them.

70. But 'tis not onely this remo'er and accidenta advantage (this preventing Grace) which the Holy Eu charift affords, it contains yet greater and more intrinſi benefits, is a Spring of aſſiſting Grace alſo, 'tis a Ma gazine of Spiritual Artillery to fortifie us aga nſt a aſſaults of the Devil, the great Catholicon for all th M ladies of our Souls, that which if duly received, wi qualifie us to make St. *Pauls* boaſt, *Phil.* 4. 13. *I can all things through Chriſt which ſtrengthens me.* In a wor 'tis to us whatever we need, Wiſdom, Righteouſnes Sanctification, and Redemtion, becauſe it poſſeſſes of him who is ſo, 1 *Cor.* 1. 31. ſo that whenever w neglect it, we manifeſtly betray our own intereſt and do implicitly chooſe death whilſt we thus run fro life.

71. Thus we ſee there is a concurrence of all ſort of Arguments for this Duty, oh that ſome (at leaſt) of them may prevail; If we are not tractable enough t do it in obedience, yet let us be ſo ingenious as to d it for Love, for Gratitude, or if for neither of thoſe let us be at leaſt ſo wiſe as to do it for intereſt, an advantage. I know people are apt to pretend buſineſs the Farm and the Oxen muſt excuſe their coming to th

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feast, but alas what business can there be of equal necessity or advantage with this? Yet even that Apology is superseded to those I now speak to, who as I observed before have leisure more: then enough, so that it would be one part of the benefit, its taking up some of their time: let me therefore earnestly beseech them, not to grudg a few of their vacant hours to this so happy an employment.

72. Did any of their near Friends and Relations invite them to an interview, they would not think him too importunat, tho he repeated the summons weekly, nay, daily, but would punctually observe the meeting: And when their Savior much seldomer entreats their company, shall he not obtain it? must he never see them but at two or three solemn times of the year? and shall they wonder at any intervening invitation (as the Shunamites husband did at her going to the Prophet when it was *neither new Moon nor Sabbath*, 2 Kin. 4. 23.) and tell him 'tis not yet *Easter* nor *Christmas*, this were not only to be irreligious but rude; and methinks those who stand so much upon the particulars of Civility to one another, should not then only lay aside their good manners when they are to treat with their Redeemer. Certainly he is not so unpleasant company that they need shun his converse: if he do appear so to any, 'tis that shunning that is the cause of it. He does not open his tresures to strangers: they that come now and then for form sake, no wonder if their entertainment, be as cold as their address. They that would indeed *taste how sweet the Lord is*, *Psl.* 34. 8. must by the frequency of their coming shew the heartiness of it, and then they would indeed find it a *feast of fat things*, as the Prophet speaks.

73. In a word, let them but make experiment, resolve for a certain time (be it a year or there abouts) to omit no opportunity (and withall no due preparation) of communicating, I am a little confident they will afterwards need no other importunity but that of their own longings: the expiration of that definit time will prove the beginning of an indefinit, and their resolutions will have no other limit but their lives. For certainly there is not in all the whole mystery of Godliness, in all the Oeconomy

of the Goſpel, ſo expedite, ſo infallible a means of growt in Grace, as a frequent and worthy participation of th bleſſed Sacrament; I cannot therefore more pertinentl cloſe this Section, then with this exhortation to it, b which they will not only compleat all their Devotion crown and hallow the reſt of their Oblations to God, bu they will be advanced alſo in all parts of practical Piety for tho this and other ſacred Offices be perform'd in th Church, the efficacy of them is not circumſcribed withi thoſe walls, but follows the devout ſoul through all th occurrences of human life.

74. She that has intently conſider'd the preſence of Go in the Sanctuary, has learn'd ſo much of his ubiquity, tha ſhe will not eaſily forget it in other places, and ſhe tha remembers that will need no other guard to ſecure he innocence, no other incentive to animate her endeavor ſince ſhe is view'd by him who is equally powerful to pu niſh or reward, who regards not the perſons of the mighty nor can be awed into the connivance of a crime. Indeed ſerious advertence to the divine Preſence, is the mo certain curb to all diſorderly appetites, as on the contrar the not having God before their eyes, is in Scripture th comprehenſive deſcription of the moſt wretched profliga ted ſtate of ſin. It concerns therefore all thoſe who aſpir to true Piety to nouriſh that awful ſenſe in their hearts as that which will beſt enable them to practice the Apo ſtles advice, 2 *Cor.* 7. 1. *To cleanſe themſelves from all fil thineſs of the fleſh and ſpirit, and to perfect holineſs in the fea of God.*

75. I am ſenſible that this Section is ſpun out to a length very unproportionable to the former; but as the principa wheel in an artificial movement may be allowed a bulk ſomwhat anſwerable to its uſe, ſo upon the ſame account the ſize of this is not unjuſtifiable; the Piety which thi deſigns to recommend being the one neceſſary thing which muſt influence all other endowments. We know the courſe reſemblance *Solomon* makes of a *fair woma without diſcretion, that ſhe is like a jewel of gold in a ſwine ſnout*, Prov. 11. 12. but even that diſcretion (if any ſuch could be) without Piety were but the adding one jewel

more

more, expoſing another valuable thing to the ſame deſpicable ridiculous uſe. But to ſpeak truly there is no real diſcretion, where there is no Religion: and therefore *Solomon* ſeems in this place to underſtand by it that practical Wiſdom, which in the ſacred Dialect (his writings eſpecially) is equivalent to the fear of the Lord. 'Tis true, there may be a rallying wit to ſcoff and abuſe, a ſerpentine Wilineſs to undermine and deceive, but that ſort of Wiſdom (like that of *Achitophel*) finally converts into fooliſhneſs, does very often appear to do ſo in this life, but moſt certainly in the next, becauſe it builds upon a falſe bottom. prefers temporal things before eternal. And as neither beauty or wit (the two celebrated accompliſhments of women) ſo will neither Greatneſs and Honor give any advantage without Piety, 'twill only (as hath bin already obſerved) make them more exemplary ſinners, inflame the account, and ſo expoſe them to a greater degree of condemnation, for ſure 'tis not their Sex that will reſcu them from the diſmal denunciation of the Wiſe man. *Wiſd. 6. 6. Mighty men ſhall be mightily tormented*, I conclude all with another irrefragable maxim of the ſame Author, *Whether one be Rich, Noble, or Poor, their Glory is the Fear of the Lord.*

THE LADIES CALLING.

PART II. SECT. I.

Of Virgins.

1. WE have taken a view of those general qualifications, which are at once the duty and the ornament of the Female sex, consider'd at large. These like the common Genius involve all; but there are also specific differences, arising from the several circumstances and states of life, some whereof may exact greater degrees even of the former Vertues, and all may have some distinct and peculiar requisits adapted to that particular state and condition: and of these our propos'd method engages us now to consider. Human life is full of vicissitudes and changes, so that 'tis impossible to enumerate all the lesser accidental alterations to which it is lyable. But the principal and most distinct scenes in which a woman can be supposed regularly to be an actor, are these three, Virginity: Marriage and Widowhood; which as they differ widely from each other, so for the discharging their respective duties, there are peculiar cautions worthy to be adverted to.

2. Virginity is first in order of time, and if we will take S. *Pauls* judgment in respect of excellence also, 1 *Cor.* 7. And indeed she that preserves her self in that state upon

the account he mentions, v. 33. that *she may care for the things that are of the Lord, that she may be Holy both in Body and in Spirit*, deserves a great deal of Veneration, as making one of the neareſt approaches to the Angelical State, And accordingly in the primitive time, ſuch a Virginity was had in a ſingular eſtimation, and by the aſſignment of the Schoolmen, hath a particular coronet of glory belonging to it. Nay even among the Heathens; a conſecrated Virgin was lookt on as a thing moſt ſacred. The Roman Veſtals had extraordinary Priviledges allowed them by the ſtate, and they were generally held in ſuch reverence, that Teſtaments and other Depoſitums of the greateſt truſt were uſually committed to their cuſtody, as to the ſureſt and moſt inviolable Sanctuary. Nay their preſence was ſo to convicted malefactors; the Magiſtrates veiling their *faces* when they appear'd, and giving up the criminal to the commanding interceſſion of Virgin Innocence.

3. As for the religious orders of Virgins in the preſent Roman Church, tho ſome and thoſe very great abuſes have crept in; yet I think twere to be wiſhed that thoſe who ſuppreſt them in this nation, had confined themſelves within the bounds of a reformation, by chooſing rather to rectify and regulate, then aboliſh them.

4. But tho there be not among us ſuch ſocieties, yet there may be *Nuns* who are not profeſt. She who has devoted her heart to God, and the better to ſecure his Intereſt againſt the moſt inſinuating rival of Human Love, intends to admit none, and prays that ſhe may not; does by thoſe humble purpoſes conſecrate her ſelf to God, and perhaps more acceptably, then if her preſumption ſhould make her more poſitive, and engage her in a vow ſhe is not ſure to perform.

5. But this is a caſe does not much need ſtating in our Clime, wherein Woemen are ſo little tranſported with this zeal of voluntary Virginity, that there are but few can find patience for it, when neceſſary. An old maid is now thought ſuch a curſe, as no poetic fury can exceed; lookt on as the moſt calamitous Creature in nature. And I ſo far yield to the opinion, as to confeſs it ſo to thoſe who are kept in that ſtate againſt their Wills; but ſure the Original

ginal of that misery is from the desire, not the restraint of Marriage; let them but suppress that once, and the other will never be their infelicity. But I must not be so unkind to the sex, as to think tis always such desire that gives them aversion to Celibacy; I doubt not many are frighted only with the vulgar contemt under which that state lies: for which if there be no cure, yet there is the same Armor against this which is against all other causless reproaches, *viz.* to contemn it. Yet I am a little apt to believe there may be a prevention in the case. If the superanu ted Virgins would behave themselves with gravity and reservedness, addict themselves to the strictest vertu and piety, they would give the World some Cause to believe, 'twas, not their necessity but their choice which kept them unmarried; that they were pre-engag'd to a better Amour; espoused to the spiritual Bridegroom: & this would give them among the soberer sort at least the reverence and esteem of Matrons. Or if after all caution and endeavour, they chance to fall under the Tongues of malicious slanderers: this is no more than happens in all other instances of duty; and if contemt be to be avoided, Christianity it self must be quitted, as well as Virgin Chastity. But if on the other side they endeavour to disguise their age, by all the impostures and gaieties of a youthful dress and behaviour, if they still herd themselves among the youngest and vainest company, betray a young mind in an aged Body: this must certainly expose them to scorn and censure. If no play, no ball, or dancing meeting can escape them, people will undoubtedly conclude, that they desire, to put off themselves, to meet with chap-men, who so constantly keep the fairs, I wish therefore they would more universally try the former expedient, which I am confident is the best amulet against the reproch they so much dread, and may also deliver them from the danger of a more costly remedy, I mean that of an unequal and imprudent match, which many have rush'd upon as they have ran frighted from the other, and so by an unhappy contradiction, do both stay long, and marry hastily, gall their neck to spare their ears, and run into the yoke rather than hear so slight and unreasonable a reproch. They need not I think, be upbraided with the folly of such

an election, since their own experience is (to many of them) but too severe a monitor. I shall not insist farther on this, but having given the elder virgins that ensign of their seniority as to stand first in my discourse, I shall now address more generally to the rest.

6. And here the two grand elements essential to the Virgin state are Modesty and Obedience, which, tho necessary to all, yet are in a more eminent degree requir'd here; and therefore, tho I have spoken largely of the vertu of Modesty in the first part of this tract, yet it will not be impertient to make some farther reflections on it, by way of application to Virgins, in whom modesty should appear in its highest elevation, and should come up to Shamefacedness. Her look, her speech, her whole behaviour should own an humble distrust of her self; she is to look on her self, but as a novice, a probationer in the world, and must take this time, rather to learn and observe, then to dictate and prescribe. Indeed there is scarce any thing looks more indecent, then to see a young maid too forward and confident in her talk. 'Tis the opinion of the wise man, Eccluſ. 32. 8, that *a young man should scarce speak tho twice asked:* in proportion to which, 'twill sure not become a young woman, whose sex puts her under greater restraints, to be either importunate or magisterial in her discourses. And tho that which former ages called Boldness, is now only Assurance and good breeding, yet we have seen such bad superstructures upon that foundation, as sure will not much recommend it to any considering person.

7. But there is another breach of Modesty as it relates to Chastity, in which they are yet more especially concern'd. The very name of virgin imports a most critical niceness in that point. Every indecent curiosity, or impure fancy, is a deflowring of the mind, and every the least corruption of them gives some degrees of defilement to the body too: for between the state of pure immaculat Virginity and arrant Prostitution there are many intermedial steps, and she that makes any of them, is so far departed from her first integrity. She that listens to any wanton discourse, has violated her ears; she that speaks any, her ton-

gue; every immodeſt glance vitiates her eye, and ry the lighteſt act of daillance leaves ſomething of ſtain ſullage behind it. There is therefore a moſt rigorous tion requiſite herein: for as nothing is more clean and ite then a perfect Virginity, ſo every the leaſt ſpot or is more diſcernable. Beſides, youth is for the moſt part ible, and eaſily warps into a crookedneſs, and therefore never ſet it ſelf too far from a temtation. Our tender ſſoms we are fain to skreen and ſhelter, becauſe every kindly air nips and deſtroyes them; and nothing can be re nice and delicate then a maiden vertu, which ought to be expos'd to any of thoſe malignant airs which may ft and corrupt it, of which God knows there are too ny, ſome that blow from within, and others from thout.

8. Of the firſt ſort there is none more miſchievous than riofity, a temtation which foil'd human Nature even Paradiſe: and therefore ſure a feeble girl ought not to ſt her ſelf with that which ſubdued her better fortified rent. The truth is, an affected ignorance cannot be ſo mable in other caſes as it is commendable in this. Indeed is the ſureſt and moſt invincible guard, for ſhe who is rious to know indecent things, 'tis odds but ſhe will too n and too dearly buy the learning. The ſuppreſſing d deteſting all ſuch curioſities is therefore that eminent ndamental piece of continence I would recommend to em, as that which will protect and ſecure all the reſt.

9. But when they have ſet this guard upon themſelves, ey muſt provide againſt forreign aſſaul's too, the moſt ngerous whereof I take to be ill Company, and Idleneſs. gainſt the firſt they muſt provide by a prudent choiſe of nverſation which ſhould generally be of their own ſex; t not all of that neither, but ſuch who will at leaſt entrtain them innocently, if not profitably. Againſt the cond they may ſecure themſelves by a conſtant ſeries of mployments: I mean not ſuch frivolous ones as are more le then doing nothing; but ſuch as are ingenuous, and me way worth their time, wherein as the firſt place to be given to the offices of piety, ſo in the intervals thoſe, there are divers others, by which they may

not

not unuſefully fill up the vacancies of their time; ſuch a the acquiring of any of thoſe ornamental improvemen which become their quality, as Writing, Needle-work Languages, Muſic, or the like. If I ſhould here inſert t art of Oeconomy and Houſhold managery, I ſhould n think I affronted them in it; that being the moſt proper f minine buſineſs, from which neither wealth nor greatn can totally abſolve them: and a little of the theory in the parents houſe, would much aſſiſt them towards the practi when they come to their own. In a word there are ma parts of knowledg uſeful for a civil as well as divine life; a the improving themſelves in any of thoſe is a rational em ployment.

10. But I confeſs I know not how to reduce to that he many of thoſe things which from divertiſements are no ſtept up to be the ſolemn buſineſs of many young Ladie and I doubt of ſome old) ſuch is in the firſt place gaming, recreation whoſe lawfulneſs I queſtion not, whilſt it kee within the bounds of a recreation: but when it ſets up f a calling, I know not whence it derives its licenſe. And calling ſure it ſeems to be with ſome, a laborious one too ſuch as they toyl night and day at, nay do not allow them ſelves that remiſſion which the Laws both of God and ma have provided for the meaneſt mechanic: the Sabbath is t them no day of reſt, but this Trade goes on when all ſhop are ſhut. I know not how they ſatisfie themſelves in ſuc an habitual waſte of their time (beſides all the incedent faults of avarice and anger) but I much doubt that ple whatſoever it is, which paſſes with them, will ſcarce hol weight at his Tribunal, who has commanded us to *redee* not fling away our time.

11. There is another thing to which ſome devote a ver conſiderable part of their time, and that is the Readin Romances, which ſeems now to be thought the peculia and only becoming ſtudy of young Ladies. I confeſs thei youth may a little adapt it to them when they are childre and I wiſh they were always in their event as harmleſs bu I fear they often leave ill impreſſions behind them. Thoſ amorous paſſions, which tis neither deſign to paint to th utmoſt life, are apt to inſinuate themſelves into their un

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ry readers, and by an unhappy inversion a copy shall pro-
ce an Original. When a poor young Creature shall read
ere of some triumphant Beauty, that as I know not how
any captiv'd Knights prostrate at her feet, she will pro-
bly be temted to think it a fine thing; and may reflect
w much she loses time, that has not yet subdu'd one
art: and then her business will be to spread her nets; lay
r toils to catch some body, who will more fatally ensnare
r. And when she has once wound her self into an Amour,
ose Authors are subtil casuists for all difficult cases that
ay occur in it, will instruct in the necessary Artifice, of
luding Parents and Friends, and put her own ruine per-
ctly in her own power. And truly this seems to be so
tural a consequent of this sort of study, that of all the
vertisements that look so innocently, they can scarce
ll upon any more hazardous. Indeed it is very difficult
imagine what vast mischief is done to the World, by the
lse notions and images of things; particularly of Love
nd Honor, those noblest concerns of human life, repre-
nted in these Mirrors: but when we consider upon what
rinciples the Duellists and Hectors of the Age defend
heir outrages; and how great a devotion is paid to lust,
stead of vertuous Love; we can not be to seek for the
Gospel which makes these Doctrines appear orthodox.

12. As for the entertainments which they find abroad,
hey may be innocent. or otherwise according as they
re managed. The common entercourse of Civility is
debt to Humanity, and therefore mutual visits may
ften be necessary, and so (in some degree) may be
everal harmless and healthful recreations which may call
hem abroad for I write not now to Nuns, and have no
urpose to confine them to a Cloister. Yet on the other
de to be alwayes wandring, is the condition of a vagabond,
nd of the two 'tis better to be a Prisoner to ones home,
hen a Stranger. *Solomon* links it with some very unlaudable
ualities of a woman, *Prov.* 7. 11. that *her feet abide not in*
her house, and 'tis unhappy impotence not to be able to
ay at home, when there is any thing to be seen abroad;
hat any mask, or revel, any jollity of others must be
heir rack and torment, if they can not get to it. Alas

such

ſuch meetings are not ſo ſure to be ſafe, that they ha need be frequent, and they are of all others leaſt like t be ſafe to thoſe, who much dote on them: and therefo thoſe that find they do ſo, had need to connterbiaſs the minds, and ſet them to ſomething better, and by mo ſerious entertainments ſupplant thoſe vanities, which the beſt are childiſh; and may often prove worſe, it bein too probable that thoſe Dinah's which are ſtill gadding, th on pretence to ſee only the daughters of the land, *Gen.* 3 may at laſt meet with a ſon of *Hamar*.

13. There is alſo another great devourer of time ſubſer vient to the former, I mean dreſſing: for they that Lov to be ſeen much abroad, will be ſure to be ſeen in the mo exact form. And this is an emploiment that does not ſte but challenge their time; what they waſt here is *cum Priv legio*, it being by the verdict of this age the prope buſineſs, the one ſcience wherein a young Lady is to b perfectly verſt; ſo that now all vertuous emulation is con verted into this ſingle ambition, who ſhall excel in thi faculty. A vanity which I confeſs is more excuſable in th younger then the elder ſort; they being ſuppoſable not ye to have outworn the reliques of their childhood, to whic toies and gaiety were proportionable. Beſides 'tis ſur allowable upon a ſoberer account, that they who deſig Marriage ſhould give themſelves the advantage of decen ornaments, and not by the negligent rudeneſs of their dre belie Nature, and render themſelves leſs amiable then ſh has made them. But all this being granted, 'twill by no means juſtify that exceſſive curioſity and ſolicitude tha expence of time and mony too which is now uſed; a ver moderate degree of all thoſe will ſerve for that ordinary decency which they need provide for, will keep them from the reproch of an affected ſingularity, which is as much as a ſober perſon need take care for. And I muſt take leave to ſay, that in order to marriage, ſuch a moderation is much likelier to ſucceed then the contrary extravagance. Among the prudenter ſort of men I am ſure it is, if it be not among the looſe and vain, againſt which 'twill be their guard, and ſo do them the greater ſervice: for certainly he that chuſes a wife for thoſe qualities for which a wiſe man would refuſe

her,

her, understands so little what marriage is, as portends no great felicity to her that shall have him. But if they desire to mary men of sobriety and discretion, they are obliged in justice to bring the same qualities they expect, which will be very ill evidenced by that excess and vanity we now speak of.

14. For to speak a plain (tho perhaps ungrateful) truth; this (together with some of the modish liberties now in use) is it, which keeps so many young Ladies about the Town unmarried till they lose the epithet of young. Sober men are afraid to venture upon a humor so disagreeing to their own, least whil'st (according to the primitive reason of marriage) they seek a help, they espouse a ruine. But this is especially dreadful to a plain Country Gentleman, who looks upon one of these fine woman as a Gaudy Idol, to whom if he once become a votary, he must sacrifice a great part of his fortune, and all his content. How reasonable that apprehension is, the many wracks of considerable families do too evidently attest. But I presume some of the nicer Ladies have such a contemt of any thing that they please to call rustic, that they will not much regret the averting of those whom they so despise. They will not perhaps while they are in pursuit or hopes of others; but when those fail, these will be lookt on as a well-come reserve, and therefore 'twill be no prudence to cut themselves off from that last resort, least they (as many have done) be take themselves to much worse. For as in many instances 'tis the Country which feeds and maintains the grandeur of the Town, so of all commerces there, marriage would soonest fail, if all Rural supplies were cut off.

15. But I have pursued this speculation farther than perhaps my virgin readers will thank me for, I shall return to that which it was brought to inforce, and beseech them that if not to Men, yet to approve themselves to God, they will confine themselves in the matter of their dress within the due limits of decency and sobriety. I shall not direct them to those strict rules which *Tertullian* and some other of the ancient Fathers have prescribed in this matter; my petition is only that our virgins would at least so take care of their bodies, as Persons that also have a soul; which

if

if they can be perſwaded to, they may reſerve much o their time for more worthy uſes then thoſe of the Comb the Tuillets, and the Glaſſe. And truly 'tis not a little thei concern to do ſo, for this ſpring of their age is that critica inſtant that muſt either confirm or blaſt the hopes of a the ſucceeding ſeaſons. The minds of young people ar uſually compared to a blank ſheet of paper, equally capabl of the beſt or worſt impreſſions; 'tis pitty they ſhould b fill'd with childiſh ſcrawls, and little inſignificant figures but 'tis ſhame and horror they ſhould be ſtain'd with an vicious characters, any blots of impurity or diſhonor. T prevent which let the ſevereſt notions of modeſty and honor be early and deeply impreſt upon their ſouls graven as with the point of a Diamand, that they ma be as indelible as they are indiſpenſibly neceſſary to th virgin ſtate.

16. There is alſo another very requiſite quality, and that is Obedience. The younger ſort of virgins are ſup- poſed to have parents, or if any has bin ſo unhappy as t loſe them early, they commonly are left in the charge o ſome friend or guardian, that is to ſupply the place; ſ that they cannot be to ſeek to whom this obedience is to b paid. And it is not more their duty then their intereſt t pay it. Youth is apt to be fooliſh in its deſigns, and head in the purſuit of them; and there can be nothing mor deplorable then to have it left to its ſelf. And therefor God, who permits not even the brutes to deſtitute thei young ones till they attain to the perfection of their kind has put children under the guidance and protection of thei parents, till by the maturing of their judgments they ar qualified to be their own conductors. Now this Obedienc (as that which is due to all other ſuperiors) is to extend i ſelf to all things that are either good or indifferent, an has no clauſe of exception, but only where the command i unlawful. And in ſo wide a ſcene of action there will occu ſo many particular occaſions of ſubmiſſion, that they ha need have a great reverence of their parents judgments and diſtruct of their own. And if it ſhould happen tha ſome parents are not qualified to give them the former, yet the general imbecillity of their age, will remain a con-

conſtant ground of the latter: ſo that they may ſafelier venture themſelves to their parents miſguidance, then their own; by how much the errors of humility and obedience, are leſſe malignant then thoſe of preſumtion and arrogance.

17. But this is a doctrine which will ſcarce paſs for orthodox with many of the young women of our dayes, with whom 'tis prejudice enough againſt the prudenteſt advice that it comes from their parents. 'Tis the grand ingenuity of theſe times to turn every thing into Ridicule; and if a girl can but rally ſmartly upon the ſober admonition of a parent, ſhe concludes ſhe is the abler perſon; takes her ſelf for a wit, and the other for a fop; (a bugbear word deviſed to a fright all ſerioufneſs and ſobriety out of the World;) and learn not only to diſobey but to contemn. Indeed the great confidence that youth now ſeems to have of its ſelf, as it is very indecent, ſo is it extremely pernicious. Children that will attemt to go alone before their time, oft get dangerous falls; and when thoſe who are but little removed from children, ſhall caſt off the wiſer conduct of others, they oft ſadly miſcarry by their own.

18. I know this age has ſo great a contemt of the former, that 'tis but matter of ſcorn to alledg any of the cuſtoms, elſe I ſhould ſay that the liberties that are taken now, would then have bin ſtartled at. They that ſhould then have ſeen a young maid rambling abroad without her mother or ſome other prudent perſon, would have lookt on her as a ſtray, and thought it but a neighbourly office to have brought her home; whereas now 'tis a rarity to ſee them in any company graver then themſelves, and ſhe that goes with her parent (unleſs it be ſuch a parent as is as wild as her ſelf) thinks ſhe does but walk abroad with her jailor. But ſure there are no ſmall miſchiefs that attend this liberty, for it leaves them perfectly to the choice of their company, a thing of too weighty an importance for giddy heads to determin; who will be ſure to elect ſuch as are of their own humor, with whom they may keep up a traffic of little impertinencies and trifling entertainments; and ſo by conſequence condemn themſelves never to grow wiſer

wiſer which they might do by an ingenuous converſation. Nay 'tis well if that negative ill be the worſt, for it gives opportunity to any that have ill deſigns upon them. It will be eaſy getting into their company, who have no guard to keep any body out, and as eaſy by little compliances and flatteries to inſinuate into their good graces; who have not the ſagacity to diſcern to what inſidious purpoſes thoſe blandiſhments are directed; and when they once begin to nibble at the bait, to be pleaſed with the Courtſhip, 'tis great odds they do not eſcape the hook.

19. Alas how many poor innocent creatures have bin thus indiſcernibly enſnarred; have at firſt perhaps only liked the wit and raillery, perhaps the language and addreſs, then the freedom and good humor; till at laſt they come to like the perſon. It is therefore a moſt neceſſary caution for young women, not to truſt too much to their own conduct, but to own their dependance on thoſe, to whom God and nature has ſubjected them, and to look on it not as their reſtraint and burden, but as their ſhelter and Protection. For where once the autority of a Parent comes to be deſpis'd, tho in the lighteſt inſtance, it layes the foundation of utmoſt diſobedience. She that will not be preſcrib'd to in the choiſe of her ordinary diverting company, will leſs be ſo in chuſing the fixt companion of her life; and we find it often eventually true, that thoſe who govern themſelves in the former, will not be govern'd by their friends in the latter, but by pre-engagements of their own prevent their elections for them.

20. And this is one of the higheſt injuries they can do their Parents, who have ſuch a native right in them, that 'tis no leſs an injuſtice then diſobedience to diſpoſe of themſelves without them. This right of the Parent is ſo undoubted, that we find God himſelf gives way to it, and will not ſuffer the moſt holy pretence, no not that of a Vow, to invade it, as we may ſee his own ſtating of the caſe, *Numb.* 30. How will he then reſent it, to have his ſo indiſpenſible a Law violated upon the impulſe of an impotent paſſion, an amorous inclination? Nor is the folly leſs then the ſin: they injure and afflict their Parents, but they generally ruine and undo themſelves. And that upon a dou-

double account, first as to the secular part. Those that are so rash as to make such matches, cannot be imagined so provident as to examine how agreeable 'tis to their interest; or to contrive for any thing beyond the marriage. The thoughts of their future temporal conditions (like those of the eternal) can find no room amidst their fooliſh raptures; but as if love were indeed that Deity which the Poets feigned, they depend on it for all, and take no farther care. And event does commonly too ſoon inſtruct them in the deceitfulneſs of that truſt; love being ſo unable to ſupport them, that it cannot maintain its ſelf, but quickly expires when it has brought the lovers into thoſe ſtraits, from whence it cannot reſcu them. So that indeed it does but play the decoy with them, brings them into the nooſe, and then retires. For when ſecular wants begin to pinch them, all the tranſports of their kindneſs do uſually convert into mutual accuſations, for having made each other miſerable.

21. And indeed there is no reaſon to expect any better event; becauſe in the ſecond place they forfeit their title to the divine bleſſing; nay they put themſelves out of the capacity to ask it, it being a ridiculous impudence to beg God to proſper the tranſgreſſions of his Law. Such weddings ſeem to invoke only ſome of the Poetic Romantic Deities, *Venus* and *Hymen*, from whence they derive a happineſs as fictitious as are the Gods that are to ſend it. Let all Virgins therefore religiouſly obſerve this part of Obedience to their Parents, that they may not only have their benediction, but Gods. And to that purpoſe let this be laid as a fundamental rule, that they never harken to any propoſal of marriage made them from any other hand; but when any ſuch overture is made, divert the addreſs from her ſelf and direct it to her parents, which will be the beſt teſt imaginable for any pretender: for if he know himſelf worthy of her, he will not fear to avow his deſign to them; and therefore if he decline that, 'tis a certain ſymptom, he is conſcious of ſomthing that he knows will not give a valuable conſideration; ſo that this courſe will repel no ſuitor, but ſuch as it is their intereſt not to admit. Beſides tis moſt agreeable to the Virgin modeſty, which ſhould make marriage an

act

act rather of their obedience then their choice; and they that think their friends too slow paced in the matter, and seek to outrun them, give cause to suspect they are spurr'd on by somwhat too warm desires.

22. But as a Daughter is neither to anticipate, nor contradict the will of her Parent, so (to hang the ballance even) I must say she is not obliged to force her own, by marrying where she cannot love; for a negative voice in the case is sure as much the child's right as the Parent's. It is true she ought well to examine the grounds of her aversion, and if they prove only childish and fanciful, should endeavor to correct them by reason and sober consideration; but if after all she cannot leave to hate, I think she should not proceed to marry. I confess I see not how she can without a sacrilegious hypocrisie, vow so solemnly to love where she at the instant actually abhors: and where the married state is begun with such a perjury, 'tis no wonder to find it continued on at the same rate; that other parts of the vow be also violated; and that she observe the negative part no more then the positive, and as little forsake others as she does heartily cleave to her husband. I fear this is a consequence whereof there are too many sad instances now extant; for though doubtless, there are some Vertues which will hold out against all the temptations their aversions, can give, nay which do at last even conquer those aversions, and render their duty as easie as they have kept it safe; yet we find there are but some that do so: that it is no inseparable property of the sex, and therefore it is sure too hazardous an experiment for any of them to venture on.

23. And if they may not upon the more generous motive of Obedience, much less may they upon the worse inducements of Avarice and Ambition; for a woman to make a vow to the man, and yet intend only to marry his fortune, or his title, is the basest insincerity and such as in any other kind of civil contracts, would not only have the infamy but the punishment of a cheat. Nor will it at all secure them, that this is only liable to Gods tribunal, for that is not like to make the doom less but more heavy, it being as the Apostle witnesses, *a fearful thing to fall into the*

the hands of the living God. Heb. 20. 31. In a word, marriage is Gods ordinance, and ſhould be conſider'd as ſuch; not made a ſtale to any unworthy deſign. And it may well be preſum'd, one cauſe why ſo few matches are happy, that they are not built upon a right foundation. Some are grounded upon wealth, ſome on beauty, too ſandy bottoms God knows to raiſe any liſting felicity on: whilſt in the interim, vertu and piety, the only ſolid Baſis for that ſuperſtructure, are ſcarce ever conſider'd. Thus God is commonly left out of the conſultation. The Lawyers are reſorted to, to ſecure the ſettlements all ſorts of Artificers to make up the equipage, but he is neither advis'd with as to the motives, nor ſcarce ſupplicated as to the event of wedding. Indeed 'tis a deplorable ſight to ſee with what lightneſs and unconcernedneſs young people go to that weightieſt action of their lives that a marriage day is but a kind of Bacchanal, a more licenſed avowed revel, when if they duly conſider'd it, 'tis the hinge upon which their future life moves, which turns them over to a happy or miſerable being; and therefore ought to be enter'd upon with the greateſt ſerioufneſs and devotion. Our Church adviſes excellently in the preface to matrimony, and I wiſh they would not only give it the hearing at the time, but make it their ſtudy a good while before: yea and the marriage-vow too, which is ſo ſtrict and lawful a bond, that methinks they had need well weigh every branch of it, ere they enter it; and by the ferventeſt prayers implore that God, who is the witneſs, to be their aſſiſtant too in its performance.

SECT. II.

Of Wives.

AND now having conducted the Virgin to the entrance of another ſtate, I muſt ſhift the Scene and attend her thither alſo. And here ſhe is lanched into a wide ſea that one relation of a Wife drawing after it many others for as ſhe eſpouſes the man ſo ſhe does his Obligations alſo and wherever he by tyes of nature or alliance ows a reverence or kindneſs, ſhe is no leſs a debtor. Her Marriage is an adoption into his Family, and therefore ſhe is to every branch of it to pay what their ſtations there do reſpectively require: to define which more particularly, would be a work of more length then profit. I ſhall therefore confine the preſent conſideration to the relation ſhe ſtand in to her husband, and (what is uſually concomitant with that) her children, and her ſervants, and ſo ſhall conſider her in the three capacities of a Wife, a Mother, and a Miſtreſs.

2. In that of a Wife her duty has ſeveral aſpects, as it relates, firſt to his Perſon, ſecondly to his Reputation, thirdly to his Fortune. The firſt debt to his Perſon is Love, which we find ſet as the prime Article in the marriage vow; and indeed that is the moſt eſſential requiſite; without this 'tis only a Bargain and Compact, a Tyranny perhaps on the mans part, and a Slavery on the womans. 'Tis Love only that cements the hearts, and where that union is wanting, 'tis but a ſhadow, a carcaſs of Marriage. Therefore as it is very neceſſary to bring ſome degree of this, to this State; ſo 'tis no leſs to maintain and improve it in it. This is it which facilitates all other duties of marriage; makes the yoke ſit ſo lightly, that it rather pleaſes then galls. It ſhould therefore be the ſtudy of Wives to preſerve this flame; that like the veſtial fire it may never go out: and to that end carefully to guard it from all thoſe things which

which are naturally apt to extinguish it; of which kind are all frowardneſs and little perverſeneſs of humor, are ſullen and moroſe behavior, which by taking off from the delight and complacency of converſation, will by degrees wear off the kindneſs.

3. But of all I know nothing more dangerous then that unhappy paſſion of Jealouſy, which tho 'tis ſaid to be the child of love, yet like the viper, its birth is the certain deſtruction of the parent, As therefore they muſt be nicely careful to give their husbands no colour, no leaſt umbrage for it; ſo ſhould they be as reſolute to reſiſt all that occurs to themſelves, be ſo far from that buſy curioſity, that induſtry to find cauſes of ſuſpicion; that even where they preſented themſelves, they ſhould avert the conſideration; put the moſt candid conſtruction upon any doubtful action. And indeed charity in this inſtance, has not more of the Dove then of the Serpent. It is infinitly the wiſeſt courſe, both in relation to her preſent quiet, and her future innocence. The entertaining a jealous fancy, is the admitting the moſt treacherous, the moſt diſturbing Inmate in the World, and ſhe opens her breaſt to a fury that lets it in. 'Tis certainly one of the moſt enchanting frenſies imaginable, keeps her alwayes in a moſt reſtleſs impo tunate ſearch after that which ſhe dreads and abhors to find, and makes her equally miſerable when ſhe is injured, and when ſhe is not.

4. And as ſhe totally loſes her eaſes, ſo 'tis odds but ſhe will part alſo with ſome degrees of her innocence. Jealouſie is commonly attended with a black train; it muſters all the forces of our iraſcible part, to abet its quarrel; Wrath and Anger, Malice and Revenge: and by how much the female impotence to govern thoſe paſſions is the greater; ſo much the more dangerous is it to admit that which will ſo ſure ſet them in an uprore. For if *Jealouſy* be as the wiſe man ſayes *the rage of a man*, Prov. 6. 32. we may well think it may be the fury, the madneſs of a woman. And indeed all ages have given tragical inſtances of it, not only in the moſt incedent fierceneſs and clamor, but in the ſolemn miſchiefs of actual revenges Nay 'tis to be doubted there have bin ſome whoſe malice has rebounded, and have

ruined themſelves in ſpight, have bin adulterous by way of retaliation: and taken more ſcandalous liberties then thoſe they complained of in their husbands. And when ſuch enormous effects as theſe are the iſſues of jealouſy, it ought to keep women on the ſtricteſt guard againſt it.

5. But perhaps it may be ſaid that ſome are not left to their Jealouſy and conjectures; but have more demonſtrative proofs. In this age 'tis indeed no ſtrange thing for men to publiſh their ſin as *Sodom*, and the offender does ſometimes not diſcover but boaſt his crime. In this caſe I confeſs 'twill be ſcarce poſſible to disbelieve him; but even here a wife has this advantage, that ſhe is out of the pain of Suſpence; ſhe knows the utmoſt, and therefore is now at leſure to convert all that induſtry which ſhe would have uſed for the diſcovery, to fortify her ſelf againſt a known calamity; which ſure ſhe may as well do in this as in any other; a patient Submiſſion being the one Catholicon in all diſtreſſes; and as the ſlighteſt can overwhelm us if we add our own impatience towards our ſinking; ſo the greateſt cannot, if we deny it that aid. They are therefore far in the wrong, who in caſe of this injury purſue their husbands with virulencies and reproches. This is as *Solomon* ſayes, *Prov.*25.20. *The powring vinegar upon niter*, applying corroſives when balſoms are moſt needed; whereby they not only increaſe their own ſmart, but render the wound incurable. They are not thunders and earth-quakes, but ſoft gentle rains that cloſe the ſciſſures of the ground; and the breaches of Wedlock will never be cemented by ſtorms and loud outcries. Many men have bin made worſe, but ſcarce ever any better by it, for guilt covets nothing more then an opportunity of recriminating; and where the husband can accuſe the wives bitterneſs, he thinks he needs no apology for his own luſt.

6. A Wiſe Diſſimulation, or very calm notice is ſure the likelieſt means of reclaiming, for where men have not wholy put off humanity, there is a native compaſſion to a meek ſufferer. We have naturally ſome regret to ſee a Lamb under the knife; whereas the impatient roaring of a ſwine diverts our pitty; ſo that Patience in this caſe is as much the intereſt as duty of a Wife.

7. But

7. But there is another inſtance wherein that vertu has a ſeverer trial, and that is when a Wife lies under the uſeleſs jealouſies of the husband, (I ſay cauſeleſs, for they be juſt 'tis not ſo much a ſeaſon for patience, as repentance and reformation.) This is ſure one of the reateſt calamities that can befal a vertuous woman, who ſhe accounts nothing ſo dear as her loyalty and honor; thinks no infelicity can equal the aſperſing of thoſe; ſpecially when 'tis from him, to whom ſhe has bin the oſt ſolicitous to approve her ſelf. Yet God who permits othing but what he directs to ſome wiſe and gracious end, s an over ruling hand in this as well as in all other events life; and therefore it becomes every woman in that con-tion, to examine ſtrictly what ſhe has done to provoke ſevere a ſcourge; for tho her heart condemn her not of y falſeneſs to her husband, yet probably it may of many iſloyalties to her God, and then ſhe is humbly to accept ven of this traducing of her innocence, as the puniſhment her iniquity, and bear it with the ſame temper where ith *David* did the uniuſt revilings of Shimei, 2 *Kings* 16.10. *et him curſe, for the Lord hath bidden him.*

8. And when ſhe has made this penitent reflection on er real guilts, ſhe may then with more courage encounter oſe imaginary ones which are charged on her; wherein e is to uſe all prudent and regular means for her juſtifi-ation, that being a debt ſhe ows to truth, and her own me; but if after all, the ſuſpicion remains ſtill fixed (as ommonly thoſe which are the moſt unreaſonable are the oſt obſtinate) ſhe may ſtill ſolace her ſelf in her inte-rity, and Gods approbation of it. Nor ought ſhe to nk her ſelf deſolate, that has her appeal open to heaven. Therefore whilſt ſhe can look both inward and upward with comfort, why ſhould ſhe chuſe to fix her eyes only on the object of her grief; and whilſt her own complaint s of defamation, why ſhould ſhe ſo diſhonor God and a good conſcience, as to ſhew any thing can be more forcible o oppreſs, then they are to relieve and ſupport? And if he may not indulge to grief, much leſs may ſhe to anger, nd bitterneſs.

9. Indeed if ſhe conſider how painful a paſſion jealou
is, as her husband will more need her pitty, who tho he
unjuſt to her, is yet cruel to himſelf; and as we do not
to hate and malign thoſe Lunatics who in their fits be
their friends, and cut and gaſh themſelves, but rath
make it our care to put all harmful engines out of the
way; ſo ſhould the wife not deſpitefully ruminate upon t
injury, but wiſely to contrive to avert his temtations
more, by denying her ſelf even the moſt innocent liberti
if ſhe ſee they diſſatisfy him. I know there have bin ſom
of another opinion, and as if they thought jealouſy we
to be cured by majoration, have in an angry contemt do
things to inflame it; put on an unwonted freedom a
jollity, to ſhew their husbands how litt'e they had ſecur
themſelves by their diſtruſt. But this as it is no Chriſtian
I conceive it is no prudent expedient; it ſerves to ſtreng
then not only the husbands ſuſpicion, but his party to
and make many others of his mind; and 'tis a little to b
feared, that by uſing ſo to brave the Jealouſy, they ma
at laſt come to verify it. I have bin the longer on this them
becauſe as Jealouſie is the moſt fatal peſt of a married life
ſo I think it more ordinarily occurs among people of qua
lity, and with the worſt and moſt durable effects; yet wha
ever pretences people may take hence, the marriage vo
is too faſt a knot to be looſened by fancies and chimeras; le
a woman therefore be the perſon ſuſpecting or ſuſpected
neither will abſolve her from that love to her husband ſh
has ſworn to pay.

10. But alas what hope is there that theſe greater temp
tations ſhall be reſiſted, when we ſee every the ſlighte
d ſguſt is now adayes too ſtrong for the matrimonial love
nay indeed it does of courſe fall of it ſelf, which is an even
ſo much expected, that tis no wonder to ſee it expi
with the firſt circuit of the Moon; but it is every bodie
admiration to ſee it laſt one of the Sun. And ſometimes i
vaniſhes ſo cleerly, as not to leave ſo much as a ſhadow be
hind it, not ſo much as the formalities of Marriage: on
bed, one houſe cannot hold them: as if they had bin pu
toge her like caſe ſhot in a gun, only that they might t
more forcibly ſcatter ſeveral wayes. Nay, as if this wa

ſigned and intended in the firſt addreſſes unto marriage: ſeparate maintenance is of courſe a forehand contracted or, and becomes as ſolemn a part of the ſettlement, as a ointure is. *Plutarch* obſerves of the ancient *Romans*, that or 230. years after founding of their ſtate, there never as one example of any married couple that ſeparated: it not likely they could have a more binding form of marriage then ours is, the difference muſt lye between their acity and our falſneſs.

11. But even amongſt thoſe who deſert not each other, oo many do mutually fall from that entireneſs and affection which is the ſoul of marriage; and to help on the eclination, there are faſhionable Maxims taken up, to make men and their wives the greateſt ſtrangers to each ther. Thus 'tis pronounced a piece of ill Breeding, a ſign of a country Gentleman, to ſee a man go abroad with his own wife (I ſuppoſe thoſe who brought up theſe rules are not to ſeek what uſe to make of them). And were the time of moſt of the modiſh couples computed, 'twould be found they are but few of their waking hours I might ſay minutes together; ſo, that if nothing elſe, meer deſuetude and intermiſſion of converſation muſt needs allay, if not quite extinguiſh their kindneſs. But I hope there are yet many who do not think the autority of a faſhion greater then that of a vow; and ſuch will ſtill think it their duty both to own and cheriſh that kindneſs and affection they have ſo ſolemnly promis'd.

12. Another debt to the perſon of a husband is Fidelity: for as ſhe has eſpouſed all his intereſts, ſo ſhe is obliged to be true to them, to keep all his ſecrets, to inform him of his dangers, yea and in a mild and gentle manner to admoniſh him of his faults. This is the moſt genuine act of friendſhip: therefore ſhe who is placed in the neereſt and moſt intimate degree of that relation, muſt not be wanting in it. She that lyes in his boſom ſhould be a kind of ſecond conſcience to him, by putting him in mind both of his duty and his aberration: and as long as ſhe can be but patiently heard 'tis her ſin to omit it; 'tis the greateſt treachery to his nobleſt, to his immortal part, and ſuch as the moſt officious cares of his other intereſts can never expiate.

Nay indeed she is unfaithful to her self in it, there being nothing that does so much secure the happiness of a Wife as the vertu and piety, of the husband, Yet, tho this is to have her chiefest care, as being his principal interest, she is to neglect none of the inferior, but contribute her utmost to his advantage in all his concerns.

13. Beyond all these the matrimonial fidelity has a special notion as it relates to the Bed; and in that the wife is to be most severely scrupulous, and never to admit so much as a thought or imagination, much less any parly or treaty contrary to her loyalty. 'Tis true wantonness is one of the foulest blots that can stain any of the sex; but 'tis infinitly more odious in the married, it being in them an accumulation of crimes: perjury added to uncleanness; the infamy of their family superstructed upon their own; and accordingly all Laws have made a difference in their punishments. Adultery was by Gods own award punisht with death among the Jews, *Levit.* 20. 10. And it seems it was so agreeable to natural justice, that divers other Nations did the like; and I know no reason, but the difficulty of detection, that should any where give it a milder sentence. The son of *Sirach* has excellently describ'd the several gradations of the guilt, *Eccus.* 23. 1. which I shall desire the Reader to consult: which who so does, must certainly wonder at the Alchimy of this age, that from such a mass of shame and infamy can extract matter of confidence that those who lie under so many brands and stigmas, are so far from hiding their faces, that none shew them with so much boldness; and the assurance of the guilty far exceeds that of the innocent. But impudence is a slender shelter for guilt, and serves rather to betray then hide; so that they are not able to outface the opinions of men, much less can they the judgments of God; who as he was solemnly invok'd as witness to their vow, so by his omnipresence is against their wills a witness too of its violations.

14. Another duty to the person of her husband is obedience, a word of a very harsh sound in the ears of some wives, but is certainly the duty of all: and that not only by their promise of it, tho that were sufficient; but from an original of much older date, it being the mulct that was laid

laid upon the first womans disobedience to God that she (and all derived from her) should be subject to the husband; so that the contending for superiority, is an attemt to reverse that fundamental Law, which is almost as ancient as the World. But surely God with whom there is no shadow of change, will not make acts of repeal to satisfie the petulancy of a few masterless women. That statute will still stand in force, and if it cannot awe them into an observance, will not fail to consign them to punishment. And indeed this fault is commonly its own lictor, and does anticipate (tho not avert) its final doom: the imperiousness of a woman does often raise those storms, wherein her self is ship-wrack'd. How pleasantly might many women have lived if they had not affection dominion. Nay how much of their will might they have had, if they had not strugled for it. For let a man be of never so gentle a temper (unless his head be softer then his heart) such an usurpation will awake him to assert his right. But if he be of a sowr severe nature, if he have as great a desire of rule as she, backt with a much better title, what Tempests, what Hurricanes must two such opposite winds produce? And at last 'tis commonly the wives lot, after an uncreditable unjust war, to make as disadvantageous a peace; this (like all other ineffective rebellions) serving to straiten her yoke, to turn an ingenuous subjection into a slavish servitude: so that certainly it is not only vertue, but the wisdom of wives to do that upon duty, which at last they must (with more unsupportable circumstances) do upon necessity.

15. And as they owe the severals to the person of the husband, so there is also a debt to his reputation. This they are to be extremely tender of, to advance it, by making all that is good in him as conspicuous, as public as they can; setting his worth in the cleareſt light, but putting his infirmities in the shade; casting a veil upon those to skreen them from the eyes of others, nay (as far as is possible) from their own too; their being nothing acquir'd to the wife by contemplating the husbands weakness, but a temptation of despising him; which tho bad enough in it self, is yet rendred worse by that train of mischievous

consequences which usually attend it. In case therefore of any notable imperfections in him, her safest way will be to consider them no farther then she can be instrumental to the curing them; but to divert from those, and reflect upon her own, which perhaps if impartially weighed, may ballance, if not overpoise his. And indeed those wives who are apt to blaze their husbands faults, do shew that they have either little adverted to their own, or else find them so great, that they are forced to that art of diversion, that seek in his Infamy to drown theirs. But that project is a little unlucky, for nothing does in sober Judges create greater prejudice to a woman, then to see her forward in impeaching her husband.

16. But besides this immediate tenderness of his reputation, there is another by way of reflection, which consists in a care that she her self do nothing which may redound to his dishonour: there is so strict union between a man and his Wife, that the Law counts them one person, and consequently they can have no divided interest, so the that misbehaviour of the woman reflects ignominiously on the man; it therefore concerns them as well upon their husbands as their own account, to abstain even from all appearance of evil, and provide that themselves be (what *Cæsar* is said to have requir'd of his wife) not only without guilt, but without scandal also.

17. Another part of the wives duty relates to her husbands fortune, the management whereof is not ordinarily the wives province; but where the husband thinks fit to make it so, she is oblig'd to administer it with her best care and industry; not by any neglect of hers to give others opportunity of defrauding him, yet on the other side not by an immoderate tenacity or griping, to bring upon him and her self the reproch, and which is worse the curse that attends exaction and oppression. But this is not usually the wives field of action, tho he that shall consider the description which *Salomon* gives of a virtuous Wife, *Prov.* 31. will be apt to think her Province is not so narrow and confin'd as the humor of the age would represent it. He tells us, *that she seeks wool and flax, and works diligently with her hands, that she is like the merchants ships, and brings her food from far.*

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That *she considers a field and buyes it, and with the fruit of her hands plants a vineyard, &c.* And leaſt this ſhould be imagined to be the character of a mean Country Dame, he adds that *her houſhold is cloathed in ſcarlet*, and that *her husband ſits among the Elders of the Land.* It were eaſy to give Inſtances from hiſtory of the advantageous menage and active induſtry of Wives, not only in ſingle perſons, but in whole Nations. But nothing can be more pregnant, then that among the *Romans*: in the very height and flouriſh of the Empire *Auguſtus* himſelf *ſcarce wore any thing but of the Manufacture of his Wife, his Siſter, Daughters, and Nieces*, as Suetonius aſſures us. Should the gay *lilies of our fields, which neither ſow nor ſpin nor gather into barns* be exempted from furniſhing others, and left to clothe themſelves, tis to be doubted they would reverſe our Saviours Parallel of *Solomons glories*, and no beggar in all his rags *would be arrayed like one of theſe*, Luc. 12. 27.

18. But we will be yet more kind and impoſe only negative thriſt on the Wife, not to waſt and embezle her husbands eſtate, but to confine her expences within ſuch limits as that can eaſily admit, a caution which if all woemen had obſerved; many noble Families had been preſerv'd of which there now remains no other memorial but that they fell a Sacrifice to the profuſe vanity of a Woman; and I fear this age is like to provide many more ſuch monuments for the next. Our Ladies, as if they emulated the Roman Luxury (which *Seneca* and *Pliny* deſcribe with ſo much indignation) do ſometimes wear about them the revenues of a rich Family; and thoſe that cannot reach to that, ſhew how much tis againſt their Wills they fell lower, by the vaſt variety and exceſs of ſuch things as they can poſſibly compaſs; ſo much extravagance not only in their own dreſs, but that of their houſes and apartments, as if their vanity like the Leproſy we read of *Lev.* 24. had infected the very walls. And indeed tis a very ſpreading, fretting one, for the Furniture oft conſumes the houſe, and the houſe conſumes the land; ſo that if ſome Gentlemen were to calculate their Eſtates, they might well reduce all to the Inventory

of *Scopias* the *Thessalian*, who profest his all lay only in such Toyes as did him no good. Women are now skilful Chymists, and can quickly turn their husbands earth into Gold: but they pursue the experiment too far, make that Gold too volatile, and let it all vapor away in insignificant (tho gaudy) trifles.

19. Nor is it ever like to be otherwise with those that immoderatly affect the Town, that forge of vanity, which supplies a perpetual spring of new temtations. 'Tis true there are some Ladies who are necessarily engaged to be there: their husband emploiments or fortunes have marked that out as their proper station, and where the ground of their stay is their duty, there is more reason to hope it will not betray them to ill, for temtations are most apt to assault stragglers, those that put themselves out of their proper road. And truly I see not who can more properly be said to be so, then those women whose means of subsistence lies in the Country, and yet will spend it no where but at *London*, which seems to carry something of opposition to Gods providence; who surely never caused their lot to fall, as the Psalmist speaks, *in a fair ground, in goodly heritages*, Psal. 16. with an intent they should never inhabit them, The 12 Tribes of Israel had their peculiar Portions in Canaan assign'd them by lot, *Jos.* 14. 2. and every one acquiesced in his part, dwelt in his own inheritance: had they bin impatient of living any where but in the Metropolis, had they all crouded to Jerusalem, all the rest of the Land would have bin as desolate before the captivity as it was after; none would have bin left but such as *Nabuzaradan* permitted to stay, *Jer.* 52. 16. *some of the poor to dresse the vines, and to till the ground.* And truly the same is like to be the fate of this nation, if this humor goes on as it has begun; which may in time prove as mischievous to the public as it daily is to private families.

20. But besides this 'tis yet farther to be consider'd, that where God gives an estate, he as the supreme landlord affixes something of duty, layes a kind of a rent-charge upon it, expects it should maintain both hospitality and charity; and sure both these are fittest to be done upon the place whence the ability of them rises. All public taxes use

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to be levied where the estate lies, and I know not why these which are Gods assessments upon it, should not be paid there too. When a Gentlemans land becomes profitable unto him by the sweat and labor of his poor neighbors and tenants, 'twill be a kind of *muzling of the ox*, 1 *Cor.* 9. 9. if they never tast of the fruit of their pains, if they shall never have the refreshment of a good meal, or an alms; which they are not very like to meet with, if all the profits be sent up to maintain an equipage, and keep up a parade in town. But alas 'tis often not only the annual profits that go that way, not only the crop, but the soil too; those luxuries usually pary upon the vitals, eat out the very heart of an estate, and many have stay'd in the Town 'till they have nothing left in the Country to retire to.

21. Now where this proceeds from the wife, what account can she give to her husband, whose easiness and indulgence (for that must be suppos'd in the case) she has so abus'd? as also to her posterity and family who for her pride must be brought low, reduc'd to a condition beneath their quality, because she affected to live above it? But she will yet worse answer it to her self, on whom she has brought not only the inconvenience but the guilt. 'Tis sure a lofty mind will feel smart enough of a fall; a diminution, much more an indigence will be sufficiently grievous to a vain and lavish humor; yet here it will farther have an additional sting, from the conscience that she ows it only to her own pride and folly, a most imbittering consideration, and such as advances the affliction beyond that of a more innocent poverty, as much as the pain of an envenom'd arrow exceeds that of another.

22. But the saddest reckoning of all is that which she is to make to God, who has declar'd he hates robbery tho for a burnt-offering to himself. How will he then detest this robbery this impoverishing of the husband, when 'tis only to make an oblation to vanity and excess? It should therefore be the care of all wives to keep themselves from a guilt for which God and man, yea and themselves also shall equally accuse them, and to keep their expences within such limits, that as bees suck but do not violate

or deface the flowers, so they as joint proprietaries with the husbands, may enjoy but not devour and destroy his fortune.

23. I have now run through the duties to be perform'd unto the Husband, wherein I have not used the exactness of a casuist in curiously anatomizing every part, and shewing all the most minute particulars reducible to each head. I have only drawn out the greater lines, and insisted on those wherein Wives are most frequently deficient. I shall only add this caution, that whatever is duty to the husband is equally so, he be good or ill, the Apostle commands the subjection and fidelity, even to heathen Husbands, 1 *Pet.* 3. 1, 2. and tis not now their defect either in Piety or Morality, that can absolve the Wife. For, besides the inconvenience of making her duty precarious and liable to be substracted upon every pretence of demerit, she has by solemn Contract renounc'd that liberty, and in her Marriage-vow taken him for better for worse; and it is too late *after Vows to make enquire*, Prov. 20. 25. to seek to break loose from the bond of her Soul; and how uneasie soever the perverseness of the husband may render it, he cannot thereby make it less, but more rewardable by God: for what the Apostle speaks in the case of Servants, is no less appliable to this, 1 *Pet.* 2. 19. for *this is thank worthy, if for conscience toward God ye endure grief, suffering wrongfully.* Whatever duty is perform'd to Man with aspect on God, he owns it as to himself; so that how unworthy soever the husband may be, the Wife cannot misplace her observance, whilst she finally terminates it on that infinit Goodness and Majesty, to whom no love or obedience can be enough.

24 From this relation of a Wife, there ordinarily springs another, that of a Mother, to which there belongs a distinct duty, which may be branched into many severals: but I shall at present only reduce them to two Heads, Love and Care. A Mother is a title of so much tenderness, that we find it borrowed by our common Dialect to express the most exuberant kindness; nay, even in Sacred Stile it has the same use, and is often set as the highest example our weakness can comprehend of the Divine Compassions. So that Nature seems sufficiently to have secur'd the love of

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Mothers to their Children, without the aid of any positive Law; yet we find this (as other Instincts of Nature) is sometimes violated, and oftner perverted and applied to mistaken purposes: the first is by a defect of Love; the other, by an imprudent excess of it: the defect does, I presume, more rarely occur then the other, yet it doth sometimes happen, and that either from a morose sowrness of humor, or else from too vehement an intention on something else.

25. Some Women have such a ruggedness of nature, that they can love nothing; the ugly Passions of Anger and Envy, have, like *Pharoah*'s lean Kine, eat up the more amiable, of Love and Joy. *Plato* was wont to advise crabbed austere tempers, to Sacrifie to the *Graces*; and such as these had need have a great deal of Christian Philosophy, to allay and sweeten their native Bitterness. But there are others that are not void of the affection of Love, but 'tis forestall'd by some other Object, and so diverted from their Children; and tis a little to be doubted, those Objects which so divert are none of the best, for the Wisdom of God has disposed all duty into such a Harmony and Consent of Parts, that one interferes not with another. If we love no prohibited thing, all the regular Objects of our kindness will agree well enough, and one need never supplant another. And indeed ttis oft observable, that those Women who immoderatly love their own Plesures, do lest regard their Chiidren; they look on them as Clogs to keep them within doors, and think their adverting to them, will hinder their free range abroad, those are turn'd off to the care of a Nurse or Maid whilst perhaps a Dog or a Monky is thought worthy their own attendance.

26. *Plutarch* relates it as a Sarcasm of *Cæsars* to some Forreigners whom he saw (at *Rome*) strangely fond of such little Animals, that he asked them whether the women in their Country had no children; thereby intimating, how unreasonable it was for those that had, to bestow their Caresses on such Creatures. And surely he would not have given a milder reprimand to some of our Ladies, who not only please, but pride themselves in those little Brutes, shew them to all commers, when perhaps you may converse with them divers dayes, before you

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ſhall, by any mention of theirs, know that they have a Child.

27. To this defect of Love, many are apt to impute the Mothers transferring the Nurſing her Child to another. I am not forward to pronounce it, being loth to involve ſo many as I then muſt in the imputation of unnaturalneſs; I rather think it is taken up as a piece of State and Greatneſs; for no other motive, but what is founded in their Quality, could ſo univerſally prevail with all that are of it. But ſure this is one of the vain Punctilio's wherewith this Age abounds; for what-ever rank the Mother is of, the Child carries proportion to it, and there is the ſame equality between the greateſt Lady and her own Child, as is between the meaneſt Beggar and hers: tho indeed if there were any condeſcenſion in it, the averſions of that ought not to outweigh the impulſes of Nature, and the many advantages the Child may receive by taking its nouriſhment whence it derived its ſubſtance. And therefore, tho I will not be too poſitive in aſſerting the neceſſity; yet I confeſs, I cannot but look with reverence upon thoſe few Perſons of Honor, who have broke through an unreaſonable Coſtom, and preferred the good of their Children before that fantaſtic privilege of Greatneſs. And ſuch muſt in all Juſtice be acknowledged to have given a much better evidence of their love to their Children, then the others.

28. There is in *A. Gellius*, in his forteenth Book ſo fine a Diſcourſe on this ſubject, where *Favorinus* the Philoſopher is introduced, perſwading a Noble Lady, notwithſtanding the uſual Excuſes, to Nurſe her Child; that nothing beſides the length, could temt me to omit the tranſcribing it: unleſs happily the little ſucceſs, which a Noble Perſon of the ſame Sex here concern'd, I mean the Counteſs of *Lincoln*, in the Ingenuous book wrote by her, and call'd her Nurſery, be a ſufficient ground of deſpairing to convince by any thing that can be ſaid. However let theſe delicate ones conſider the ſevere words of the Prophet, Lament. 4. 3. *The ſea-monſters draw out the breaſt, they give ſuck to their young ones, the daughter of my people is become cruel like the Oſtrich in the Wilderneſs, who is hardned againſt her*

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young ones, as tho they were not hers: her labor is in vain without fear, because God hath deprived her of wisdom, neither hath he imparted to her understanding, Job. 39. 16.

29. But as there may be a fault in the defect, so there may be also in the excess of love. God is the only unlimited object of our love, towards all others 'tis easy to become inordinate, and in no instance more then in this of children. The love of a parent is descending, and all things move most violently downwards, so that whereas that of children to their parents commonly needs a spur, this of the parent often needs a bridle, especially that of the Mother, which (by strength of feminine passion) does usually exceed the love of the Father. Now to regulate this affection, she is to advert to the two rules, first that she hurt not her self by it, and secondly that she hurt not her children: of the first she is in danger if she suffer that human affection to swell beyond its banks so as to come in any competition with the Divine, this is to make an Idol of her child; for every thing is so to us, which rivals the love of God in our hearts, and he who owns the title of a jealous God, may be provoked as well by the bowing our souls to a living image, as the prostration of our bodies to a dead. Accordingly we oft see the effects of his jealousy in this particular, the doting affection of the mother is frequently punished with the untimely death of the Children; or if not with that 'tis many times with a severer scourge: they live (but as it was foretold to *Eli.* 1 *Sam.* 2. 33.) *to grieve her eyes and to consume her heart,* to be ruinous to themselves, and afflictions to their friends, and to force their unhappy mothers to that sad acclamation, *Lu.* 23. 29. *Blessed are the wombs which bare not.*

30. And as this proves often true, when the dotage is general upon all the children, so does oftner when 'tis more partial and fixt upon any one; that darling which she makes the only object of her joy usually becomes that of her sorrow. It is an ordinary infirmity in Parents to heap all their kindness upon one, to the defrauding of the rest, and too many times upon very undue motives: a little excelling in point of beauty turns the scales, when perhaps many more solid excellencies are the counterpoise. And surely

ſurely this is not only unjuſt but irrational in the parent; for all the peculiarity of favor in ſuperior, ſhould be diſpenc'd either by way of reward or encouragement; and neither of thoſe ends can take place where 'tis only the outward form that is conſidered, for that cannot be rewardable, to which the party has contributed nothing, and the Pſalmiſt will tell us that tis God that hath made us and not we our ſelves, *Pſalm.* 100. 2. and as little room is there for the other end, that of encouragement. For as our Savior tells us, *Mat.* 6. none can add a cubit to his ſtature, nor make one hair white or black: 'tis certain themſelves cannot really do either, tho by the aid of artificial hypocriſy they frequently appear to do both; but thoſe are arts which neither deſerve nor want encouragement, the natural beauty muſt have its encreaſe from the ſame ſource whence it derived its being: there is therefore no reaſonable account to be given why a child ſhould be preferr'd for any ſuch exterior excellency.

31. The only juſtifiable ground of partiality to children is their vertue, for to that their own choice concurs, and ſo may intitle them to reward, and tis alſo in their power to advance, and ſo encouragements are not caſt away upon them: nay the influences of thoſe may extend farther, and provoke a vertuous emulation in the reſt; but then the Mother muſt ſo manage it as to evidence that tis no inequality in her own inclination, but meerly the force of the others deſert; not the perſon but the goodneſs, that biaſſes her: and when vertu is known to be the only ingratiating quality, they will at once learn the way to become hers and Gods favourites. And unleſs it be upon this one deſign; tis a very unſafe thing for a parent to make any partial diſcrimination among children, which is ſure to temt the more neglected both to repine at her, and envy her darlings; and oftentimes ſuch ſeeds of rancor have bin by that means ſowed in children, as have bin hard to eradicate in their riper years. Nor is the miſchief leſs which ſhe does to her fondlings, who beſides that they are expos'd to the malice of the reſt, are uſually ſpoild by it, made inſolent and untractable, perhaps their whole lives after: for where the mothers affection is unbridled, commonly the childs will is

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ſo too, her fondneſs ſuperſeding that diſcipline and correction, which ſhould, as the wiſe man ſpeaks, *bow down its neck from its youth.*

32. And the like may be ſaid where the indulgence is more univerſal to all the Children, which is in one reſpect worſe then the partial, becauſe it ſpoils more, not one or two but all the brood. The doting love of a mother blinds her eyes, that ſhe cannot ſee their faults, manacles her hands that ſhe cannot chaſtiſe them, and ſo their vices are permitted to grow up with themſelves: as their joints knit and gather ſtrength, ſo do their ill habits, till at laſt they are confirm'd into an obſtinacy; ſo ſetting them in a perfect oppoſition to that pattern they ſhould imitate, for as Chriſts childhood *increaſt in wiſdom*, and the divine favor, *Luk.* 2. ſo do theirs in all thoſe provoking foliies, which may avert both the love of God and man. And alas what recompence can the little blandiſhments and careſſes of a mother make her children, for ſuch important ſuch ineſtimable miſchief? So that ſhe that will be really kind, muſt temper her indulgence with a prudent ſeverity, or elſe ſhe eminently violates the ſecond rule, by which ſhe ſhould regulate her love, and does that to her children, which *Jacob* fear'd from his father, *Gen.* 27. brings a curſe upon them and not a bleſſing.

33. Indeed the beſt way of approving their love, is by well diſcharging the other branch of their duty, that of care; without this all the moſt paſſionate raptures of kindneſs, are but an airy apparition, a fantaſtic ſcene, and will no more advantage a child, then the whole ſhambles in picture can feed and nouriſh it. Now this care is not a temporary, momentary duty, for ſome one critical inſtant, but is to attend the child through the ſeveral ſtages of its minority, *viz.* Infancy, childhood, and youth. The very firſt part of their infancy is a ſeaſon only for thoſe cares which concern their bodies, providing for their careful attendance; and all other things conducing to the ſtrengthening their conſtitutions, and laying a foundation for future health and vigor; which is their inte eſt not only upon a bodily, but upon an intellectual account, the good temperature of the body being a great aid towards the free

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operations of the mind. And therefore *Socrates* and other Philoſophers much recommend to their diſciples the care of health, as that which freed the ſoul from many incumbrances in its purſuit of knowledg: and it was the comprehenſive prayer of the Poet, that the Gods would grant a ſound mind in a healthful Body.

34. But this health is not alwayes the conſequent of a very nice and tender breeding, but is very oft overthrown by it; and if Ladies could but find in their hearts to try it, they would, I doubt not, find, that the inuring them to moderate hardſhips, would much more conduce to the eſtabliſhing and fortifying their conſtitutions.

35. Beyond all this, the care for their exterior is ſoon overtaken by a more important one, that of their interior, in the timing of which there ſeems to be a very common miſtake in the World. We look upon the ſeven Years of infancy, as the life meerly of an Animal, to be ſpent only in the Entertainments of ſenſe; and as we uſe not to yoak Calves, or back young Colts, ſo we think our children are for a while to be left at the ſame liberty; to have no reſtraint put on any of their Paſſions. Nay many times we excite and foment them, teach Children to be angry and envious, proud and ſullen, as if we fear'd their Natural Propenſions to all theſe were too faint, and want'd the help of Inſtitutions. But ſurely this is a great and pernicious error, and this ſuppoſing Children to be ſo long Brutes, is the way to make them ſo longer. The Patrons of Atheiſm make it a moſt conſtant Topic in the diſparagement of Religion, that 'tis owed to the prejudices infuſed in the firſt infancy: 'twere to be wiſht, that this Objection might ſo far be complied with, that the fear of God, the love of Vertue, and hatred of Vice, might have the firſt poſſeſſion of the Soul; and they be made to moderate their Paſſions, as ſoon as they are in a capacity to have them excited and engaged.

36. And truly, if we will obſerve it, we may ſee very early dawnings of reaſon in Infants, which would ſooner come to brightneſs, if we would betimes ſet to the ſcattering of thoſe Paſſions which eclipſe and darken it. A Child will quickly be taught to know what pleaſes or diſpleaſes a Pa-

a Parent, and by a very little taste of reward or punishment, will learn to do the one, and avoid the other: and when this is done, the Parent has gained the fundamental Point, *That of Obedience*; and may superstruct on it what she pleases and then tis her fault if the child be not by easie and insensible degrees moulded into a right form. 'Tis at first all one to the Child, whether he name God in an Oath or in his Prayers; but a Mother by punishing the one, and rewarding the other, will quickly bring him to know there is a difference, and so proportionably in other instances. As to the way of Discipline, it may not be amiss to observe, that when there is occasion for severity, 'tis better to awe by actual punishment then terror, and never to make use of infinite and invisible affrightments the beloved methods of Nurses and Servants, such as are the menacing of Sprights and Mormo's, and leaving in the dark, that frequently make dastardly and timerous impressions, which a long Age scarcely wears off.

37. A sober sense of things, is to be impressed by treatable means, and this will be done with most ease, both to the Parent and Child, the sooner tis set upon. The will of a tender Infant, is like its Limbs, supple and pliant, but time confirms it, and custom hardens it: so tis a cruel Indulgence to the poor Creature, to let it contract such habits, which must cost him so dear the breaking; or dearer, if never broken. And if this early care be taken of the Infancy, twill much ease the next part, that of the Childhood; for where the Iron sinew in the neck is broken where the native stubbornes is subdued so early, the yoke will sit easie, all succeeding parts of Discipline will come with more facility and profit. The care proper to this age is the instructing in all parts of useful Knowledg of which, as the Divine, for the Excellency both of its nature and its end, must be first ranked, so should it be first and most industriously cultivated, and by all endearing methods impress not only on the understanding, but the heart. Piety and Virtue should be propos'd as the most amiable as well as necessary things, and they would be invited not only to know, but love them.

38. This part of Learning is equally competent to both Sexes,

Sexes, and therefore, when the Sons are removed from under the Mothers tuition, and ſent to more public places of erudition, her Province is ſtill the ſame as to her Daughters, to whom ſhe ſhould not only Preach, but exemplifie it in her own practice, no Precepts penetrating ſo much into Youth, as thoſe that are ſo inforc'd. And in order to this, I ſhould commend to Mothers, the being as much with them as they can, and taking the perſonal Inſpection of them; not to turn them off wholly to Servants, no nor yet Governeſſes, but frequently themſelves to examine how they proceed in the ſpeculative part of Knowledg, and no leſs frequently exhort them to the practice.

39. *Marcus Cato* would not let his Son learn of his Slave, as diſdaining a Child ſhould owe ſo conſiderable benefit to ſo ſervile a perſon; and if he thought the meer teaching of Grammar, too great a charge for ſuch a one, ſurely the whole Inſtitution of Youth is a much greater, it being that on which, not only a few outward Accompliſhments, but even their Eternity depends. The great *Cornelia*, Mother of the *Gracchi*, and *Aurelia* the Mother of *Auguſtus*, thought it worth their pains to be Governeſſes. And the truth is, the Soul of a Child is a little too precious a Truſt to commit wholly to the diligence and care of a mercinary ſervant; or if they do happen not to want thoſe Qualifications, yet 'tis very poſſible they may Prudence, of which there is no ſmall degree requiſite to the Inſtructing of Youth, too great a remiſsneſs or ſeverity being equally deſtructive in that affair. And indeed, beſides this immediate, there are ſome other collateral Benefits conſequent to the Mothers performing that Office, 'twill bring her and her Children into an intimacy and converſation, give her an acquaintance with their ſeveral Capacities and Humors; for want of which, many Parents have erred in their Conduct, one ſort of Treatment being not fit for all Children; and the diſtinguiſhing that depending wholly on their diſcerning their particular Tempers, which cannot well be done without ſome converſe with them.

40. Beſides by this they will be witneſſes how they diſpoſe their time, that they neither loſe it by doing nothing, nor yet miſ-employ it by doing ill. And indeed there is

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ſcarce any part of the parents care more important then this, idleneſs being no farther removed from vice, then a cauſe is from its immediate effect, Therefore if children be permitted to trifle away their time, they will ſoon learn to trifle away their innocence alſo: ſo that 'tis highly neceſſary that they be provided of a ſucceſſion of emploiments, that by the variety they may be inſenſibly drawn on: nay methinks, it might very well be contrived that their recreations might ſometimes conſiſt of ſuch ingenious exerciſes, that they may at once both play and learn.

4'. There is yet another good effect of the Mothers preſence with the children (which is perhaps no leſs material then any of the former) 'tis, that by the aſſociating them with her ſelf, ſhe prevents the danger of worſe ſociety. Children, if the parents allow them not their company, are neceſſarily caſt upon that of ſervants, than which there is ſcarce a greater danger that attends youth; for beſides that, that low ſort of converſe debaſes their minds, makes them mean and ſordid, it often corrupts their manners too, children uſually not receiving more peſtilent infuſions from any than ſuch Servants that deſire to ingratiate themſelves, and having no laudable quality whereby to do it, muſt firſt endeavour to ingratiate vice to them, and then by their officious Miniſteries in that, have a ready way of introducing themſelves into favor. Perhaps this will be thought to concern only the maſculin part of children, and that the female who are commonly in a diſtinct apartment, and converſe only with their own Sex, are more ſecure. But I would not adviſe mothers to depend too much on that, for they are no ſurer that their daughters ſhall not converſe with men, nay men of the meaner ſort too, then that their maids and attendants ſhall not do ſo, and when tis conſidered, how apt thoſe are to entertain, if not to invite amours, tis not very probable the room where they quarter ſhall be inacceſſible to thoſe they affect. And it were much ſafer for children to be in the moſt public concourſe of men, than to be witneſſes and obſervers of the private intrigues of ſuch lovers; the memories of youth are very tenacious, and if they once be tainted with any indecent thing will be apt to recollect it, till at laſt perhaps they come

come to transcribe it. 'Tis therefore in this respect a very useful part of the Mothers care, to make her self company to her daughters, to prevent the dangers of a more unequal and infectious converse.

42. But if this be useful in childhood, 'tis no less then necessary in the next period of their time, when they arrive neer the growth and age of women; then indeed the mother should not only make them her companions, but her friends, allow them such a kind, yet modest, freedom, that they may have a complacence in her company, and not be temted to seek it among their inferiors; that the belief of her kindness may supplant the pretensions: of those meaner sycophants, who by little flatteries endeavor to scru themselves into their good opinion, and become their confidents, then which there is nothing more mischievous, those private cabals that are held with such, serving only to render them mutinous against their parents, these family incendaries like those in the State and Church, still inculcating the one grand principle of Liberty, a word so charming to our depraved nature, and especially to youth, that they should not be trusted with such Lectures. Besides those intimacies are often introductions to worse; many scandalous amours and unequal matches having had their rise from them. It should therefore be the business of Mothers to prevent all such pernicious leagues, by preingaging them in more safe familiarities, either with her self, or some other, of whose vertue she has reason to be confident.

43. But the most infallible security against this and all other mischiefs, is the bringing them into an intimacy and conversation with their maker, by fixing a true sense of Religion in their hearts, if that can be effectually done, 'twill supersede all other expedients. She that duly considers she is alwayes in Gods presence, will want no other inspector; nor will she much need monitors, who attends to the advices of her own conscience. Neither will it only tend to the securing her innocence but her reputatiou too; it being one part of the Christian Law *to abstain from all appearance of evil*, 1 Thess. 22. *to do things that are of good report*, Phil. 4. 8. so that piety is the one compleat armor

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to defend both their vertu and fame. And 'tis extremely neceſſary they ſhould be furniſht with it, at this Age eſpecially, when they do at firſt enter into the World, which we may well look on as a taking the Field, conſidering how many aſſaults they are there like to meet with; and if they go without this Armature, they may, none knows how ſoon, be incurably wounded, of which there want not many ſad inſtances, ſome whereof might probably have bin prevented, had the Parent taken care to have better fortified thom.

44. And indeed 'tis not a little ſad to ſee how much this their moſt important concern is, neglected: many Mothers who are nicely curious in other parts of their daughters breeding, are utterly inconſiderate of this; they muſt have all civil Accompliſhments, but no Chriſtian. Thoſe are excluded out of the ſcheme of Education, and by that means lye under the prejudice of being not only unneceſſary, but ungentile, below the regard of Perſons of Quality. 'Tis much to be feared, that this neglect toward their children, is founded in a previous contemt of Piety in themſelves, yet I ſuppoſe 'tis often increas'd by a little Vanity they have of ſeeing them excel in ſome of thoſe exterior qualities, which may recommend them to the humor of the World upon the improving whereof they are ſo intent, that more material things are overlookt; and when thoſe are acquired, the pride of ſhewing them betrays them to other inconveniences. The Mother oft not only permits, but incites the daughter to the opportunities of boaſting her excellencies ſends her ſo oft abroad on that deſign, that at laſt perhaps ſhe cannot when ſhe would keep her at home, as I believe too many have found experimentally true. In a word, this Interval between Childhood and Majority, is the moſt Critical point of a Womans Life, and therefore ſhould be the moſt nicely and warily attended, and a Mother had need ſummon not only all her care and diligence, but her prudence too, well to diſcharge this part of Obligation.

45. I ſhall not inſiſt more minutely upon Particulars; I have in the former Section ſpoken ſomewhat of what 'tis fit theſe young Virgins ſhould do and avoid, and whatever

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by that, or by any more exact rule appears their interest or duty; 'tis the Mothers to see it be not neglected by them: but where kindness alone will not prevail to employ their authority too; and by a discreet mixture of each, secure their observance by both the tenures of Love and Reverence. Yet I shall a little reflect upon one particular I mentioned before, I mean that of Marrying where they have aversion, which tho I there charged as the crime of the daughter, yet I must here say the Original, and more inexcusable guilt is usually in the Parents, who are sometimes such Idolaters to Wealth and Honour, that they Sacrifice their Children to them; a more barbarous Immolation then that to *Molech*; for tho that were very inhuman, yet it had this alleviation, that the pain was short: but a loathed Bed is at once an acute and a lingring Torment, nay, not only so, but a temtation too; so that tis a Tyranny of a most unlimited kind, extends its effects even to Eternity: and sure that Mother must have very petrified bowels, have lost all natural compassion, that can so impose on her Child

46. I shall add no more concerning this relation of a Mother, but only one short advice, That those who groan under the frustration of their hopes, whose Children by any scandalous misbehaviour become Objects of their shame and grief, would soberly consider, whether it have not in some way owing to themselves, either by neglect in their Education, or by their own ill Example: Tis usually one; and sometimes both. They that upon recollection can assure themselves tis neither, may bear the Affliction with much the greater cheerfulness; but they that cannot, I am sure ought to bear it with much the more patience, and submission, take it as Gods Lecture of Repentance, and look on their Childrens faults as the product of their own. And because Satisfaction is an indispensible part of Repentance, they are with their utmost industry to endeavour the repairing those ruins they have made, by recalling these to Virtue, who by their means have strayed from it. Tis true, the errors of Education like a subtile Poyson, do so mix with the Blood so incorporate into the Humors and Manners, that twill be very difficult to allay their effects, and

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therefore the leſs they are themſelves able to do towards it, the more earneſtly they muſt importune a Higher Power He who divided the Light from the Darkneſs, can ſeparate the effects from the Cauſes; and as he reſtrained the natural property of Fire, in the caſe of the three Children, *Dan.* 3. ſo He only can reſcue their Children from that deſtruction to which their negligence has expoſed them. But as to the influence their Example has had they may do ſomthing towards the redreſs of that, by ſetting them a new Copy, making their own Change ſo viſible, ſo remarkable that they may have the very ſame means of reclaiming, which there was of ſeducing them. And this is a piece of Juſtice, which ſeems to call aloud upon many Mothers. The irregularities of youth could hardly have grown to the preſent height, had they not received warmth and ſhelter from the practice of their Elders, which does at once give encouragement and take of reſtraints, the Mother loſes not only her Authority, but her confidence to admoniſh or reprove. With what face can ſhe require that ſtrict and ſevere modeſty of a young Girl, which ſhe who ſhould be a Matron will not practiſe? or tye up the giddy wandring humor of youth, within thoſe bounds ſhe thinks too ſtrait for her own? and how ready a retortion will even Scripture it ſelf afford for ſuch an Impoſure? *Thou that teacheſt another, teacheſt thou not thy ſelf?* Rom. 2. 21. Let it therefore be the care of all Mothers to live a perpetual Lecture to their Children, ſo to exemplifie to them all Virtue and Piety, that they may contribute ſomething to their Spiritual, as well as their natural life, that however they may at leaſt deliver their own ſouls, and not have their childrens guilt recoile upon them as the unhappy Originals of it.

47. The laſt relation of a married woman is that of a Miſtriſs, the inſpection of the Family being uſually her Province; and though ſhe be not Supreme there, yet ſhe is to improve her delegated autority to the advantage of all under it; and her more conſtant reſidence gives her more opportunities of it, then the frequent avocations of the husband will perhaps allow him. St. *Paul* ſets it as the calling, and the indiſpenſible duty of the Married woemen, *that they guide the Houſe*, 1 *Tim.* 5. 18. not thinking it a

point of greatneſs to remit the manage of all domeſtic concerns to a mercenary houſe-keeper. And indeed ſince it has bin a faſhionable thing for the Maſter to reſign up his concerns to the ſteward, and the Lady hers to the Governant, it has gone ill with moſt great Families, whilſt theſe Officers ſerve themſelves inſtead of thoſe who employ them, raiſe fortunes on their Patrons ruins, and divide the ſpoil of the family, the houſe-keeper pilfering within doors, and the Bailiff plundering without.

48. Now to the well guiding of the houſe by the miſtreſs of it, I know no better or more comprehenſive rule, then for her to endeavor to make all th t are hers to be Gods ſervants alſo; this will ſecure her of all thoſe intermedial qualifications in them in which her ſecular intereſt is concerned, their own conſciences being the beſt ſpy ſhe can ſet upon them, as to their truth and fidelity, and the beſt ſpur alſo to diligence and induſtry. But to the making them ſuch, there will need firſt inſtruction, and ſecondly diſcipline. It is a neceſſary part of the rulers care to provide that none in their family ſhould want means of neceſſary inſtruction. I do not ſay that the Miſtreſs ſhould ſet up for a catechiſt, or preacher; but that they take order they ſhould be taught by thoſe who are qualified for the employment. And that their furniſhing them with knowledg may not ſerve only to help them to a greater number of ſtripes, *Luk.* 12. 47. they are to give them the opportunies of conſecrating it to prayer and devotion, to that end to have public divine offices in the family; and that not by ſtarts or accidents (when a devouter gueſt is to be entertained, and laid by when a prophane) but daily and regularly, that the hours of prayers may be fixt and conſtant as thoſe of meals, and (if it may poſſibly be) as much frequented; however that toward it ſhe give both precept and example.

49. A Chriſtian family ſhould be the Epitomy of a Church; but alas now many among us lye under a perpetual Interdict, and yet not from the uſurpation of any forreign power, but from the irreligion of the domeſtic. One may go into divers great families, and after ſome ſtay there, not be able to ſay that the name of God was mentioned to any other purpoſe than that of blaſphemy and execration,

nor a text of ſcripture, unleſs in burleſque and prophane Drolery. And ſure we need not wonder at the univerſal complaint that is now made of ill ſervants, when we reflect upon this ill government of families. They that are ſuffer'd wholy to forget their duties toward God, will not always remember it towards man. Servants are not ſuch Philoſophers, that upon the bare ſtrength of a few moral inſtincts they will be vertuous: and if by a cuſtomary neglect of all things ſacred, they are once taught to look at nothing beyond this world, they will often find temtation enough here to diſcard their honeſty, as the moſt unthriving trade. And indeed when the awe of Religion is quite taken off from the vulgar, there will ſcarce any thing elſe be found to keep them within any tolerable bounds; ſo that 'tis no leſs impolitic then prophane to ſlacken that reine.

50. But it is not only the intereſt, but the duty of all that have families, to keep up the eſteem and practice of Religion in them. 'Twas one of the greateſt endearments of *Abraham* to God, *that he would command his houſhold to keep the way of the Lord*, Gen. 18. 19. And *Joſhua* undertakes no leſs for the piety of his houſhold then himſelf, *as for me and my houſe we will ſerve the Lord*, Joſ. 24. 15. And ſure 'tis but reaſonable, that where we our ſelves owe an homage, we ſhould make all our dependents acknowledg the ſame. Beſides, it is a juſtice in reſpect of them; for where we entertain a ſervant, we take the whole perſon into our care and protection, and are falſe to that undertaking if we ſuffer his ſoul the moſt precious part of him to periſh; and God who keeps account even of his meaneſt creatures, will not patiently reſent ſuch a neglect of thoſe who bear his own Image, and were ranſomed with as great a price as their Maſters were, *for there is no reſpect of perſons with* God, *Eph.* 6. 6.

51. But when Piety is planted in a family, 'twill ſoon wither, if it be not kept in vigor by Diſcipline: nay indeed, to have ſervants ſeemingly devout in the oratory, and yet really licentious out of it, is but to convert ones houſe into a Theater, have a play of religion, and keep a ſet of actors only to perſonate and repreſent it. 'Tis therefore neceſſary to inquire how they behave themſelves when

they are off the Stage, whether those hands which they e levate in prayer, are at other times industriously applyed t works; or those mouths wherewith they there bless God are not elsewhere filled with oaths and curses, scurrilitie and revilings; in a word, whether that form of Godlines be not design'd in commutation for sobriety and honesty. In deed the governours of families ought to make a strict in spection into the manners of their servants, & where the find them good to affix some special mark of favour, b which they may both be encouraged to persevere and other to begin; but where they discern them vicious there as e minently to discountenance, severely to admonish them, an use all fit means for their reclaiming, and when that seem hopeless, to dismiss them that they may not infect the rest *A little leaven* saith the Apostle *leaveneth the whole lump*, Ga 5.9. and one ill servant (like a perisht tooth) will be apt t corrupt his fellows. 'Tis therefore the same in families tha it is in more public communities, where severity to the ill mercy and protection to the rest; and where houses thu early weeded of all idle and vicious persons, they woul not be so overgrown, nor degenerat into such rude wil dernesses, as many (nay I fear most) great families no are.

32. But as servants are not to be tolerated in the neglec of their duty, so neither are they to be defeated of any o their dues. Masters are to give to their servants that whic is *just and equal*, *Col.* 4. 1. And sure, 'tis but just and equa that they who are rational creatures should not be treate with the rigor or contempt of brutes: a sufficient decen provision, both in sickness and in health, is a just debt t them, besides an exact performance of those particular con tracts upon which they are entertained. *Laban* had so muc of Natural justice, that he would not take the advantage o *Jacobs* relation to him, to make him serve him gratis *Because thou art my brother shouldst thou therefore serve me fo nought? tel me therefore what shall thy wages be? Gen.* 29.15 But alas now a daies where servants have been told, na expresly articled for their wages, 'tis with many no eas thing to get it: nay 'tis thought by some Masters an inso lence, a peize of ill manners to demand it, and when the

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ave worn out a ſervant, they either pay him not at all, or ith the ſame protraction and regret, which they do their ailors for the old cloths they have caſt off. I fear there are any inſtances of this, eſpecially among great perſons, it eing a received mode with too many of them to pay no ebts to thoſe who are too mean to conteſt with them. But owever they may ruffle it out with men, it will one day rraign them before God as moſt injurious oppreſſors; there eing no crime of that kind more frequently or ſeverely branded in Scripture, then this of detention of the wages of the ſervant and hirelings. Beſides, this example f injuſtice, wherein the ſervant is paſſive, is often tranſcribed by him in acts of fraud and deceit, and he is apt to hink it but an equal retaliation, to break his truſt where he Maſter breaks his covenant, and when he once attemts o be his own pay-maſter, 'tis not to be doubted but he will llow himſelf large uſe for the forbearance of his wages; o that the courſe is no leſs unprofitable to the Maſter then njuſt and diſhonourable.

53. I am not ſure 'tis always in the Wives power to prevent this or any of the former faults in the menage of the amily. For her authority being but ſubordinate, if the Husband who is ſupreme ſuſpend her power, he does by hat vacating her rule take off the duty conſequent to it; o that what I have ſaid can be obligatory to none that re ſo impeded: butto thoſe who either can do it themſelves, or perſwade their Husbands to it, the omiſſion will e their ſin, all the prophaneneſs and diſorder of the family will be charged upon their account, if it came by their default.

54. And this methinks is a conſideration that may much mortify one uſual piece of vanity, I mean that of a multitude of ſervants. We ſhall all of us find burden enough of our own perſonal miſcarriages, and need not contrive to fetch in more weight from others. And in families 'tis generally obſervable, that the bigger they are the worſe; vice gains boldneſs by numbers, is hatcht up by the warmth of a full ſociety; and we daily ſee people venture upon thoſe enormities in conſort and in a croud, which they would not dare did they think they ſtood ſingle. Beſides

the wider the Province is, the more difficult it is well to adminiſter it; and in a heap of ſervants many faults will ſcape undiſcern'd: eſpecially, conſidering the common confederacy there is uſually among them, for the eluding of diſcipline: ſo that what the wiſe man ſpeaks of not deſiring a multitude of unprofitable children, I think may be very well applied to ſervants, whoſe unprofitableneſs uſually increaſes together with their number. I have now run through theſe ſeveral obligations conſequent to the married ſtate, wherein even upon this very curſory view, there appears ſo many particulars, that if they were all duly attended, Ladies need not be much at a loſs how to entertain themſelves, nor run abroad in a Romantic queſt after forreign divertiſements, when they have ſuch variety of engagements at home.

SECT. III.

Of Widows.

1. THE next ſtate which can ſucceed to that of Marriage is Widowhood, which tho it ſuperſedes thoſe duties which were terminated meerly in the perſon of the husband, yet it endears thoſe which may be paid to his aſhes. *Love is ſtrong as death,* Cant. 8. 6. and therefore when it is pure and genuine cannot be extinguiſht by it, but burns like the funeral Lamps of old, even in vaults and charnel-houſes, the conjugal love tranſplanted into the grave (as into a finer mould) improves into piety, and layes a kind of ſacred obligation upon the widow to perform all offices of reſpect and kindneſs which his Remains are capable of.

2. Now thoſe Remains are of three ſorts, his body, his memory, and his children. The moſt proper expreſſion of her love to the firſt, is in giving it an honorable Enterment; I mean not ſuch as may vye with the Poland extravagance

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(of which tis obſerved that two or three neer ſucceeding funerals ruin the family) but prudently proportion'd to his quality and fortune, ſo that her zeal to his Corps may not injure a nobler relique of him, his Children. And this decency is a much better inſtance of her kindneſs, then all thoſe Tragical Furies wherewith ſome Women ſeem tranſported towards their dear Husbands, thoſe frantick Embraces and careſſes of a Carcaſe, which betray a little too much the ſenſuality of their Love. And it is ſomething obſervable, that thoſe vehement Paſſions quickly exhauſt themſelves, and by a kind of Sympathetic Efficacy as the Body (on which their affection was fixt) moulders, ſo does that alſo; nay often it attends not thoſe leſurely degrees of diſſolution, but by a more precipitate motion ſeems rather to vaniſh then conſume.

3. The more valuable kindneſs therefore, is that to his Memory, endeavoring to embalm that, keep it from periſhing; and by this innocent Magic (as the Egyptians were wont by a more guile) ſhe may converſe with the dead, repreſent him ſo to her own thoughts, that his life may ſtill be repeated to her: and as in a broken Mirror the refraction multiplies the Images, ſo by his diſſolutiou every hour preſents diſtinct Ideas of him; ſo that ſhe ſees him the oftner, for his being hid from her eyes. But as they uſe not to Embalm without Odors, ſo ſhe is not only to preſerve, but perfume his Memory, render it as fragant as ſhe can, not only to her ſelf but others; by reviving the remembrance of what-ever was praiſe-worthy in him, vindicating him from all calumnies and falſe accuſations, and ſtifling (or allaying) even true ones as much as ſhe can. And indeed, a widow can no way better provide for her own honor, then by this tenderneſs of her Husbands.

4. Yet there is another expreſſion of it, inferior to none of the former, and that is, the ſetting ſuch a valu upon her relation to him, as to do nothing unworthy of it. 'Twas the dying charge of *Auguſtus* to his Wife *Livia*, *Behave thy ſelf well, and remember our Marriage.* And ſhe who has bin Wife to a Perſon of Honor, muſt ſo remember it as not to do any thing below her ſelf, or which he (could he have foreſeen it) ſhould juſtly have bin aſhamed of.

5. The last Tribute she can pay him is in his children. These he leaves as his Proxies to receive that kindness of which himself is uncapable; so that the Children of a Widow may claim a double portion of the Mothers love, one upon their Native right, as hers; the other, as a bequest in right of their dead Father. And indeed since she is to supply the place of both Parents; tis but necessary she should put on the affection of both, and to the tenderness of a Mother, add the care and conduct of a Father. First, in a sedulous care of their Education: and next, in a prudent managery of their Fortune; an order that is sometimes unhappily inverted, and Mothers are so concerned to have the Estate prosper in their tuition, that the Children cannot; whilst (by an unseasonable frugality) to save a little expence, they deny them the advantages of an Ingenious and Gentile Breeding, swell their Estates perhaps to a vast bulk, but so contract and narrow their minds, that they know not how to dispose them to any real benefit of themselves or others. And this is one of the most pernicious Parsimonies imaginable, a Mother by this seems to adopt the Fortune, and abdicate the Child, who is only made the Beast to bear those loads of Wealth she will lay on and which she evidently owns as the greatest Treasure, since in tenderness to that she neglects him.

6. Yet sometimes the same Effect springs from another Cause, and Children are ill bred, not because the Mother grudges the charge, but out of a Feminine fondness, which permits her not to part with them to the proper places for their education; like *Jacob* to *Benjamin*, her Soul is so bound up in them, that she cannot lend them a while even to their own most necessary concerns; and in this, tho not so ignoble a motive as the other, is of no less mischief, at least to her Sons, who being by it confined to home are consequently condemned to be poysoned (if with nothing else, yet) with the flatteries of Servants and Tenants who think those the best expedient to secure their own station. And with these the young Master or Landlord is so blown up, that as if his Manors were the confines of the World, he can look at nothing beyond them; so that when at last he breaks loose from his Mothers arms, and comes abroad,

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he expects ſcarce to find his Equals, much leſs his Betters thinks he is ſtill to receive the ſame fawning Adorations which he was uſed to at home: and being poſſeſt with this inſolent expectation, he will ſcarce be undeceived, but at the price of many Affronts; nay perhaps he may buy his experience with the loſs of his life; by his ill manners draw on a Quarrel, wherein he finally periſhes. That this is no impoſſible Suppoſition, ſome unhappy Mothers have found to their unſpeakable affliction.

7. 'Tis not to be denied, but there are alſo dangers conſequent to the breeding Children abroad, Vice having inſinuated it ſelf even into the places of Erudition, and having not only as many, but the very ſame Academies with Vertu and Learning; ſo that the extreme depravation of the times new ſtates the Queſtion, and we are not to conſider which is beſt, but which is the leaſt ill diſpoſure of Children. And in that competition ſure the home Education will be caſt; for there they may ſuck in all the Venom, and nothing of the Antidote; they will not only be taught baſe things, but (as I before obſerved) by the baſeſt Tutors, ſuch as will add all the moſt ſordid circumſtances to the improving of a Crime. Whereas abroad they are firſt not like to meet with any whoſe intereſt it is ſo much to make them Vicious: And ſecondly, they may (as ill as the world is) meet with many who may give them both Precepts and Examples of a better kind. Beſides, the Diſcipline uſed in thoſe Communities make them know themſelves; and the various ſorts of Learning they may acquire, will not only prove uſeful divertiſement (the want of which is the great ſpring of miſchief) but will, if rightly apply'd furniſh them with Ingenious and Vertuous principles, ſuch as may ſet them above all vile and ignoble practiſes. So that there ſeems a conſpiration of motives to wreſt the child from the reluctting mother, and to perſwade her for a while to deny her ſelf that deſire of her eyes, that ſo he may at laſt anſwer the more rational deſire of her heart.

8. As to the other part of her obligation, the managing of their fortune, there is the ſame rule for her as for all other perſons that have a Truſt, *viz.* to do as for themſelves; that is, with the ſame care and diligence (if not a greater) as in her own peculiar concern. I do not ſay that ſhe ſhall confound the property, and make it indeed her own by applying it to her particular uſe. A thing I fear which is too often done, eſpecially by the gayer ſort of widows, who to keep up their own equipage, do ſometimes incroach upon their ſons peculiar, and I with even that (tho bad enough) were the only caſe wherein it were done. But 'tis ſometimes to make her a better prize to a ſecond husband: ſhe goes into another family, and as if ſhe were a Colony ſent out by her ſon, he muſt pay for the planting her there; indeed the oft repeating this injury, has advanc't it now into a cuſtom, and the management of the minors eſtate is reckon'd on as part of the widows fortune. But I confeſs I ſee not what there is in the title of a mother, that can legitimate her defrauding her child, it rather envenoms the crime and adds unnaturalneſs to deceit. Beſides 'tis a prepoſterous ſort of guilt. Orphans and Widows are in Scripture link't together as objects of Gods and good mens pitty, and of ill mens oppreſſion, and how ill alas does civil war look among fellow ſufferers; the Widow to injure the orphan is like that uncouth oppreſſion *Solomon* ſpeaks of *Prov.* 28. 3. *A poor man that oppreſſeth the poor, is like a ſweeping rain which leaveth no food.* Such kind of rapins are as exceſſive in their degree as prodigious in their kind, and I believe there are many inſtances of ſons, who have ſuffer'd more by the guardianſhip of their Mothers, then they could probably have done by the outrage of Strangers.

9. How well ſuch Mothers anſwer their obligations to their dead Husbands, I muſt leave it to their own conſciences to diſcuſs: I ſhall only offer them theſe ſteps of gradation by which to proceed. Firſt, that injuſtice of any ſort is a great ſin; ſecondly that when 'tis in a matter of truſt 'tis complicated with treachery alſo, thirdly that of all truſts thoſe to the dead have alwayes bin eſteem'd the moſt ſacred: if they can find any allay to theſe by the two remai-

remaining circumſtances, that 'tis the truſt of a husband and the intereſt of a child, I ſhall confeſs them very ſubtil caſuiſts.

10. I have hitherto ſpoke of what the widow ows to her dead husband; but there is alſo ſomewhat of peculiar obligation in relation to her ſelf. God who has placed us in this World to purſue the intereſts of a better, directs all the ſignal acts of his providence to that end, and intends we ſhould ſo interpret them. So that every great change that occurs, is deſign'd either to recal us from a wrong way, or to quicken our pace in the right; and a widow may more then conjecture, that when God takes away the mate of her boſome, reduces her to a ſolitude, he does by it ſound a retreat from the lighter jollities and gayeties of the world. And as in compliance with civil cuſtom ſhe immures her ſelf, ſits in darkneſs for a while; ſo ſhe ſhould put on a more retir'd temper of mind a more ſtrict and ſevere behavior, and that not to be caſt off with her veil, but to be the conſtant dreſs of her widowhood. Indeed that ſtate as it requires a great ſobriety and piety, ſo it affords many advantages towards it: the Apoſtle tells us, *that ſhe who is married careth for the things of the World how ſhe may pleaſe her husband*, 1 Cor. 7. 34. There are many things which are but the due compliances of a wife, which yet are great avocations, and interruptors of a ſtrict devotion; when ſhe is manumitted, from that ſubjection, when ſhe has leſs of *Martha's care of ſerving*, ſhe is then at liberty to chuſe *Mary's part*, Luk. 10. 42. She has her time and her fortune at her own command; and conſequently may much more abound in the works both of piety and charity. We find God himſelf retrench the wives power of binding her own ſoul, *Num.* 30. Her vows were totally inſignificant without her husbands confirmation; but the widow might devote her ſelf to what degree ſhe pleas'd, her piety has no reſtraint from any other inconſiſtent obligation; but may ſwell as high as it can. Thoſe hours which were before her husbands right, ſeem now to devolve on God the grand proprietor of our time, that diſcourſe and free converſe wherewith ſhe entertain'd him, ſhe may now convert into colloquies and ſpiritual entercourſe with her maker; and

that love which was only human before, by the change of its object acquires a ſublimity, is exalted into divine; from loyal duty and conjugal affection becomes the eternal work and happineſs of Angels the ardor of a Cherubim. Thus may ſhe in a higher ſenſe verify *Sampſons* riddle, *Judg.* 14. *fetch hony out of a carkaſſe*, make her husbands Aſhes (like thoſe of the Heifer under the Law, *Heb.* 9. 13.) *her Puriſication*; his corruption may help to put on incorruption, and her loſs of a temporary comfort may inſtate her in an eternal.

11. And as her ſelf ſo her fortune may alſo be conſecrated; and indeed if ſhe be, that will alſo. If ſhe have made an eſcape out of *Egypt*, there ſhall not a hoof be left behind her, *Exod.* 10. 26. No part of her poſſeſſions will be aſſign'd to vanity and exceſs. She who hath really devoted her ſelf to Piety, *faſted and prayed* with *Anna*, Luk. 2. 27. will alſo be *full of good works and alms-deeds* with *Tabitha*, Act. 9. 36. Thus ſhe may be a mother when ſhe ceaſes to bear; and tho ſhe no more increaſe one family, ſhe may ſupport many; and certainly the fertility of the womb, is not ſo valuable as this of the bowels. Fruitfulneſs can be but a happineſs, Compaſſion is a vertue. Nay indeed 'tis a greater and more certain happineſs, a child is not brought forth but with pangs and anguiſh, but a work of mercy is produced not only with eaſe, but delight. Beſides, ſhe that bears a Child, knows not whether it may prove a Bleſſing or a curſe; but Charity gives certain title to a Bleſſing, and engages the moſt ſolvent Paymaſter, even God himſelf, who owns all ſuch diſburſements as a loan to himſelf. *He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again*, Prov. 19. 17.

12. There was in the Primitive Times an Eccleſiaſtical Order of Widows, which St. *Paul* mentions, 1 *Tim.* 5. whoſe whole Miniſtry was devoted to Charity. They were indeed of the poorer ſort, fit rather to receive then give Alms; yet the leſs they could do with their Purſes, the more was required of their Perſons, the humbler offices of *waſhing the Saints feet*, the careful task of *bringing up children*, and a diligent *attendance on every good work*. And ſure there is parity of Reaſon, that thoſe who upon the ſcore

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of their Wealth, exemt themſelves from thoſe Laborious Services, ſhould commute for it by more Liberal Alms. In the warmth and zeal of Chriſtianity, Women of the higheſt Quality performed both ſorts of Charity, forgot their Greatneſs in their condeſcenſions, yet aſſumed it again in their bounty; founded Hoſpitals, and yet with a *labor of love*, as the Apoſtle ſtiles it, *Heb.* 6. 10. diſdain'd not ſometimes to ſerve in them. But theſe are Examples not like to be tranſcribed in our dayes, Greatneſs is now grown to ſuch an unweildineſs, that it cannot ſtoop tho to the moſt Children offices, and yet can as little ſoar up in any Munificent Charities: it ſtands like *Nebuchadnezzars* Golden Image, a vaſt Bulk only to be ador'd.

13. Now certainly, if any Women be qualified to averr this reproch, it muſt be the Dowagers of great Families and Fortunes, they have none to controul their Viſits to the ſick and afflicted, or to reſent a diſparagement from their humility, neither have they an account to give of their Poſſeſſions to any but God and themſelves; to him ſure they can bring none ſo like to procure them the Eulogy of *well done thou good and faithful ſervant*, Math. 25. 21. as a Catalogue of their Alms. Nor indeed can they any other way diſpoſe their Fortune ſo much to their own contentment; they may indeed cloy and ſatiate their ſenſes, make proviſion for the fleſh; but that no way ſatisfies their reaſon, much leſs their Conſcience. The Soul, which is the ſuperior part, is quite left out in that diſtribution, nothing is communicated to it but the guilt of thoſe dear bought Exceſſes. The only way it has to be a ſharer in their Wealth, is by a charitable diſpenſing. The Poor are its Proxies as well as Gods, and tho in all other reſpects we may ſay to the Soul, as the *Pſalmiſt* does to God, *Pſ.* 16. 2. *my goods extend not unto thee*: yet by this way, it becomes not only a partaker, but the chief proprietor, and all is laid out for its uſe. The harboring an out-caſt, builds it *an everlaſting habitation*, *Lu.* 16. 9. The clothing the naked, arrays it in *pure white linnen*, Rev. 19. 8. and the feeding the hungry, makes it a gueſt *at the ſupper of the Lamb*, v. 9. nay it gains not only an indefeaſible title to theſe happy Reverſions, but it has a great deal in preſent poſſeſſion, a huge

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rational Complacence in the right applying of Wealth, and doing that with it for which 'twas design'd yet more, it gives a sensitive delight, nothing being more agreeable to human nature, then the doing good to its own kind. A seasonable Alms leaves a greater exaltation and transport in the Giver, then it can ordinarily raise in the Receiver; so exemplifying the Maxim of our Blessed Lord, that it is a *more blessed thing to give then to receive*, Act. 20. 35. This indeed is a way to elude the severe denuntiation of the Apostle, 1 *Tim.* 5. 6. *A widow that liveth in this pleasure, is not dead whilest she liveth*; but on the contrary, shall live when she dies; when she resigns her Breath, shall improve her being; the Prayers of the poor, like a benign gale, shall assist her flight to the Region of Bliss; and she who has here cherish'd the afflicted Members, shall there be indissolubly united to their Glorious Head.

14. And now methinks Widow-hood, under this aspect, is quite transform'd, is not so forlorn, so desolate an estate as tis usually esteem'd. And would all Widows use but this expedient, thus devote themselves to Piety and Charity, it would, like the healing Tree, *Exod.* 15. 25. sweeten the Waters of *Marah*, render the condition not only supportable, but pleasant; and they would not need to make such affrighted, such disadvantageous escapes, as many do, from it. 'Tis true, the Apostles affirmation is unquestionable, that *the wife when her husband is dead, is at liberty to be married to whom she will*, 1 Cor. 7. 39. But the advice he subjoins is authentic too, *she is happier if she so abide.* She that may solace her self in the Society, in the Love of her God, makes an ignoble descent to Human Embraces; she that may purchase Heaven with her Wealth, buys a very dear Bargain of the best Husband on Earth; nay indeed, upon a meer secular account, it seems not very prudent to relinquish both Liberty and Property, to Espouse at the best a Subjection, but perhaps a Slavery, it a little resembles the mad Frolicks of freed Gally-slaves, who play away their Liberty as soon as they regain it.

15. Marriage is so great an Adventure, that once seems enough for the whole life; for whether they have bin prosperous or adverse in the first, it does almost discourage a second

ſecond attemt. She that has had a good Husband, may be ſuppos'd to have his Idea ſo fixt in her Heart, that it will be hard to introduce any new Form: nay farther, ſhe may very reaſonably doubt, that in this common dearth of Vertue, two good Husbands will ſcarce fall to one Womans ſhare, and an ill one will become more intolerable to her, by the reflections ſhe will be apt to make on the better. On the other ſide, if ſhe have had a bad, the ſmart ſure cannot but remain after the rod is taken off; the memory of what ſhe has ſuffered, ſhould methinks, be a competent caution againſt new adventures. Yet experience ſhews us that women (tho the weaker ſex) have commonly fortitude enough to encounter and baffle all theſe conſiderations. It is not therefore to be expected that many will by any thing that hath or can be ſaid be diverted from remarrying: and indeed ſhe that does not preſerve her widowhood upon the accounts fore-mentioned, may perhaps better relinquiſh it. St. *Paul* we ſee adviſes that thoſe *Widows* who found no better emploiment *then going from houſe to houſe*, that grew by their vacancy to *be tatlers and buſy bodies*, 1 Tim. 5. 13. ſhould marry again; it being the beſt way to fix theſe wandring planets, to find them buſineſs of their own at home, that ſo they may not ramble abroad to intermeddle with that of others. And the truth is they that cannot brook the retiredneſs and gravity which becomes a widow, had better put themſelves in a ſtate that leſs requires it; and, if they reſolve not to conform their minds to their condition, to bring their condition to their minds; but in the doing that there will be ſome cautions very neceſſary to be obſerved. I ſhall reduce them to two, the one relating to the times, the other to the equality of the match.

16. Firſt in reſpect of time, common decency requires that there be a conſiderable interval between the parting with one husband and the chuſing another. This has bin ſo much obſerved by nations that were at all civiliz'd, that we find *Numa* made it a law, that no widow ſhould marry under 10. months, and if any did, ſhe was to ſacrifice as for the expiation of a crime; and this continued in force many ages after, in ſo much that when upon reaſons of ſtate

Auguſtus

Auguſtus found it uſeful to marry his ſiſter *Octavia* to *Antonius*, nothing leſs then a decree of the Senate could licenſe the anticipating the time; ſo zealous obſervers were they of this point of Civility, that they thought the whole ſtate was concerned in the violation. 'Tis true we have no law in the caſe, but we have ſomewhat of cuſtom, I know not how long we ſhall have, ſince the frequent breaches of it threaten quite to cancel it: yet a woman that is tender of her honour will ſcarce give her example towards the reſcinding it. The wounds of grief are ſeldom heal'd by any hand but that of time, and therefore too ſudden a cure ſhews the hurt pierced not deep; and ſhe that can make her mourning veil an optic to draw a new lover neerer to her ſight, gives cauſe to ſuſpect the ſables were all without.

17. The next thing conſiderable is the equality of the match. Marriage is ſo cloſe a link, that to have it eaſy 'tis good to have the parties as even proportioned as may be. And firſt in reſpect of quality and fortune, 'tis to be wiſht there ſhould be no eminent diſproportion. Thoſe that meet moſt upon a level, are leaſt ſubject to thoſe upbraidings that often attend a great deſcent of either party, it is therefore no prudent motive, by which ſome Widows are ſwai'd, who marry only for a great title; who often do not meet with ſo much of obeiſance from ſtrangers, as they do with contemt from their husbands and his relations. There have bin many examples of Lords, who have uſed rich, but inferior, widows like ſpunges, ſqueez'd them to fill themſelves with their Wealth, and them only with the air of a big name. On the other ſide for a woman to marry very meanly and too much below her ſelf is rather worſe; thoſe kind of matches are ordinarily made in a tranſport of paſſion, and when that abates and leaves her to ſober reflections, ſhe will probably be ſo angry with her ſelf, that ſhe will ſcarce be well pleaſed with her husband. A ſtate of ſubjection is a little ſweetned by the worth and dignity of the Ruler: for as it is more honorable, ſo 'tis alſo more eaſy, the ſervilest ſpirits being of all others the moſt imperious in command. And ſure 'twill not a little grate a woman of honor to think ſhe has made ſuch a one her Maſter, who perhaps would before

before have thought it a preferment to have bin her ſervant. Nay farther, ſuch marriages have commonly an ill reflection on the modeſty of the Woman, it being uſually preſum'd that where the diſtance was ſo great, as to diſcourage ſuch an attemt on his part, there was ſome invitation on hers. So that upon all accounts ſhe is very forlorn who thus diſpoſes of her ſelf: yet 'tis too well known ſuch matches have oft bin made, and the ſame levity and inconſideration may betray others to it; and therefore 'tis their concern well to ballaſt their minds and to provide that their paſſion never get the aſcendant over their reaſon.

18. Another very neceſſary equality is that of their judgment as to Religion. I do not mean that they are to catechize each other as to every minute ſpeculative point; but that they be of the ſame profeſſion, ſo as to join together in the worſhip of God. It is ſure very uncomfortable that thoſe who have ſo cloſely combin'd all their other intereſts, ſhould be diſ-united in the greateſt; that one Church cannot hold them, whom one houſe, one bed does; and that religion which is in it ſelf the moſt uniting thing ſhould be the only diſagreement between them. I know tis oft made a compact in ſuch matches, that neither ſhall impoſe their opinion upon the other: yet I doubt tis ſeldom kept, unleſs it be by thoſe whoſe careleſneſs of all religion abates their zeal to any one, But where they have any earneſtneſs in their way, eſpecially where one party thinks the other in a damnable error, 'twill ſcarce be poſſible to refrain endeavoring to reduce them; and that endeavor begets diſputes, thoſe diſputes heats, thoſe heats diſguſts, and thoſe diſguſts perhaps end in averſion; ſo that at laſt their affections grow as unreconcilable as their opinions, and their religious jars draw on domeſtic. Beſides, if none of theſe perſonal debates happen, yet the education of the children will be matter of diſpute; the one parent will ſtill be countermining the other, each ſeeking to recover the others proſelytes. Nay it introduces faction into the inferior parts of the family too: the ſervants, according to their different perſwaſions bandy into leagues and parties; ſo that in endangers, if not utterly

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deſtroyes all concord in families: and all this train of miſchiefs, ſhould methinks be a competent prejudice againſt ſuch matches.

19. There is yet a third particular wherein any great diſproportion is much to be avoided, and that is in Years. The humors of youth and age differ ſo widely, that there had need be a great deal of skill to compoſe the diſcord into a harmony, When a young woman marries an old man, there are commonly jealouſies on the one part and loathing on the other; and if there be not an eminent degree of diſcretion in one or both, there will be perpetual diſagreements. But this is a caſe that does not often happen among thoſe I now ſpeak to: for tho the avarice of Parents ſometimes forces maids upon ſuch matches, yet widows who are their own chooſers ſeldom make ſuch elections. The inequality among them commonly falls on the other ſide, and old women marry young men. Indeed any marriage is in ſuch a folly and dotage, they who muſt ſuddenly make their beds in the duſt, what ſhould they think of a nuptial couch? And to ſuch the anſwer of the Philoſopher is appoſite, who being demanded what was the fitteſt time for marrying, replying: For the young not yet, for the old not at all.

20. But this dotage becomes perfect frenzy and madneſs when they chooſe young husbands: this is an accumulation of abſurdities and contradictions. The husband and the Wife are but one perſon; and yet at once young and old, freſh and wither'd. 'Tis a reverſing the decrees of nature, and therefore 'twas no ill anſwer which *Dionyſius* the Tyrant gave his mother, who in her age deſign'd ſuch a match, that tho by his regal power he could diſpenſe with poſitive laws, yet he could not abrogate thoſe of nature; or make it fit for her an old woman to marry a young man. 'Tis indeed an inverſion of ſeaſons, a confounding the Kalender, making a mungrel month on *May* and *December*; and the conjunction proves as fatal as it is prodigious; it being ſcarce ever ſeen that ſuch a match proves tolerably happy. And indeed 'tis not imaginable how it ſhould; for firſt tis to be preſum'd ſhe that marries ſo muſt marry meanly, no young man who does not need her fortune will take

take her perſon. For tho ſome have the humor to give great rates for inanimate antiquities, yet none will take the living *gratis*. Next ſhe never miſſes to be hated by him ſhe marries: he looks on her as his rack and torment, thinks himſelf under the lingring torture devis'd by *Mezentius*, a living body tied to a dead. Nor muſt ſhe think to cure this by any the little adulteries of art: ſhe may buy beauty, yet can never make it her own; may paint, yet never be fair. 'Tis like enameling a mud wall, the courſneſs of the ground will ſpoil the varniſh and the greateſt exquiſitneſs of dreſs ſerves but to illuſtrate her native blemiſhes. So that all ſhe gains by this is to make him ſcorn as well as abhor her.

21. Indeed there is nothing can be more ridiculous, than an old Woman gaily ſet out; and it was not unaptly ſaid of *Diogenes* to ſuch a one, If this decking be for the living, you are deceived; if for the dead make haſt to them: and I doubt many young husbands will be ready to ſay as much. Nay becauſe death comes not quick enough to part them, there is few have patience to attend its loitering pace: the man bids adieu to the Wife tho not to her fortune takes that to maintain his luxuries elſe-where, allows her ſome little annuity, and makes her a penſioner to her own eſtate. So that he has his deſign, but ſhe none of hers; he married for her fortune, and he has it; ſhe for his perſon, and has it not: and which is worſe, buyes her defeat with the loſe of all; he commonly leaving her as empty of mony as he found her of wit.

22. And truly this is a condition deplorable enough, and yet uſually fails even of that comfort which is the laſt reſerve of the miſerable, I mean Pitty. 'Tis the Wiſe mans queſtion, *Eccluſ.* 12. 13. *Who will pity a charmer that is bitten with a Serpent?* he might have preſumed leſs on his skill, and kept himſelf at a ſafer diſtance; and ſure the like may be ſaid of her. Alas, what are her feeble charms, that ſhe ſhould expect by them to fix the giddy appetites of youth? And ſince ſhe could ſo preſume without ſenſe, none will regret that ſhe could be convinc'd by ſmart. Beſides, this is a caſe wherein there have bin a multitude of unhappy Preſidents which might have caution'd her. He that acci-

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dentally falls down and undiſcovered precipice is compaſſionated for his diſaſter, but he that ſtands a great while on the brink of it, looks down and ſees the bottom ſtrew'd with the mangled carcaſſes of many that have thence fallen; if he ſhall deliberately caſt himſelf into their company, the blame quite extinguiſhes the pity, he may aſtoniſh, but not melt the beholders. And truly ſhe who caſts her ſelf away in ſuch a match, betrays not leſs but more wilfulneſs. How many ruines of unhappy women preſent themſelves to her, like the wrecks of old veſſels, all ſplit upon this rock? And if ſhe will needs ſteer her courſe purpoſely to do the ſame, none ought to grudg her the ſhipwrack ſhe ſo Courts.

23. Nor only has ſhe this negative diſcomfort to be deprived of pity, but ſhe is loaded with cenſures and reproch. The World is apt enough to malicious errors, to fix blame where there is none, but 'tis ſeldom guilty of the charitative, does not overlook the ſmalleſt appearance of evil, but generally puts the worſt conſtruction on any act, that it will with any probability bear; and according to that meaſure women in this condition can expect no very mild deſcant on them. Indeed ſuch matches are ſo deſtitute of any rational Plea, that 'tis hard to derive them from any other motive then the ſenſitive. What the common conjectures are in that caſe, is as needleſs as it is unhanſom to declare: I will not ſay how true they are, but if they be, it adds another reaſon to the former, why ſuch marriages are ſo improſperous. All diſtortions in Nature are uſually ominous; and ſu e ſuch perternatural heats in Age, may very well be reckoned as diſmal Preſages, and very certain ones too, ſince they create the ruine they foretell. And truly 'tis not only juſt, but convenient, that ſuch motives ſhould be attended with ſuch Conſequences; that the Bitterneſs of the one may occaſion ſome reflection on the Sordidneſs of the other. 'Tis but kindly, that ſuch an *Alhallontide* Spring ſhould meet with Froſts, and the unpleſantneſs of event chaſtiſe the uglineſs of the Deſign; and therefore I think thoſe that are conſcious of the one, ſhould be ſo far from murmuring, that they ſhould be very thankful for the other; think it Gods diſcipline to bring them again to their

Wits,

Wits, and not repine at that ſmart which themſelves have made neceſſary.

24. And now I wiſh all the Ancienter Widows, would ſeriouſly weigh how much 'tis their Intereſt not to ſever thoſe two Epithets; that of Ancient they cannot put off, it daily grows upon them; and that of Widow is ſure a more proportionable adjunct to it, then that of Wife; eſpecially when it is to one whom her Age might have made her Mother. There is a Veneration due to Age, if it be ſuch as diſowns not it ſelf: *The Hoary head*, ſays *Soloman, is a Crown of Glory if it be found in the way of Righteouſneſs, Prov.* 16. 32. but when it will mix it ſelf with Youth, it is diſclaimed by both, becomes the ſhame of the Old, and the ſcorn of the Young. What a ſtrange fury is it then which poſſeſſes ſuch Women, that when they may diſpoſe their Fortunes to thoſe advantageous Deſigns before mentioned, they ſhould only buy with them, ſo undecent, ſo rediculous a ſlavery? that when they may keep up the reputation of Modeſty and Prudence, they ſhould expoſe themſelves to an Univerſal Contemt for the want of both; and that they who might have had a reverence, put themſelves even out of the capacity of bare compaſſion.

25. This is ſo high a Frenzy, as ſure cannot happen in an inſtant; it muſt have ſome preparatory degrees, ſome rooting in the conſtitution and habit of the mind: ſuch Widows have ſure ſome lightneſs of humor, before they can be ſo giddy in their Brains, and therefore thoſe that will ſecure themſelves from the Effect, muſt ſubſtract the Cauſe; if they will ſtill be wiſhing themſelves young, 'tis odds but within a whi'e they will perſwade themſelves they are ſo. Let them therefore content themſelves to be old, and as Faſhions are varied with Times, ſo let them put on the Ornaments proper to their Seaſon; which are Piety, Gravity, and Prudence. Theſe will be not only their ornament but their Armor too; this will gain them ſuch a Reverence, that will make it as improbable they ſhould be aſſaulted, as impoſſible they ſhould aſſault. For I think one may ſafely ſay, It is the want of one or all of theſe, which betraies Women to ſo much Marriages.

26. And

26. And indeed it may be a matter of Caution, even to the younger Widows, not to let themſelves too much looſe to a ligh frolic humor, which perhaps they will not be able to put off, when it is moſt neceſſary they ſhould. It will not much invite a ſober Man to marry them while they are young; and if it continue with them till they are old, it may (as natural Motions uſe) grow more violent towards its end: precipitate them into that ruinous Folly we have before conſidered. Yet, ſhould they happen to ſcape that, ſhould it not force them from their Widowhood, it will ſure very ill agree with it: for how prepoſterous is it for an Old Woman to delight in Gauds and Trifles, ſuch as were fitter to entertain her grand-children? to read Romances with ſpectacles, and be at Masks and Dancings, when ſhe is fit only to act the Anties? Theſe are contradictions to Nature: the tearing of her Marks, and where ſhe has writ fifty or ſixty, to leſſen (beyond the proportion of the unjuſt Steward) and write ſixteen. And thoſe who thus manage their widow-hood, have more reaſon to bewail it at laſt then at firſt, as having more experimentally found the miſchief of being left to their own guidance. It will therefore concern them all to put themſelves under a ſafe Conduct, by an aſſiduous Devotion to render themſelves up to the leading of the one infallible Guide, who, if he be not a *covering of the eyes*, Gen. 20. 16. to perclude all ſecond Choices, may yet be *a light to them* for diſcerning who are fit to be choſen; that if they ſee fit to uſe their liberty and Marry, they may yet take the Apoſtles reſtriction with it, 1 *Cor.* 7. 40. that *it be only in the Lord.* Upon ſuch ſober Motives, and with ſuch due Circumſtances as may approve it to him, and render it capable of his Benediction.

The Close.

1. I HAVE now gone through both Parts of the propos'd Method. The former has presented those Qualifications whith are equally necessary to every Woman: These, as a Root, send sap and vigor to the distinct Branches, animate and impregnate the several successive States through which she is to pass. He that hath pure Ore or Bullion, may cast it into what Form best fits his use, nay may translate it from one to another; and she who has the Mine of Virtues, may furnish out any Condition; her being good in an absolute consideration, will certainly make her so in a relative. On the other side, she who has not such a Stock, cannot keep up the Honor of any State; like corrupted Liquor, emty it from one Vessel to another, it still infects and contaminates all. And this is the cause that Women are a like complain'd of under all Forms, because so many want this Fundamental Vertu: were there more good Women, there would be more modest Virgins, loyal and obedient Wives, and sober Widows.

2. I must therefore intreat those who will look on this Tract, not only to single out that part which bears their own Inscription, but that they think themselves no less concern'd in that which relates indefinitely to their Sex; endeavor to possess themselves of those excellencies which should be as universal as their kind: and when they are so stor'd with Matter, they may leave Providence to diversifie the Shape, and to assign them their Scene of Action.

3. And now would God it were as easie to persuade, as it is to propose; and that this Discourse may not be taken only as a Gazet for its newness, and discarded as soon as read, but that it may at least advance to the honor of an Almanac, be allowed one Year ere it be out of date: and in that time, if frequently and seriously consulted, it may perhaps awaken some Ladies from their stupid Dreams, convince them that they were sent into the World for nobler purposes, then only to make a little Glittering in it; like a Comet,

to

to give a blaze, and then disappear. And truly, if it may Operate but so far as to give them an effective sense of that, I shall think it has done them a considerable Service: They may, I am sure from that Principle, deduce all necessary Consequences, and I wish they would but take the pains to draw the Corollaries; for those Inductions they make to themselves, would be much more efficacious then those which are drawn to their hands. Propriety is a great endearment, we love to be Proselytes to our selves; and People oft resist others Reasons, who would upon meer partiality pay reverence to their own.

4. But besides this, there would be another Advantage, if they could be but got to a custom of considering, by it they might insensibly undermine the grand Instrument of their ruine. That careless incogitancy, so remarkably frequent among all, and not least among Persons of Quality, is the source of innumerable Mischiefs is the *Dalilah*, that at once lulls and betrays them; It keeps them in a perpetual Sleep, binds up their Façulties; so that though they are not extinct, yet they become useless. *Plato* used to say, *That a man a sleep was good for nothing*: and 'tis certainly no less true of this Moral drousiness then the Natural. And as in Sleep the fancy only is in motion, so these inconsiderate Persons do rather dream then discourse, entertain little trifling Images of things, which are presented by their Senses, but know not how to converse with their Reason. So that in this drousy state, all temtations come on them with the same advantage, with that of a *thief in the night*; a Phrase by which the Scripture expresses the most inevitable unforeseen danger, 1 *Thess.* 5. 2. We read in *Judges*, how easily *Laish* became a pray to a handful of men, meerly because the of supine negligent humor of the Inhabitants, which had cut them off from all intercourse with any who might have succor'd them, *Jud.* 18. 27, 28. and certainly it gives no less opportunity to our Spiritual Assailants, leaves us naked and ungarded to receive all their Impressions. How prodigious a thing is it then, that this state of dulness and danger should be affectedly chosen: yet we see it too often is; even by those whose qualities and Education fit them for more Ingenious Elections; nay

which

which is yet more riddle, that very aptness disenables, sets them above what it prepares them for. Labor is lookt on as utterly incompatible with Greatness, and consideration is lookt on as a labor of the mind; and there are some Ladies who seem to reckon it as their Prerogative, to be exemted from both; will no more apply their Understandings to any serious Discussion, then their Hands to the Spindle and Distaff; the one they think pedantic, as the other is mean. In the mean time, by what strange measures do they proceed? they look on Idiots as the most deplorable of Creatures, because they want reason; and yet make it their own excellence and preeminence, to want the use of it; which is indeed so much worse then to want the thing, as sloth is worse then poverty, a moral defect then a natural. But we may see by this, how much civil and sacred Estimates differ: for we find the *Bereans* commended, not only as more diligent, but as more noble too, *Acts* 17. 11. because they attentively *consider'd*, and strictly examined the *Doctrine preach'd to them*. By which they may discern, that in Gods Court of Honor, a stupid Oscitancy is no ennobling Quality, how ever it comes to be thought so in theirs.

5. And if this one point might be gain'd, if they would but so far actuate their Reason, as deliberately and duly to weigh their Interest, they would find that so strictly engaging them to all that is Vertuous, that they must have a very invincible resolution for ruine, if that cannot perswade them. And I hope all women are not *Medea*'s, whom the Poet brings avowing the horridness of that fact, which yet he resolved to execute. They are generally rather timorous, and apt to start the apprehension of danger; let them but see a serpent tho at a great distance, they will need no homilies or lectures to be perswaded to fly it. And sure did they but clearly discern what a sting there is in those vicious follies they embrace, their fear would make them quit their hold, put them in such a trembling, as would like that of *Belshazzars*, slacken their joints, and make those things drop from them, which before they most tenaciously grasped. For indeed in sin there is a conspiration of all that can be dreadful to a rational being, so that

one may give its compendium by the very reverse of that which the Apostle gives of Godliness, 1 *Tim.* 4. 8. for as the one *has the promises*, so the other has the curses *of this life, and of that to come.*

6. In this life every depraved act (much more habit) has a black shadow attending it: it casts one inward upon the conscience in uncomfortable upbraidings and regrets. 'Tis true indeed some have the art to disguise that to themselves by casting a yet darker over it, suppressing all those reluctings by an industrious stupefaction, making their souls so perfect night, that they cannot see those black images their Consciences represent. But as this renders their condition but the more wretched, so neither can they blind others tho they do themselves. Vice casts a dark shadow outwards too, not such as may conceal but betray its self: and as the evening shadows increase in dimension, grow to a monstrosity and disproportion, so the longer any ill habit is continued, the more visible, the more deformed it appears, draws more observation and more censure.

7. 'Twere indeed endless to reckon up the temporal evils to which it exposes its votaries. Immodesty destroyes their fame, a vaine Prodigality their fortune, Anger makes them mad, Pride hateful, Levity renders them despis'd, Obstinacy desperate, and Irreligion is a complication of all these, fills up their measure both of guilt and wretchedness. So that had vertue no other advocate, her very Antagonist would plead for her: the miserable consequences of vice, would like the flames of *Sodom*, send all considering persons to that little *Zoar*, which how despicable soever it may have appeared before, cannot but look invitingly, when safety is inscrib'd on its gates.

8. But it must infinitly more do so if they please to open a visto into the other World, make use of divine perspectives to discern those distant objects which their grosser senses do here intercept. There they may see the dismal Catastrophe of their Comedies, the miserable inversion of all unlawful or unbounded pleasures: there that Prophetic menace concerning *Babylon* which we find, *Revel.* 18. 7. will be literally verified upon every unhappy soul, *According as she exalted her self and lived delicatly, so much the more tribu-*

tribulation give her; the torment of that life will bear proportion to the pride and luxuries of this. It will therefore be necessary for those who here wallow in pleasures, to confront to them the remembrance of those rivers of Brimstone, and ask themselves the Prophets question, *who can dwell with everlasting burnings?* We find *Esay*, when he denounces but temporal judgements against the daughters of *Zion*, exactly pursues the Antithesis, and to every part of their effeminate delicacy he opposes the direct contrary hardship, instead of *sweet smells, there shall be a stink*; *instead of a girdle, a rent*; *instead of well set hair, baldness*; *instead of a stomacher, a girding with sackcloth*; *and burning instead of beauty.* Esay 3. 24.

9. It were well the daughters of our *Zion* would copy out this lecture, and prudently fore-see how every particular sin or vanity of theirs will have its adapted punishment in another World. And sure this consideration well digested, must needs be a forcible expedient to cleanse them from all *filthiness of flesh and spirit*, as the Apostle speaks, 2 *Cor.* 7. 1. For is it possible for her to cherish and blow up her libidinous flames here, who considers them but as the first kindlings of those inextinguishable ones hereafter? Can she make it her study to please her appetite, that remembers that *Dives*'s unintermitted feast ends in an unallayed thirst? Or can she deny the crumbs of her table to that *Lazarus*, to whom she fore-sees she shall then supplicate for a drop of water? In fine can she lay out her whole industry, her fortune, nay her ingenuity too, in making provision for her flesh, who considers that that flesh will more corrupt by pampering, and breed the worm that never dies? Certainly no woman can be so desperately daring, as thus to attaque damnation, resist her reason and her sense, only that she may ruine her soul; and unless she can do all this, her fore-sight will prove her escape, and her viewing the bottomless pit in Lanskip and picture will secure her from a real descent into it.

10. But now that this Tract may not make its *exit* in the shape of a Fury, bring the meditations to Hell and there leave them, it must now at last shift the Scene, and as it has shew'd the blackness of vice by that outer darkness to

which it leads, we also will let in a beam of the Celestial light to discover the beauty of Vertue, remind the Reader that there is a Region of Joy as well as a place of torment, and Piety and Vertue is that milky way that leads to it; a state, compared to which the *Elysium* of the Heathen is as inconsiderable as it is fictitious, the Mahometan Paradise as flat and as insipid as it is gross and brutish; where the undertaking of the Psalmist shall be completely answered, those *that fear the Lord shall want no manner of thing that is good*, Psal. 34. 10. And this happy state is as accessible as excellent. God is not unsincere in his proposals, offers not these glories only to tantalize and abuse us, but to animate and encourage mankind. He sets up an inviting prize; and not only marks out, but levels the way to it; makes that our duty which is also our pleasure, yea and our honor too. So has he contrived for our ease, that knowing how hardly we can divest our voluptuousness and ambition, he puts us not to it: all he demands is but that he may chuse the object. And in that he is yet more obliging, for by that at once he refines and satisfies the desires. He takes us off indeed from the fulsome pleasures of sense, which by their grosness may cloy, yet by reason of their emptiness can never fill us; and brings us to taste the more pure spiritual delights which are the true elixir of Pleasures, in comparison whereof all the sensual are but as the dregs or feces in an extraction, after the spirits are drawn off. In like manner he calls us from an aspiring to those pinnacles of honor, where we always sit tottering and often fall down, but yet invites us to soar higher, where we shall have the *Moon* with all her vicissitudes, and changes *under our feet*, Rev. 12. 1. and enjoy a grandeur as irreversible as splendid.

11. Thus does he shew us a way to hallow our most unsanctified affections; thus, according to the Prophesie of *Zechariah*, *may holiness be writ even upon the bells of the horses*, Zec. 14. 20. upon our most brutal inclinations; and thus may all those seminine Passions, which now seduce Women from Vertue, advance them in it. Let her that is amorous, place her love upon him who is (as the Spouse tells us, Cant. 5. 10.) *the chief of ten thousand*; she that is angry, turn her edg against her sins; she that is haughty, disdain

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the Devils drudgery; She that is fearful, dread him who *can destroy both Body and Soul in Hell*, Matt. 5. 28. and she that is sad, reserve her tears for her penitential offices. Thus may they consecrate even their infirmities; and tho they cannot Divine, or erect Temples to them, as the Romans did to their Passions, nay their Diseases; yet after they are thus cleansed, they may sacrifice them as the Jews did the clean Beasts in the Tabernacle. Only irreligion and Profaneness is exemt from this Priviledg, no water of Purification can cleanse it, or make it serviceable in the Temple; that like the spoils of *Jericho*, is so execrable, that it must be devoted to destruction, as *an accursed thing*, Jos. 6. 17. For tho God does not despise the work of his own hands, i hath so much kindness to his Creatures, that he endeavors to reduce all our native inclinations to their primitive rectitude; and therefore does not abolish, but purifie them; yet Atheism is none of those; tis a counter blast from Hell, in opposition to that mighty wind in which the Holy Spirit descended. Tho the subject in which it subsists may be reformed, the person may turn Christian, and the wit that maintained its blasphemous paradoxes may be converted to holier uses: yet the quality it self is capable of no such happy Metamorphosis, that must be extirpated, for it cannot be made tributary. Which shews how transcendent an ill that is which cannot be converted to good. Even that Omnipotence which can out of the very stones raise children to *Abraham*, attemts not any transmutation of this; which ought therefore to possess all hearts with a detestation of it, and advance them in an earnest pursuit of all the parts of Piety.

12. And that is it which I would now once more (as a farewell exhortation) commend to my Female Readers, as that which vertually contains all other Accomplishments. 'Tis that pearl in the Gospel for which they may part with all and make a good bargain too. *The fear of the Lord is the beginning of wisdom*, sayes the wisest of men, *Prov.* 1. 7. and by his experience he shews that it is the completing end of it too; for he no sooner declined from that but he grew to dotage and dishonor. Let all those therefore to whom God has dispenst an outward affluence, given them a visible

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ſplendor in the eyes of the world, be careful to ſecure to themſelves *that honor which comes from God only*, Joh. 5. 44. unite their ſouls to that ſupreme Majeſty who is the fountain of true honor: who in his beſtowing the Crown of righteouſneſs proceeds by the ſame meaſures by which he diſpoſes the Crown of *Iſrael*, when he avowed to *Samuel* that he *looks not on the outward appearance but beheld the heart*, Sam. 16. 7. If God ſee not his own Image there, all the beauty and gayety of the outward form is deſpicable in his eyes, like the apples of *Sodom* only a kind of painted duſt. But if Piety be firmly rooted there, they then become like the Kings daughter, all *glorious within* too; a much more valuable bravery then the *garment of needle-work and veſture of Gold*, *Pſal.* 45. 14. And this is it that muſt enter them into the Kings *Palace*, into that *new Jeruſalem*, where they ſhall not wear, but inhabit *Pearls* and *Gems*, Rev. 21. 19. be beautiful without the help of art or nature, by the mere reflexion of the Divine brightneſs; be all that their then enlarged comprehenſions can wiſh, and infinitly more then they can here imagine.

FINIS.

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